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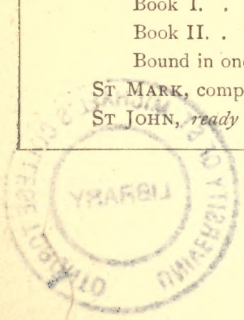

Catholic Scripture Manuals

THE ACTS OF THE APOSTLES

BOOKS I AND II

WITH INTRODUCTION AND ANNOTATIONS

BY

MADAME CECILIA

RELIGIOUS OF ST ANDREW'S CONVENT, STREATHAM, S.W.

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AUTHOR'S PREFACE

THIS little Manual has been compiled in the hope that it may be useful in preparing young Catholics for the University Local Examinations, and to our Catholic pupil-teachers. It is the work of one who, having been a practical teacher for over twenty-five years, has had every opportunity of acquiring a certain experience in preparing pupils for these examinations. The following special feature will, it is believed, make it helpful to both teachers and students:—

1. The addition of the Latin text of the Vulgate will be found useful in Colleges and High Schools where Latin is taught. It will save both time and expense to have the Latin and English text in parallel columns.

As kindly critics, when reviewing the Manual on St Mark's gospel, have suggested that this series of Catholic Scripture Manuals would be much more useful if the English version had been compared with the original Greek, the Author has profited by this suggestion in compiling this Manual on the Acts of the Apostles, and has referred to the Greek text whenever such references tended to elucidate the subject, or where variant readings gave rise to different interpretations. The quotations from the Greek, however, will not prevent the student who has no knowledge of Greek from profiting by the Annotations, since every quotation is trans-

lated, and the prose reads consecutively when the bracketed Greek citations are passed over.

2. The Manual consists of four parts:—

Book I. { 1. Introduction.
2. Text and Annotations.

Book II. { 3. Additional Notes corresponding to the sections of the Text and Annotations.
4. Side-Lights on the Acts.

These four parts can be had in two volumes or bound in one.

Book I. will amply cover the ground for senior pupils, while Book II. will supply further information to those who are preparing for the Higher Local Examinations.

3. A special Atlas has been published separately. Thus the pupils can always study with the maps and plans before them. The Atlas will serve for the whole series of "Catholic Scripture Manuals."

4. Different types have been employed, and generally the smallest type indicates less important matter. The variety of types has the advantage of utilizing the "memory of the eye," while it also enables the teacher to see at a glance what may be safely omitted or merely read through.

5. The text of the Acts has been kept entirely free from references, letters, and figures, which are often confusing, and invariably unsightly. In order to save time, both to the teachers and scholars, most texts referred to in the Notes are given in full. This has also the advantage of enabling the student to grasp more thoroughly the matter treated, and the recurrence of the texts assists the memory.

6. As Catholics are so frequently reproached with neglect-

ing the Holy Scriptures, special attention has been paid throughout this Manual, wherever an opportunity occurred, to shew that the doctrines of the Catholic Church are based on the Holy Scriptures. Thus the pupil will be strengthened in his faith, and enabled to give an answer to those who assert that Catholics ignore the Bible.

7. The articles in "Side-Lights on the Acts" (Part 2, Book II.) have been treated as fully as space allowed, and will be found to contain what is necessary for the elucidation of the text of the Acts. To impress these subjects on the memory of the pupil, it will be found useful occasionally to give some of these articles as subjects for essays.

At the request of several teachers, this Manual on the Acts has been arranged slightly differently from those on the Synoptic Gospels, inasmuch as Book I. contains no references to Book II., except in the Table of Contents, where the Sections which have no "Additional Notes" bearing on them are marked with an asterisk. Also in the Table of Contents of Book II., the page of the corresponding Section in Book I. is given.

Any hints or suggestions whereby the Manuals may be rendered more helpful will be most gratefully accepted by the Author.

In preparing this Manual various books of reference have been consulted. Naturally, in treating such a subject as the Acts, of which so many Saints and eminent scholars have made a life-study from the earliest centuries, there can be little or no scope for originality. All our modern treatises on the subject can but be second-hand, except so far as modern research may bring to light old manuscripts and

antiquities which enable us to understand the times and customs of the Acts more clearly. Much valuable exegetical work on the Holy Scripture has also been done in a most reverent and unprejudiced spirit by eminent non-Catholics, and such books have been freely consulted in compiling this Manual. The chief works of reference to which the Author is indebted are included in the following list:—

Works by Catholic Authors.

The writings of the Fathers of the Church, notably St John Chrysostom.—*Commentarius in Actus Apostolorum*, Knabenbauer, S.J.; *Commentarius in Actus Apostolorum*, Beelen; *Les Origines de l'Église*, Abbé Fouard; *L'œuvre des Apôtres*, Mgr. le Camus; *Les Actes des Apôtres*, V. Rose, O.P.; *Au Temps des Apôtres*, I. L. Gondal, S.S.; *Mélanges d'Histoire et de Littérature Religieuse*, Jacque Thomas; *Manuel Biblique*, Bacuez and Vigouroux; *Réflexions Morales sur le Nouveau Testament*, Lallemant; *Life of Jesus Christ*, A. J. Maas, S.J.; *Catholic Dictionary*, Addis and Wright.

Works by Non-Catholic Authors.

Commentaries on the Acts of the Apostles, by Wordsworth, Ellicott, Alford, Rackham, Bloomfield, Schaff, Lumby, Page, and Marshall.—*The Speaker's Commentary*; *The Pulpit Commentary*; *The Acts of the Deacons*, by Goulburn; *Horæ Hebraicæ*, by Lightfoot; *Horæ Paulinæ*, by Paley; *St Paul, the Traveller and Roman Citizen*, by Ramsay; *The Credibility of the Acts of the Apostles*, by F. H. Chase; *Life and Times of the Messiah*; *The Temple, its Services and Ministry*, by Dr

Edersheim; *Antiquities and Wars of the Jews*, by Josephus; *Life and Epistles of St Paul*, by Lewin; *Life and Work of St Paul*, by Farrar; *Life and Epistles of St Paul*, by Conybeare and Howson; *Helps to the Study of the Bible*; *The Cambridge Companion to the Bible*; *Voyage and Shipwreck of St Paul*, by James Smith; *Sinai and Palestine*, by Stanley; *The Land of Israel and the Land of Moab*, by Tristram; *Thirty Years' Work in the Holy Land*; *Classical Dictionary and Biblical Dictionary*, by Dr Smith.

In the work of compiling this little Manual, the Author has had the blessing and kindly approbation of His Grace the Archbishop of Westminster, and the valuable assistance of the Rev. William Lloyd, without which such a work would never have been undertaken. The Author takes this opportunity of expressing her deep indebtedness and heartfelt gratitude both to His Grace and to the Rev. W. Lloyd.

St Andrew's Convent,
Coventry Hall, Streatham, S.W.,
October 1, 1907.

THE ACTS OF THE APOSTLES

INTRODUCTION

In early Christian documents we find the word "Acts" used as a synonym for "memoirs" or "biography." This is clear from the title given to certain apocryphal works such as "The Acts of Peter," "The Acts of Matthew," "The Acts of Timothy," etc. The title given to this book differs in certain manuscripts, as the subjoined table proves.

	Codex.
1. Acts.	Sinaitic (ℵ).
2. Acts of Apostles.	Bezæ (D).
3. Acts of the Apostles.	Vaticanus (B).
4. Acts of the Holy Apostles.	Alex. (A), Basil (E), Harlei. (G), Petrop. (H).

Some later versions give even a fuller title:—"Acts of all the Holy Apostles, written by the Holy and Illustrious Luke, Apostle and Evangelist." It is clear that St Luke regarded this book as an addition to his gospel, and a development of it, since he refers to the latter as a "former treatise" (*πρῶτον λόγον*), he evidently considered his subsequent work as a second treatise. Hence it seems probable that the Evangelist gave no special title to this work, and that copyists and translators supplied the omission. At first the book was known by the brief title of "Acts," but as, in course of time, the acts of various eminent saints and

martyrs were written, it was necessary to give the more definite title "Acts of the Apostles."

The contents of the book, however, by no means justify this title, as it deals chiefly with St Peter and St Paul, and only refers incidentally to the Apostolic College collectively. Their names are given in the opening chapter, and there are twenty references to them as a body. (See ii. 37, iv. 33, v. 2, etc.) The main interest of the first twelve chapters centres in St Peter, the Prince of the Apostles, while the last sixteen chapters are chiefly concerned with St Paul. Three times we find St John's name mentioned, but only as the companion of St Peter. No special act peculiar to the beloved apostle is recorded. There is a brief paragraph recording the execution of St James the brother of John, and several references to St James the Less, "the brother of the Lord," who addressed the assembly at Jerusalem. Beyond these brief notices we have no incidents related concerning the other apostles. We also remark that the "Acts" of certain prominent "apostolic" men, such as Stephen, Philip, Timothy, and Silas, are given in detail in the Acts. In view of these facts, the oldest and briefest title "Acts" seems the most appropriate. Tischendorf and many other Greek scholars prefer the title "Acts of the Apostles" as being undoubtedly the name most generally given to this book.

AUTHORSHIP

The name of the author of the Acts of the Apostles is not found at the head of the book in any of the Greek Manuscripts earlier than the tenth century, but the ancient tradition unhesitatingly ascribes it to St Luke, who wrote the third gospel. All the arguments which go to prove St Luke to be the writer of the gospel which bears his name hold good with regard to the Acts of the Apostles. From the earliest ages of Christianity, the Acts of the Apostles has been included among the "homologoumena," or canonically received sacred books. Even the heretical sects, such as the Severians, the Marcionites, and the

Manicheans, who rejected those doctrines contained in the Acts which were opposed to their tenets, never questioned the authenticity of the book. That St Luke the Evangelist wrote the Acts of the Apostles can be proved by the testimony of the Fathers and by internal evidence afforded by the book itself.

I. *The Testimony of the Fathers.*

The Muratorian fragment.—This contains a list of the canonical books accepted by the Western Church in the second century. It was probably drawn up between 170 and 177 A.D. In it we read:—"The Acts of all the Apostles were written in one book. Luke compiled them for the most excellent Theophilus, because he himself had been a witness of what he recorded. Luke omits the passion (*i.e.* sufferings) of Peter, and Paul's journey into Spain."

The Peshito Canon (*circa* 177), which gives the list of canonical books accepted in the East, includes the Acts, and places it after the gospel of St John.

St Jerome (fourth century) confirms the words of the Muratorian Canon, and, in all probability, quotes them summarily: "Luke wrote his gospel from what he had heard, but the Acts of the Apostles from what he had seen" (*de Vir. Illus.*, cviii).

St Irenæus (A.D. 178) accepts St Luke as the author of the Acts, and quotes freely from it. "Luke was inseparable from Paul and was his fellow-worker, for he thus speaks (after Barnabas, and John, who was called Mark, had separated from Paul, and had sailed from Cyprus), "We came to Troas," etc. (*Adv. Hæres*, iii. xiv, 1).

St Clement of Alexandria (A.D. 190) thus writes: "Luke, in the Acts of the Apostles, relates that Paul said: Ye men of Athens, in all things I perceive that you are too superstitious" (*Stromata*, lib. v.).

Tertullian (A.D. 220) affirms that "Luke wrote the Acts" (*de Jejunio*, c. 10).

Origen (A.D. 230), writing on the epistle to the Hebrews, incidentally alludes to "Luke who wrote the gospel and the Acts" (recorded by Eusebius, *Hist. Eccles.*, vi. 26).

Eusebius narrates that "Luke, born at Antioch, and a physician by profession, has left us two inspired books, ... one, his gospel, ... the other, his Acts of the Apostles, which he wrote, not from information derived from others, but from what he himself had witnessed" (*Hist. Eccles.*, iii. 4). Thus, as Schaff remarks: "The voice of the early Church, from the days of the apostles down to the middle of the fourth century, from Lyons in Gaul (Irenæus), North Italy (the Canon of Muratori), Proconsular Africa (Tertullian), Alexandria, Egypt, and Syria (Clement and Origen), the whole Eastern Church of the fourth century (Eusebius), bears one testimony that the Acts of the Apostles was a work compiled by the well-known Luke, the companion and pupil of Paul" (*Comm. on the Acts*, p. 250).

II. *Internal Evidence.*

1. In the prologue, the author of the Acts of the Apostles refers to a "former treatise" concerning "all the things which Jesus began to do and to teach." This was precisely what St Luke had undertaken to narrate in his gospel, since he endeavoured to set forth "in order" what he describes as "a narration of the things that have been accomplished among us." The first work, therefore, to which the author of the Acts refers, dealt with the life of our Lord "until the day on which .... he was taken up," and this is precisely the incident with which the third gospel closes. Another most convincing argument in favour of the identity of authorship in the two cases is that both books are dedicated to the same person—to Theophilus.

2. The style of the Acts, like that of the third gospel, shows the writer to have been a man of refinement and culture, and a good Greek scholar. The same facility for rapid, vivid description is shown in both works. Certain idiomatic expressions, which are common to the Acts and the third gospel, are not found in the other gospels. Professor Davidson, in his *Introduction to the New Testament*, gives forty-seven of these expressions, while Credner in his work, which bears the same title, quotes sixty-five. A careful examination of the third gospel and of the Acts reveals a

marked resemblance as regards vocabulary, and numerous uncommon and poetical words are common to both. The student will find ample information on this point in Plummer's excellent *Commentary on St Luke.* As regards syntax, we may note the frequent occurrence of prepositional verbs, but, naturally, these points can only be thoroughly appreciated by the Greek scholar.

3. In the first, second, and fourth gospels the authors always speak in the third person, whereas in the third gospel and the Acts we find the author speaks in the prologue in the first person singular, and in certain passages of the Acts the first person plural is employed, and an examination of these passages shows the writer to have been a companion of St Paul. (This point is developed in the *Life of St Luke*, ii. p. 7.)

4. Both in St Luke and the Acts we find certain technical medical terms which a physician would naturally employ. These are specially noticeable in the following narrations :—

(*a*) The healing of the cripple at the Beautiful Gate of the Temple. This man, "who was lame from his mother's womb," St Peter took "by the right hand . . . . and forthwith his feet and soles received strength" (iii. 1–11).

(*b*) The death of Herod Agrippa :

"And forthwith an angel of the Lord struck him, because he had not given the honour to God ; and being eaten up by worms, he gave up the ghost" (xii. 23).

(*c*) The punishment of Elymas the magician :

"Immediately there fell a mist and darkness upon him" (xiii. 11).

(*d*) The miraculous cure of Publius' father :

"It happened that the father of Publius lay sick of fever, and of a bloody flux" (xxviii. 8).

5. Hebrew words and idioms, noticeable in the gospel of St Luke, are also conspicuous throughout the Acts, although there are more in the first twelve chapters. This is perfectly natural, since in these chapters St Luke deals principally with the Church in Jerusalem and Judea, and therefore with "the brethren of the circumcision."

(a) *Hebrew Idioms*—

	Acts.		St Luke.
	Part I.	Part II.	
To this present day, . . .	ii. 29	xxiii. 1	i. 20
Days of the Azymes or unleavened bread, ...	xii. 3	xx. 6	xxii. 7
Lifted up the voice, . . .	ii. 14	xiv. 10	xvii. 13
With a loud voice, . . .	vii. 56	xxvi. 24	xxiii. 23
Open the mouth, ...	viii. 35	xviii. 14	i. 64
"In" or "on" the way, . .	ix. 17	xxv. 3	i. 79
The hand of the Lord, . .	xi. 21	xiii. 11	i. 66

(b) *Hebrew Words translated*—

The Lord, behold, word (meaning event), angel, spirit, way, soul (meaning person), fulfil, etc. These words are frequently found both in the Acts and in St Luke's gospel, and the recurrence of these Hebraisms is an internal proof that these two books are from the same pen.

6. The same psychological analysis which we remark in the third gospel is also conspicuous in the Acts: thus we frequently find references to the interior dispositions of the persons mentioned, and the results of certain incidents are noted carefully.

LIFE OF ST LUKE

The name "Luke" (Latin, *Lucas*) is a shortened form of Lucanus, and some of the oldest Latin versions give the name in this form: "Evangelium secundum Lucanum." The Greeks and Romans frequently employed such abbreviations, *e.g.* Zenas for Zenodoros, Demas for Demetrius. St Luke never mentions himself by name, nor do we find the name "Luke" in the gospels, but in St Paul's epistles there are three references, which commentators agree refer to St Luke; and beyond these, our only authorities as regards the materials for the life of St Luke are *tradition*, *inference*,

and *conjecture*. But these three lines converge so clearly and reveal such striking coincidences as to yield a collective result which almost amounts to certainty.

I. References in St Paul's Epistles.

(*a*) "Luke, the most dear physician, saluteth you" (*Col.* iv. 14).
(*b*) "There saluteth thee Mark, Aristarchus, Demas, and Luke, my fellow-labourers" (*Philem.* 24).
(*c*) "Only Luke is with me. Take Mark and bring him with thee" (2 *Tim.* iv. 11).

There is also a reference to a certain "brother, whose praise is in the gospel, through all the churches" (2 *Cor.* viii. 18), but there is no proof that these words point out St Luke, though it is very probable they refer to him. From the texts given above and their contexts we learn that—

(*a*) St Luke was a physician, and this statement is confirmed by the Evangelist's accurate use of technical terms when speaking of diseases.
(*b*) He was a Gentile, since St Paul does not include him with the brethren "of the circumcision."
(*c*) He was a fellow-labourer with St Paul.

II. References in the Acts.

It is generally accepted that St Luke is the author of the Acts of the Apostles. Now we notice that when relating the journeys of St Paul, the Evangelist sometimes uses the first person plural "we", and at others the third person plural "they". Hence we infer that on certain occasions St Luke was St Paul's companion, and from a careful study of the sections in which these pronouns alternate we can gather some information respecting St Luke.

The sections in question are—

(*a*) Acts xvi. 10–17.
,, xx. 5–xxi. 18.
,, xxvii. 1–xxviii. 16.

From these passages we infer that—

(*a*) St Luke joined St Paul at Troas (*circa* 51–52 A.D.), when the apostle was on his second missionary journey, and accompanied him to Philippi, for he writes: "**We** sought to go into Macedonia . . . . and sailing from Troas. **we** came with a straight course to Samothracia, and

the following day to Neapolis, and from thence to Philippi" (xvi. 10–12).

(*b*) It seems probable that he remained in Philippi about seven years in charge of the Christian converts, for he reverts to the third person when speaking of St Paul's progress on his journey: "When **they** had passed through Amphipolis and Apollonia, **they** came to Thessalonica" (xvii. 1).

(*c*) During the latter part of St Paul's third missionary journey, St Luke was with him (*circa* 58 A.D.); for, speaking of certain brethren, he thus writes: "These going before, stayed for **us** at Troas, but **we** sailed from Philippi . . . . and came to Troas . . . . where **we** abode seven days" (xx. 5, 6). From the continued use of the first person plural, we infer that St Luke accompanied St Paul from Troas to Miletus, Tyre, Ptolemais, and Cesarea, and that he afterwards went with him to Jerusalem, where he relates, "the brethren received **us** gladly" (xxi. 17).

(*d*) He remained near St Paul during the two years that the apostle was a prisoner in Cesarea, then he went with him to Rome. On the voyage they were shipwrecked at Melita. Finally, St Luke remained with St Paul during his first and second imprisonment in Rome, or at least until the end of the second year of the apostle's first imprisonment, with which the Acts closes (*circa* 64 A.D.).

III. Early Authorities on St Luke.

1. He was a native of Antioch in Syria and a Gentile (*Eusebius, St Jerome*).

2. He was a "proselyte" to the Jewish faith, and this tradition is confirmed by his accurate knowledge of Jewish customs.

3. He was converted to Christianity by St Paul (*Tertullian*).

4. He was probably an artist. This tradition rests on the authority of a statement in the Menology of the Emperor Basil II. of Theodorus Lector (sixth century), Simon Metaphrastes (tenth century), Nicephorus Callistus (fourteenth century), and St Thomas Aquinas. The most interesting witness to this tradition is Theodorus Lector, reader of the church of Constantinople in the sixth century. He relates that the Empress Eudoxia found a picture of the Blessed Virgin in Jerusalem, and that this picture was the work of Luke "the apostle." The Empress gave the painting to her daughter Pulcheria, wife of Theodosius II. It was taken to Venice in 1204. There is also a very ancient picture of our Lady in the church of St Maria Maggiore at Rome, and there is a well-grounded tradition dating from A.D. 847 that St Luke painted it. But in any case, whether St Luke was a painter or not, his vivid word pictures and realistic description have furnished themes for many an artist, and he has had a great and lasting influence on Christian art.

Concerning St Luke's later career, tradition speaks less clearly. It is stated that he evangelized in Gaul (*St Epiphanius*) and in Achaia (*St*

Greg. Naz.), and that he was martyred for the faith. According to Nicephorus Callistus, he was hanged or crucified on an olive tree in Greece. His relics are said to have been removed from Patras in Achaia to the church of the Apostles in Constantinople, by order of Constantine. St Luke is supposed to have been eighty-four years of age when he was martyred.

Leaving tradition on the one side for the moment, from the internal testimony of the Evangelist's works we know that St Luke was a good Greek scholar, a modest historian, a trained physician, a sympathetic and true friend. Like St Paul, he was unmarried. The Church keeps his feast on October 18. To St Luke is assigned the symbol of the Ox (see *Ezech.* i.); and this animal, so frequently employed for sacrificial purposes, is a fitting symbol of the Evangelist, whose aim it was to set forth the Gospel of universal salvation, and to reveal Christ as the Saviour of mankind.

Note.—Besides these traditions, various conjectures have been put forth, *e.g.*—

(1) St Luke was one of the seventy-two disciples, since he alone relates our Lord's instruction to them. This seems improbable, for St Luke distinctly asserts that he was not an "eye-witness" of the deeds of Christ, and Tertullian and St Irenæus both speak of him as an "apostolic man" ("Lucas, non apostolus, sed apostolicus, non magister, sed discipulus, utique magistro minor, certe tanto posterior, quanto posterioris apostoli sectator, Pauli sine dubio" (*Tert. adv. Marcion*, iv. 2). If, as Tertullian hints, St Luke was a disciple of St Paul, this would account for their intimacy. Also in the Muratorian fragment (see p. 13), it is distinctly stated that St Luke had not seen our Lord ("Dominum tamen nec ipse vidit in carne").

(2) He was one of the Greeks who during Holy Week asked to speak with Jesus.

(3) He was one of the two disciples with whom Christ journeyed on the road to Emmaus. The second and third conjectures are alike refuted by St Luke's own words referred to above.

(4) St Luke was a freedman, perhaps of Theophilus, to whom he dedicates his writings. This is based on the fact that contracted names were often given to slaves, and that among the Greeks and Romans the profession of medicine was followed chiefly by freedmen and their sons, who, as they were excluded from civil and military appointments, devoted themselves to the arts and sciences. This strange modern hypothesis has absolutely no foundation either in tradition or the Scriptures.

AUTHENTICITY

The writings of the Fathers of the first and second centuries do not contain so many allusions to the Acts of the Apostles as to the four gospels. This is perfectly natural, for, evidently, the first truths which were taught were those connected with the words and deeds of our blessed Lord; and, further, what concerned St Peter and St Paul would have been well known to the Christian churches which they themselves had established. Nevertheless, even in the writings of these early Fathers, there are sufficient proofs that the Acts was known and accepted as one of the Canonical Books. Some citations

have been given in the article on the authorship of the Acts; a few others are subjoined here.

1. The first definite quotation from the Acts is found in a letter addressed to the churches in Asia and Phrygia by the church of Lyons and Vienne (A.D. 177). This document, which relates the martyrdom of the Christians in Gaul, has been preserved in the Ecclesiastical History of Eusebius (v. 2). In this letter we read: "They prayed for those who tortured them, saying, like Stephen, that perfect witness, 'Lord, lay not this sin to their charge.'"

2. In the same work *Eusebius* writes: "Luke, by birth a native of Antioch, by profession a physician, was not much with the other apostles, but chiefly in the company of Paul. In two inspired books, the gospel and the Acts of the Apostles, he has left us examples of that spiritual healing which he learned from the apostles" (iii. 11). Again he writes: "This appears to be a fit place to give a list of the books of the New Testament. Among the first we must place the four gospels; these are followed by the book of the Acts of the Apostles, after which must be mentioned the epistles of St Paul. . . . These, then, are acknowledged as genuine" (iii. 25).

3. *St Irenæus* (second century) wrote a treatise against certain heresies, in which he summarizes a large portion of the Acts of the Apostles, *e.g.* the election of Matthias, the descent of the Holy Ghost, St Peter's first sermon, etc. (*Adv. Hær.*, xii.).

4. *St Clement of Alexandria*, referring to the sin of gluttony, thus writes: "John 'ate locusts and wild honey,' Peter abstained from swine, but 'a trance fell upon him,' as it is written in the Acts of the Apostles, 'and he saw heaven opened and a vessel let down from heaven on the earth,'" etc. These words are quoted from Acts x. 10–15.

5. In the writings of Tertullian, who was converted to Christianity about the end of the second century, we frequently find the Acts quoted. Thus we find allusions to the election of Matthias (*De Præse. Hær.*, xx.), the descent of the Holy Ghost, the vision of St Peter, and the cure of the beggar at the gate of the Temple (*De Orat.*, ix. 26).

6. *St John Chrysostom* (fourth century), in his *Homilies on the Acts*, speaks thus of this book to his hearers: "It is strange, and yet not strange. Not strange, because it belongs to the Holy Scriptures, and yet strange, because your ears are not familiar with such a subject; certainly there are many to whom this book is not even known."

7. *St Augustine* (fourth century) shows that, at least in the churches of Antioch and of Africa, the Acts was well known, for he asserts that it was a "long-established custom" to read this book publicly in these churches between Easter and Pentecost.

Numerous other references might be given from the Canons of the Council of Carthage, from the Apostolical Canons, and from the writings of St Cyril, Epiphanius, St Athanasius,

St Jerome, and others, all of which prove the Acts of the Apostles to have been universally admitted into the Canon of Scripture both by the Eastern and Western Churches. As Olshausen aptly remarks, "The Church admitted the Acts of the Apostles also into the Canon of the New Testament, where it forms a most essential link of the chain: it is like the stem, shooting up straight from the root of the gospels, and bearing the rich crown of the epistles as its flowers" (*Comm. on the Acts*, p. 213).

DEDICATION

St Luke dedicates both his gospel and the Acts to a certain Theophilus, who was evidently a man of high social rank, since the Evangelist addresses him in the third gospel as "most excellent." It is conjectured that he was a Roman, for St Luke, who is so careful in indicating the exact locality of cities and towns in Palestine and Asia Minor, omits these references when he speaks of Italian towns, *e.g.* Rhegium, Puteoli, Appii Forum, etc. Theophilus is supposed to have been one of St Luke's converts, but tradition is absolutely silent concerning him. Though St Luke addresses his gospel to Theophilus, it is evident that it was not written exclusively for him, but for the Jewish and Hellenistic converts, and also for all Gentile converts, of whom this nobleman was the representative. Since, in the Acts, the title "most excellent" is omitted, we may infer that St Luke was now on greater terms of intimacy with Theophilus than when he wrote the Acts, or that the composition of the Acts followed so closely upon that of the gospel as to render a formal dedication unnecessary.

THE SOURCES OF THE ACTS

In the preface to the third gospel, St Luke informs his readers that he obtained his information from two sources: from "eye witnesses and ministers of the word" and from

certain documents. In the fragment known as the Muratorian Canon we read :—

> After the Ascension of Christ, Paul received this Luke, a physician, among his followers, as a man zealous for righteousness. He wrote in his own name and according to his own judgment. Nevertheless, he had not himself seen the Lord in the flesh ; and going back, as far as he was able, to collect information, he began to write from the birth of John."

As St Luke had no personal knowledge of our blessed Lord, he depended on the evidence of others for the events related in this gospel. But it is clear from the prologue to the Acts, that St Luke regarded this book as the completion of his previous work ; consequently, with certain modifications, the preface of the gospel applies to the Acts of the Apostles, in which St Luke sets forth "in order" the planting and development of the Christian Church. This second part, according to the more generally received opinion, was compiled very shortly after the completion of the gospel, and in writing it, St Luke had, over and above the oral or written testimony of numerous eye-witnesses, that of his own personal experience, since he took an active part in many of the events therein related, more particularly those in narrating which we find the first person plural used. Hence we may conclude that St Luke obtained materials for the compilation of the Acts of the Apostles from three sources; and where these failed, the Holy Spirit enlightened the sacred writer.

1. The oral testimony of eye-witnesses.
2. Certain manuscripts.
3. His own personal experience.

1. **Oral testimony.**—A careful examination of the Acts will enable us to assign to the various incidents therein recorded the probable scources of information whence they may be respectively traced.

Among "the eye-witnesses and ministers of the word" we may safely name the following :—

(*a*) **Philip, the deacon.** He was certainly one of the "apostolic men" who had witnessed the planting of the Christian Church in Jerusalem. St Luke had ample opportunities of conversing with him during the two years that he dwelt in Cesarea, when St Paul was a prisoner there. *Cf.*

"The next day departing *we* came to Cesarea, and entering into the house of Philip the evangelist, who was one of the seven, *we* abode with him" (xxi. 8).

(*b*) "**Mnason, a Cyprian**, an old disciple," also dwelt at Cesarea; both St Paul and St Luke lodged in his house.

(*c*) **St Mark the Evangelist.** He was with St Paul and St Luke at Rome, since we read in the epistle to Philemon (24): "There salute thee, Mark, Aristarchus, Demas, and Luke, my fellow-labourers."

(*d*) **St Peter.** According to St Irenæus, "Peter and Paul went westward and preached. They founded the church in Rome, but after their departure, Mark, the disciple and interpreter of Peter, he himself delivered to us by writing the things that Peter preached, and Luke, the minister of Paul, set down in a book the gospel as Paul preached it." This is particularly trustworthy evidence, when we compare it with St Paul's statement that Luke and Mark were with him in Rome.

(*e*) **The Blessed Virgin.** According to an ancient tradition, St Luke obtained many details concerning the Sacred Infancy from her lips, for, unless these were revealed to the historian by the Holy Spirit, how else could he have known that Mary was troubled at the angel's words, and "thought within herself what manner of salutation this should be"? (*St Luke* i. 29). Now we know that our Lady was personally connected with the incidents connected with the establishment of the Church in Jerusalem, and that St Luke visited this city in company with St Paul (i. 14, xxi. 18).

(*f*) **St Paul.** St Irenæus, speaking of St Luke, states that he was "inseparable from St Paul" (*inseparabilis fuit a Paulo*), which testimony confirms the inference deduced from the "we" sections; hence it is clear that St Luke must have derived much information from the apostle, especially concerning what related to the defence and martyrdom of St Stephen, to St Paul's own conversion, and to those events connected with the apostle's missionary labours, in which St Luke himself took no active part. Besides the testimony of these eye-witnesses, St Luke had other occasions of collecting information from the members of the Christian Church at Antioch, his own birthplace, and from other disciples or companions of St Paul, such as Silas, Timothy, Titus, Erastus, Aristarchus, Sopater, Tychicus, and Trophimus. From them many details could be gathered concerning events connected with the Christian colonies in Lystra, Corinth, Thessalonica, Berea, and Ephesus. Again, there were other disciples in Jerusalem whom he could question: St Barnabas, "who went to Tarsus to seek Saul," whom "he brought to Antioch" (xi. 25). Manahen, Herod's foster-brother, was probably St Luke's informant for the details given in the Acts concerning the family of Herod. (See xii. 20–23, xxv. 13; see also St Luke xxiii. 7–12.) St James, "the Lord's brother," was at Jerusalem when St Luke accompanied St Paul thither, for we read: "When **we** were come to Jerusalem, the brethren received **us** gladly, and the day following, Paul went in with us unto James" (xxi. 17, 18). There, too, St Luke must have met some of the other apostles; in a word, there was no lack of

witnesses who could give trustworthy evidence of events in which they had taken a more or less active part.

2. **Written documents.** — Judging from the Hebraistic character which particularly distinguishes the first twelve chapters of the Acts, and, in particular, certain narratives and speeches, some writers have inferred that St Luke utilized written documents, as he had done when he compiled his gospel, and it is very probable that discourses, such as the defence of St Stephen and St Peter's sermon, were briefly noted down for the edification of those who were not present when they were uttered. These discourses are all appropriate to the circumstances under which they were delivered, and are characteristic of the respective speakers, a fact which tends to strengthen the inference deduced above. St Luke himself heard many of St Paul's discourses, and as the Evangelist's design of writing an account of the beginnings of the Church must have preceded its execution by a certain period, during which he was collecting materials for his work, it is certain that St Luke would have preserved carefully any notes of discourses and other incidents which had not come under the range of his personal experience. Thus the decision of the Assembly in Jerusalem and the letter of Claudius Lysias to the governor of Cesarea were evidently copied from manuscripts.

3. **Personal experience.**—As St Luke was St Paul's companion on part of his second missionary journey, during his imprisonment at Cesarea, on his journey to Rome, and while he was a prisoner there, it follows that these events related in chapters xvi. and xx.–xxviii. inclusive, all refer to matters in which St Luke took an active part.

Hence a careful examination of the Acts, section by section, enables us, with a fair degree of probability, to assign to each the source whence St Luke obtained the necessary information for the compilation of his second work. Guided by the Holy Spirit, he chose from the materials thus collected those incidents which were best calculated to further the end proposed—viz. the propagation of the Gospel.

TRUSTWORTHINESS OF ST LUKE AS AN HISTORIAN

All faithful Catholics unhesitatingly accept the Acts of the Apostles as the inspired word of God, since the infallible Church, following the ancient tradition and guided by the Holy Ghost, includes it among the sacred Canonical Books. Nevertheless, since our adversaries, the modern critics, are ever bringing forward some startling new theories in their endeavour to uproot the very foundations of Christianity, by questioning the genuineness and veracity of the Scriptures, it is well to face these questions. By so doing we shall be putting in practice the precept of Holy Writ: "Sanctify the Lord Christ in your hearts, being ready always to satisfy every one that asketh you a reason of that hope which is in you" (1 *Pet.* iii. 15).

In the preceding article on the sources whence St Luke obtained his information, we have shewn that he had ample and certain means of acquiring a true knowledge of the facts he records; let us now examine how far the Acts bears testimony to its own veracity.

This book is the only record we possess of a most important period in the history of the Catholic Church. It has a far wider field than the gospels, since the narrative deals with so many *persons*, *places*, and *events* that are interwoven with contemporary profane history. Whereas the gospel scenes, with but rare exceptions, are all confined to Palestine, the Acts narrates incidents which took place in various countries, and in which notable personages acted. Again, we notice that the Acts deals with such varied circumstances and contrasts. It speaks of peace and persecution, victory and defeat, friends and enemies, Jews and Gentiles, rich and poor, learned and ignorant. On this subject Rackman justly observes: "The ground covered reaches from Jerusalem to Rome, taking in Syria, Asia Minor, Greece, and Italy. In that field were comprised all manner of populations, civilisations, administrations—Jewish and Oriental life, Western civilisation, great capitals like Antioch and Ephesus, Roman colonies, independent towns,

Greek cities, barbarian country districts. The history covers a period of thirty years which witnessed in many parts great political changes. Provinces like Cyprus and Achaia were being exchanged between the Emperor and the Senate; parts of Asia Minor, *e.g.* Pisidia and Lycaonia, were undergoing a process of annexation and Latinisation. Judæa itself was now a Roman province under a procurator, now an independent state under a Herodian king. Yet in all this intricacy of political arrangement St Luke is never found tripping. Instances of supposed mistake or anachronism have indeed been alleged and laid to his charge, but after examination (as will be pointed out in the commentary) we are fairly entitled at least to answer that they have not yet been proved" (*Acts of the Apostles*, p. 45).

The subjoined table will furnish a proof of the previous statements, and enable the student to realize how many points of contact there are between the incidents recorded in the Acts of the Apostles and the secular history of the days in which the apostles lived and laboured.

I. *Public Authorities mentioned in the Acts:*	Reference.
Cornelius, the centurion of the Italian band,	x. 1.
The death of Herod Agrippa I.,	xii. 23.
The proconsul of Cyprus, Sergius Paulus,	xiii. 7.
The magistrates (Gk. *strategi*) of Philippi,	xvi. 20.
The rulers (Gk. *politarchs*) of Thessalonica,	xvii. 6.
Gallio, the proconsul of Achaia,	xviii. 12.
The rulers of Asia (Gk. *Asiarchs*), and town-clerk (Gk. γραμματέυς) of Ephesus,	xix. 31–35.
Ananias, the high priest,	xxiii. 2.
Felix, governor of Cesarea, and Drusilla, his wife, the daughter of Herod Agrippa I.,	xxiv. 24.
Portius Festus, governor of Cesarea,	xxiv. 27.
Agrippa II. and Bernice, his sister,	xxv. 23.
Sanhedrin, centurions, tribunes, and procurators of Judea,	*passim.*

II. *Other notable persons mentioned:*	
Temple guards,	iv. 1.
Judas of Galilee,	v. 37.
Simon the magician,	viii. 9.
Candace, Queen of the Ethiopians,	viii. 27.
Dorcas,	ix. 36.
The school of Tyrannus	xix. 9.

III. *Incidents or facts recorded in the Acts:*

Famine under Claudius, ... xi. 28.
Character of the Athenians, ... xvii. 21.
Quotation from Aratus, ... xvii. 28.
Jews banished from Rome by Claudius, . . . xviii. 2.

IV. *Local customs and allusions mentioned in the Acts:*

The worship of Zeus at Lystra, ... xiv. 11.
The "colonia," "prætors," "lictors," and "jailor" of Philippi, ... xvi. 12–40.
Lydia being possessed by a pythonical spirit, . . xvi. 16.
St Paul was a Roman citizen, ... xvi. 37.
The Egyptian who raised a tumult, . . . xxi. 38.
The laws concerning assemblies at Ephesus, . . xix. 38–39.
St Paul's appeal to Cesar, ... xxv. 11.
The detailed account of the journey to Rome, . xxvii.
Publius, the chief man of the island, . . . xxviii. 7.
Treatment of State prisoners, ... xxviii. 30.

V. *Well-known monuments referred to by St Luke:*

The synagogue of the Libertines, ... vi. 9.
Court of the Areopagus, ... xvii. 19.
The silver shrines, temple of Artemis or Diana, and theatre of Ephesus, ... xix. 24–29.
Appii Forum and the Three Taverns, . . . xxviii. 15.

It is remarkable that in a narrative dealing with one hundred and ten persons, with so many places and complex situations, there is only one apparent anachronism worthy of mention, namely, the reference to Theudas in Gamaliel's discourse.*

Another internal proof of St Luke's trustworthiness is the careful attention to chronology in narrating the events of which he was a witness or an actor, whereas, in the earlier part of the work, the notes of time and place are often very vague. Again we notice that, in relating events, the local colour is carefully preserved; thus the sections dealing with the Church in Jerusalem are far more Hebraic in cast than the remainder of the work, and when St Paul used the Hebrew tongue in his apology at Jerusalem (ch. xxii.), St Luke reproduces the Hebrew idioms. There are also "no anachronisms in the thought. We have an exact reflection of the minds of the apostles before Pentecost, of the ideas

* This is discussed in the annotations.

and conditions of the Church at Jerusalem before the persecution broke out, and of the relation of parties in the Church before the question about circumcision had died away; and, without the Church, of the attitude—(1) of the Jewish rulers towards the Nazarenes, and of the Jewish parties among themselves before the fall of Jerusalem in A.D. 70; and (2) of the Roman government and the Gentiles generally towards Christianity before the outbreak of persecution in A.D. 64, and the growth of popular odium in the decade between 60 and 70. Such a representation, so true to life, it would have been hard to paint after A.D. 70" (Rackham, *Acts of the Apostles*, ch. iii. p. 46). Finally, we may give, as a testimony of the *prima facie* veracity of the Acts of the Apostles, that we find in it the same simplicity of style as in the gospels. The apostles and disciples are portrayed as they were; there is no attempt to soften down or omit what might seem detrimental to them, as we see in the share which Saul had in St Stephen's martyrdom, in the estrangement between St Paul and Barnabas, in the contention concerning circumcision, and in the account of the sin of Ananias and Saphira. If we now consider the matter from another point of view, that of consistency in the various references to the same persons or events, we obtain a remarkable series of what may be called links, forming chains of evidence of the author's trustworthiness. Paley, in his *Horæ Apostolicæ*, has admirably worked out this question. A few of the examples he gives are subjoined, and for a complete study of this interesting subject, the student would do well to consult the *Horæ Paulinæ et Apostolicæ*.

I. St Luke clearly asserts in the Acts that the Christian faith was first preached in the despised province of Galilee, and that the obscurity of its origin was one of the reasons which rendered the Jews so opposed to the Gospel. All the references to this subject are, as Paley remarks, "plainly incidental, natural and almost necessary in their own context, but all agree thoroughly with each other" (Bk. ii. 1.) These references are as follows:—

(*a*) *The words of the angel at the Ascension:*

"Ye men of Galilee, why stand you looking up to heaven?" (i. 11).

(*b*) *The astonishment of the Jews on the day of Pentecost:*

"Behold are not all these, that speak, Galileans? And how have we heard, every man our own tongue wherein we were born?" (ii. 7, 8).

(*c*) *The discourse of St Peter to Cornelius:*

"The word which hath been published through all Judea; for it began from Galilee" (x. 37).

(*d*) *In St Paul's discourse at Antioch:*

(Jesus), "who was seen for many days, by them who came up with him from Galilee to Jerusalem, who to this present are his witnesses to the people" (xiii. 31).

(*e*) *The words of the orator Tertullus, when speaking against St Paul to the Roman governor:*

"We have found this to be a pestilent man . . . . and author of the sedition of the sect of the Nazarenes" (xxiv. 5).

II. There are various allusions to St Barnabas in the Acts. The first passage in which his name occurs is in ch. iv. 36, 37: "Joseph, who by the apostles was surnamed Barnabas, (which is, by interpretation, the son of consolation,) a Levite, a Cyprian born, having land, sold it, and brought the price, and laid it at the feet of the apostles."

Having learned so much about him, it is perfectly consistent that Barnabas should bring Saul from Tarsus to Jerusalem, for Saul was a native of Tarsus, the chief town of Cilicia, to which Cyprus was usually annexed; and as Barnabas was a landowner and a Levite, it is probable that he would have previously known Saul, the son of a Pharisee and the disciple of Gamaliel. So, too, when "the men of Cyprus and Cyrene" had been instrumental in converting certain Greeks at Antioch, it was perfectly natural that the apostles should have "sent Barnabas as far as Antioch" (xi. 20–22). When Barnabas and Saul set out on their first apostolic journey, they directed their course first to Cyprus, the native land of Barnabas; and again, when Barnabas took John Mark as his companion after the dissension between himself and St Paul, they sailed to Cyprus. A further light is thrown on this subject by certain passages in the epistles, where we learn that Mark was "cousin-german of Barnabas" (Col.

iv. 10); hence it was fitting that Barnabas should have chosen St Mark as his companion. Speaking of these passages, Professor Blunt remarks: "The harmony pervading everything connected with Barnabas is enough in itself to stamp the book of the Acts as a history of perfect fidelity," and we are justified in stating that the Acts of the Apostles is worthy of our acceptance from its intrinsic testimony to its own veracity; and were it otherwise, the Catholic Church would never have accepted it into the Canon of her sacred books.

SCOPE AND PLAN

Various opinions are current among modern writers as regards the scope and plan of the Acts of the Apostles, which, by some, is regarded as a series of memoirs composed by at least two writers, if not more; by others, as a description of the conversion of the Gentile converts and intended especially for their instruction; others, again, take it to be an apology written in order to justify St Paul's line of action with regard to the reception of the Gentiles into the Church. These views, however, are not generally adopted, since they cannot be substantiated either by external testimony or internal evidence of the contents of the Acts, and the opinion more generally adopted is, that *St Luke wrote the Acts in order to set forth the rapid growth and development of the Christian Church after the Ascension of our Lord.* It is evident that the aim and scope of a capable, accurate historian will generally be revealed by a careful examination of his writings. Now let us see what we learn from a detailed inspection of the Acts :—

1. The book of the Acts is in no sense a complete account of the missionary labours of *all* the apostles, nor does it give the complete biography of St Peter and St Paul.
2. St Luke, in his prologue, clearly proposes to continue what he had begun in his gospel, and he considers this present treatise as the completion of a former work, in which his aim was to narrate "all things

which Jesus began to do and to teach until the day on which . . . . he was taken up."

3. He takes up and expands the narration of the Ascension with which he had closed his gospel, and, in this account, he gives fully Christ's last commission to His apostles: "You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth" (*Acts* i. 8).
4. The work of some of the apostles and of certain "apostolic" men is related in the Acts precisely in the order prescribed by our Lord, as the subjoined brief synopsis shews.

(a) *In Jerusalem.*—The descent of the Holy Ghost; St Peter's first sermon; the healing of the lame man; the apostles' testimony before the Sanhedrin; the appointment of the deacons, and the testimony and martyrdom of St Stephen. Thus, "with great power did the apostles give testimony of the resurrection of Jesus Christ our Lord" (iv. 33), so that the high priest brought this accusation against them, "Behold you have filled *Jerusalem* with your doctrine."

(b) *In Judea.*—Owing to the great persecution which followed the martyrdom of St Stephen, the disciples, "except the apostles," were all dispersed through the countries of *Judea and Samaria* (viii. 1); and, later, we find St Peter himself visiting Lydda, Joppa, and Cesarea.

(c) *In Samaria.*—The Christians who had fled to Samaria, notably Philip the deacon, preached the Gospel in Samaria, and St Peter, in company with St John, went to confirm these Samaritan converts (viii.). After the conversion of Saul we are told that "the church had peace throughout *all Judea and Galilee and Samaria*, and was edified, walking in the fear of the Lord, and was filled with the consolation of the Holy Ghost" (ix. 31).

(d) *Even to the uttermost parts of the earth.*—Philip the deacon was sent to convert the Ethiopian eunuch, who "had come to Jerusalem to adore." He baptized him at Gaza, beyond the confines of Palestine. The last sixteen chapters of the Acts deal chiefly with St Paul's labours among the Gentiles in Asia Minor and in Greece, until we find him preaching the Gospel in Rome, which was then the centre of civilization, and the greatest city of the world. It is noteworthy that, at the very time when St Paul begins his great mission to the Gentiles, he refers to these words of our Lord which were an indirect quotation of a prophecy: "I have set thee to be the light of the Gentiles; that thou mayest be for salvation unto the utmost part of the earth" (xiii. 47).

Hence we may conclude that St Luke's plan was to

describe the planting and development of the Church of Christ, and to shew how our Lord, after His Ascension, seated on the throne of His glory, continued to work *in* and *through* His apostles, by the ministry of the Holy Ghost, and thus the promise was fulfilled: "Behold, I am with you all days, even to the consummation of the world" (*St Matt.* xxviii. 20). This being the aim of the writer, we can understand why he passes over many minor details, and relates only what falls in with his plan. The whole book of the Acts might be summarized in the words of St Mark: "They going forth, preached everywhere; the Lord working withal, and confirming the word with signs that followed" (xvi. 20).

DATE OF COMPOSITION

The latest event related in a book gives us a clue as to the date of composition. Now, in the Acts, the last event recorded is the first captivity of St Paul in Rome, when he was detained as a state prisoner for a space of two years; and as St Luke explicitly gives the length of time that this imprisonment lasted, we may conclude that he completed his work just about the time that St Paul was set free, *i.e.* some time in the year 63 A.D.

In favour of this date we may note that the Acts contains no reference to any event which occurred later, such as—

(*a*) The persecution at Rome under Nero, 64 A.D.
(*b*) The martyrdom of St Peter and St Paul, A.D. 66 or 68.
(*c*) The destruction of Jerusalem and of the Temple in A.D. 70–71.

Another reason for assigning this date is that, from the Acts and the epistles, we know that St Luke was a companion of St Paul both on his apostolic journeys and during his first imprisonment in Rome, and it is clear that this forced period of inactivity would have been favourable for the composition of the Acts, in which St Paul plays so conspicuous a part. According to this view, the composition of the Acts must have followed immediately on that of the third gospel. Two

years of leisure would certainly have sufficed to write both these works, the more so that St Luke had probably conceived the design much earlier, and had collected materials in view of this. The two years when he was with St Paul in Cesarea must have given him leisure and opportunities for collecting documents and acquiring certain information.

The abrupt close of the Acts may be due to various causes, such as the departure of St Paul for Spain, or the outbreak of the persecution. In reply to the question as to why St Luke omits all mention of the liberation of St Paul and certain other important events which the epistles record, we may quote Beelen, whose arguments are equally applicable, in spite of the fact that he assigns the composition of the Acts to the year A.D. 70. "The fact that St Luke passes over many events may be traced to various causes: of some he may have been ignorant, of others his knowledge was perhaps insufficient, or Theophilus may have been well acquainted with these events; and lastly, it did not fall in with his plan to record them" (*Comm. in Act. Apost.*, Proleg. 5). Other writers ascribe these omissions to St Luke's having a design to write a third volume.

PLACE OF COMPOSITION

The same inferences which lead us to fix on *circa* A.D. 63 as the date when the Acts was finished, also lead us to conclude that it was written at Rome. St Jerome explicitly states this to be the case when, speaking of St Luke, he says "He also wrote that excellent book which is known by the title of 'Acts of Apostles,' and of which the history reaches as far as the two years of Paul's captivity in Rome, that is, to the fourth year of Nero's reign, and from this we understand the book to have been composed in that city" (*De Script. Eccles.*, cap. 17).

READERS

As the Acts of the Apostles appears to have been written in order to make known the chief events connected with the

planting of the Church "in Jerusalem, in Judea, in Samaria, and in the uttermost parts of the earth," it follows that it was not simply compiled for Theophilus, nor for the Gentile converts to Christianity, but for the instruction of all Christians in general. On this point Rackham remarks; "The dedication to Theophilus is a hint that St Luke is addressing the general reading public. The Acts, like the gospel, is a catholic book, addressed to all men, whether Roman or Greek, Christian or Jew. Of Theophilus we know nothing, but we recognize in him this catholic character: he had been instructed in the Christian faith, his name is Greek, and the complimentary epithet "most excellent" may mark a Roman official or nobleman" (*Acts of the Apostles*, ch. iii. p. xxxvii).

LANGUAGE AND STYLE OF THE ACTS

The book of the Acts was undoubtedly written in Greek, and the work is manifestly from the pen of one author only, since the style and diction have the same characteristics as those which are conspicuous in the third gospel, namely, freedom of touch, deep tenderness, simplicity and terseness of language. What Plummer says of the gospel of St Luke applies to the language and style of the Acts: "He exhibits two apparently opposite features—his great command of Greek, and his very un-Greek use of Hebrew phrases and constructions. . . . It is impossible to determine how much of the Hebraistic style is due to the sources which he is employing, how much is voluntarily adopted by himself as suitable to the subject which he is treating." The sources whence St Luke obtained his information are perceptible in the two parts of the Acts.

In the first part (chapters i.–xii.), in which the scenes are laid in Jerusalem, or at least in Palestine, the student will observe that Hebrew idioms are more abundant than in the second part (xiii.–xxviii.), where the incidents related took place chiefly in Asia Minor, Greece, and Rome. In this latter part the Greek is more polished.

CHRONOLOGY OF THE ACTS

The question of the chronology of the Acts of the Apostles is extremely involved, since we cannot fix with absolute certainty the date of the Ascension, the narrative with which the book opens. However, as Herod the Great died in 750 A.U.C. (*i.e.* in 4 B.C.), and as an ancient Catholic tradition places the Nativity of our Saviour on the 25th of December, and the Flight into Egypt some three or four months later, we are probably right in assuming that Jesus was born on the 25th of December 749 A.U.C., which corresponds to 5 B.C., consequently 4 B.C. corresponds to the *true* 1 A.D.; for it is manifest that when, in the sixth century, Dionysius Exiguus gave the year of our Lord's birth as corresponding with 754 A.U.C., he was placing it at least four years too late.

But it would be very confusing to change our chronology now by going back five years, and we can obtain approximate accuracy without any inconvenience by counting from the year 5 B.C. as the true 1 A.D. The date of the Ascension in the subjoined chronological table is based on this hypothesis. According to this calculation, our Lord was in His thirty-first year when He was baptized, and in His thirty-fourth when He was crucified, and this brings us to 30 A.D. as the date of His Ascension.

In the first twelve chapters of the Acts the note of time is extremely vague, and events are said to have taken place "in those days" (vi. 1), "at that time" (viii. 1), or without any chronological reference whatever. In the second part, which comprises the events narrated in chapters xiii. to xxviii. inclusive, we find allusions to three events connected with Roman history to which the dates can be assigned with comparative certainty, viz.—

Death of Herod Agrippa, ...	A.D. 44	*i.e.* 797 A.U.C.
Expulsion of the Jews from Rome by Claudius,	52	805
Appointment of Festus as Procurator, . .	60	813

These historial references, to which we may add the

persecution of the Christians by Nero, who accused them of setting fire to Rome (A.D. 64), furnish us with four fixed dates, and from these, either by adding or subtracting, the subjoined chronological table has been drawn up. This system of computation has been accepted by many eminent commentators; and although some of the dates given below are only approximations, yet the year 30 A.D. is now very generally accepted as that of our Lord's Ascension, and, on this date, depend many of the events related in the first twelve chapters of the Acts, which cover a period of about fourteen years. In the subjoined table only the principal events are given, as it is impossible to assign dates to minor incidents with any degree of certainty. Even as regards such an important event as the conversion of St Paul, chronologists differ by several years, some placing it as early as 31 A.D., others as late as 38 A.D.

The second part of the Acts extends over about nineteen years, and in this section we find more indications as regards time, *e.g.*—

(*a*) The Apostles Paul and Barnabas abode a "long time" in Iconium, ... xiv. 3.

(*b*) St Paul spent "three months" in Macedonia and "seven days" at Troas, ... xx. 3, 6.

(*c*) He was "three years" in Ephesus, ... xx. 31.

(*d*) His captivity in Cesarea lasted two years, . . . xxiv. 27.

(*e*) Festus stayed "three days" at Cesarea as soon as he was named procurator of the province, and "no more than eight or ten days" in Jerusalem on his first official visit there, ... xxv. 1-6.

(*f*) Intervals of time are frequently mentioned in connection with St Paul's journey to Rome, . . . xxvii.

(*g*) St Paul dwelt in his own hired lodging for "two whole years" as a state prisoner in Rome, ... xxviii. 30.

CHRONOLOGICAL TABLE

A.D.	Events narrated in the Acts.	Civil Rulers.	Contemporary Events.
14	..	Accession of Tiberius.	Death of Augustus.
26	..	Pontius Pilate (Procurator).	
30	The Ascension. Descent of the Holy Ghost.		
33	..	..	Death of Herod Philip.
35?	Conversion of St Paul.		
39	The Church has peace.	..	Antipas deposed.
41	..	Accession of Claudius.	Agrippa I., King of Judea.
44	Death of St James the Great.	Cuspius Fadus (Procurator).	Death of Herod Agrippa I.
	St Peter imprisoned in Jerusalem.		
45	St Paul's first journey.	Tiberius Alexander (Procurator).	
47	Paul and Barnabas return to Antioch.		
48	..	Cumanus (Procurator).	Agrippa II., King of Chalcis (Acts xxv.).
51?	Council of Jerusalem. St Paul's second journey.		
52	..	..	Claudius banished the Jews from Rome.
53	..	..	Agrippa II., Tetrarch of Trachonitis.
54?	St Paul's third journey.	Accession of Nero.	
56	..	..	Tumult in Judea, headed by an Egyptian (Acts xxi. 38).
59	St Paul's imprisonment in Cesarea.		
60	St Paul sent to Rome.	Festus (Procurator).	
61–63	St Paul a prisoner in Rome.	Albinus (Procurator, 62–64).	
	Close of the history of the Acts.		
	Release of St Paul.		
64	..	Gessius Florus (Procurator).	Christians persecuted by Nero.

MANUSCRIPTS OF THE ACTS

The MSS. authorities for the text of the Acts present greater divergences than those of any other book of the New Testament, with the exception of the Apocalypse. These variant readings are particularly conspicuous in Codex Bezæ (sixth century), which introduces phrases and words not found in the leading MSS., such as ℵ, A, B, C. The most important of these divergences, which comprise interpolations, omissions and substitutions, will be noticed in detail in the Annotations, as they occur in the text.

The interpolations sometimes extend to a clause or sentence, but it is noteworthy that these variant readings are in no case contradictory, neither do they change the sense of the passages, nor constitute any ambiguity touching the doctrines taught by the inspired author.

That textual inaccuracies should be found is by no means surprising, since God, who has promised the gift of infallibility to His Church, and who speaks by the sacred writers, has not extended this privilege to the numerous copyists who in past ages diligently and reverently copied out the sacred Scriptures. In the thousands of copies which were made in the course of time, it is evident that errors may have arisen from various causes, *e.g.*—

1. Inaccuracy in copying.
2. Ignorance or imperfect knowledge of the language used.
3. Substitution of one word for another resembling it in form.
4. Negligence in punctuating.
5. Insertion into the text of a marginal note or gloss.
6. The addition of extraneous matter inserted by the copyist to throw light on the subject.
7. The deliberate falsification of a passage in order to propagate some error, *e.g.* the mutilation of St Matthew's gospel by the Ebionites.

Any error or inaccuracy arising from one or more of these sources would be repeated in all copies made from a faulty original, and the object of textual criticism is to examine and compare the various documents in order to decide, as approximately as possible, which were the original readings. The various MSS. authorities for the Acts may be divided into two great series or "families," representing two originals, differing slightly in form, and both very ancient. These have been classified as—

(*a*) The Eastern text.
(*b*) The Western text.

Each of these classes has its codices, versions, and patristic authorities ; and Dr Blass, an eminent German scholar, is of

opinion that St Luke actually wrote two copies, the one a preliminary draft, the other an amended copy. This hypothesis would explain the variant readings and account for their antiquity, and if correct, would justify us in accepting the Eastern text as the corrected copy, since it is somewhat shorter than the Western text. Critics, however, are by no means agreed on this question, nor is Griesbach's term "Western text" particularly appropriate, since this series of MSS. is not confined to the West.

The "Eastern" text is represented by Alexandrine and Oriental MSS., while the "Western" embraces the Græco-Latin MSS. and the testimony of the Western Fathers. Dr Blass gives a third set, which exhibits the peculiarities both of the Eastern and the Western. The table given below is based on his classification.

The Rheims testament, which is a translation from the Vulgate, follows the "Eastern" rather than the "Western" text, since St Jerome worked on the "Old Latin" (an ancient version of the second century) and some early Greek MSS. which differed but slightly from the "Old Latin" version. The Authorised Version in use in the English Church is a translation of the third edition of the Greek Testament of Stephanus (1550), which was a translation from a limited number of late Greek MSS. Rackham holds that, "making allowance, however, for the errors that have crept in through centuries of transcription, we find that the A.V. practically represents the text that was current at Constantinople and in the East about the beginning of the fifth century, and which has prevailed there since. Dean Burgon stoutly maintained this to be the original form, but few critics would agree with him. The majority would accept the judgment of Dr Hort and Bp. Westcott. These critics came to the conclusion that the T.R. represents a revision of the text made in Antioch or Syria in the fourth century, and accordingly they christened it the 'Syrian text'" (Rackham, *Acts of the Apostles*, p. xxi).

The Revised Version follows neither types nor "families" of texts, but accepts now one, now the other; hence Rackham calls it the "Eclectic text."

MANUSCRIPT AUTHORITIES ON THE ACTS.

I. Eastern Text.

I. *Greek Uncials.*

	Name.	Century.	Where found at present.	Notes.
ℵ	Sinaiticus.	IV.	St Petersburg.	Discovered by Tischendorf in 1859 in the Convent of St Catherine on Mount Sinai.
B	Vaticanus.	IV.	Rome, the Vatican.	This is the best known copy of the sacred Scriptures.
A	Alexandrinus.	V.	London, British Museum.	Presented in 1628 to Charles I. by Cyrillus Lucaris, Patriarch of Constantinople.
	N.B.—These three Uncials contain the Acts entire.			
C	Rescriptus Ephræmi.	V.	Paris.	A most valuable though defective palimpsest. Chs. xi., xii., xvii.–xix., xxiii. are missing, besides smaller sections.
H	Mutinensis.	IX.	Modena, Grand Ducal Library.	Defective in subjoined sections, which, however, have been supplied by a later penman of the 11th century (i.–v. 28; ix. 38–x. 19; xiii. 36–xiv. 3).
L	Bibliothecæ Angelicæ.	IX.	Rome, Library of the Augustinians.	This MS. contains from Acts viii. 10 to the end of the book.
P	Porphyrianus.	IX.	St Petersburg.	A palimpsest. It contains all the Acts except i. 1–11, 15. A few letters and words are defaced here and there.
F	Coislianus.	VII.	Coislin Library.	Contains only fragments: Acts iv. 33, 34; ix. 24, 25; x. 13–15; xxii. 22.
G	Petropolitanus.	VII.	St Petersburg.	A palimpsest, fragments only. Contains Acts i. 6–17; xiii. 39–46; xxvi. 7–19.

Versions.

The Vulgate.
Syriac Peshito (*i.e.* Syriac simple or common).
Coptic (Bohairic).

Patristic Authorities.

St Clement of Alexandria.
Origen.
St John Chrysostom.
Didymus of Alexandria.

II. Western Text.

D, Codex Bezæ, sixth century.—This MS. is preserved in the University of Cambridge, to which it was presented by Beza, who found it "in the dust" in the monastery of St Irenæus at Lyons in 1562. The MS. is bilingual, Greek and Latin. Some sections of the Acts are missing or illegible. This codex differs considerably from the codices mentioned above.

Versions.

Philoxenian Syriac.
Fleury's palimpsest, a Latin MS. which Berger edited in 1889. It only contains fragments.

Patristic Authorities.

St Cyprian.
St Augustine.

III. Authorities varying between the Eastern and the Western Text.

E, Codex Laudianus, sixth century.—This contains a Latin-Greek copy of the Acts of the Apostles. Certain portions are missing (from xxvi. 29–xxviii. 26). It is now in the Bodleian Library at Oxford, to which Archbishop Laud presented it.

Versions.

The "Gigas" Latin Bible (thirteenth century), now at Stockholm. Fragments of late Latin versions (de S. Stephano Vindobonense).
Coptic Versions (Sahadic).

Patristic Authorities.

St Irenæus.
Tertullian.
St Bede the Venerable.

CHARACTERISTICS OF THE ACTS

A careful examination of the Acts of the Apostles shews that the author lays a special stress on the following points:—

I. The fundamental truth that the Apostles were to be the witnesses to our Lord's Life and Resurrection, which proved Him to be the Messias.
II. The abiding presence of Christ in the Church.
III. The Person, Office, and Work of the Holy Ghost.
IV. The "origins" or "beginnings" of events connected with the foundation of the Church of Christ.
V. The universality of the Gospel.
VI. The organization, discipline, and rites of the Christian Church.
VII. The persecutions and difficulties which the Church experienced.
VIII. The importance of prayer.

Each of these headings will require a separate paragraph.

I. The Apostles were the Witnesses to the Life and Resurrection of our Lord, and to His being the Messias.

Examples:—

1. **The election of St Matthias.**—"One of these must be *made a witness* with us *of his resurrection*" (i. 22).

2. **St Peter's sermon on the day of Pentecost.**—"Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs . . . . you have crucified and slain . . . . whom *God hath raised up*" (ii. 22–24).

3. **St Peter's sermon in Solomon's porch.**—"But the author of life you killed, whom God hath *raised from the dead*, of which *we are witnesses*" (iii. 15. See also iii. 26).

4. **The subject of the apostolic discourses.**—"With great power did the apostles give *testimony* of the resurrection of Jesus Christ our Lord" (iv. 33).

5. **St Peter's defence before the Sanhedrin.**—"The God of our fathers hath raised up Jesus, whom you put to death, hanging him upon a tree . . . . and we are *witnesses* of these things" (v. 30–32).

6. **St Peter speaking to Cornelius.**—"Jesus of Nazareth, how God anointed him with the Holy Ghost, and with power" (x. 38).

7. **Conversion of Cornelius,** the first Gentile convert. — "We are *witnesses* of all things that he did in the land of the Jews and in Jerusalem, whom they killed, hanging him upon a tree. Him God *raised up* the third day" (x. 39–40).

8. **St Paul's sermon to the Jews in the synagogue at Antioch.**—"God, according to his promise, has raised up to Israel a Saviour, Jesus" (xiii. 23). "God raised him up from the dead the third day. Who was seen for many days, by them who came up with him from Galilee to Jerusalem, who to this present are his *witnesses* to the people" (xiii. 30-31).

9. **St Paul to the keeper of the prison at Philippi.**—"Believe in the Lord Jesus, and thou shalt be saved, and thy house" (xvi. 31).

10. **St Paul preaching to the Thessalonians.**—"This is Jesus Christ, whom I preach to you" (xvii. 3).

11. **St Paul in Corinth.**—"When Silas and Timothy were come from Macedonia, Paul was earnest in preaching, *testifying to the Jews, that Jesus is the Christ*" (xviii. 5).

12. **Apollo, preaching at Ephesus.**—"With much vigour he convinced the Jews openly, *shewing by the scriptures, that Jesus is the Christ*" (xviii. 28).

13. **Declaration of Ananias to Saul.**—"*Thou shalt be his witness to all men,* of those things which thou hast seen and heard" (xxii. 15).

II. The abiding Presence of Christ in the Church.

Examples :—

1. **The lot falls upon Matthias.**—See Acts i. 15–26.

2. **Christ blesses the labours of His ministers.**—"The Lord increased daily together such as should be saved" (ii. 47).

3. **He confirms their words by miracles.**

   (a) (*St Peter's to Eneas.*) "The Lord Jesus Christ healeth thee; arise, and make thy bed; and immediately he arose" (ix. 34).

   (b) (*St Paul's to Elymas.*) "Now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell a mist and darkness upon him, and going about, he sought some one to lead him by the hand" (xiii. 11).

4. **He strengthens them.**

   (a) *St Stephen's vision.* "And he said, Behold I see the heavens opened, and the Son of man standing on the right hand of God" (vii. 55).

(b) *St Paul's vision.* "And the Lord said to Paul in the night, by a vision: Do not fear, but speak; and hold not thy peace. Because I am with thee, and no man shall set upon thee to hurt thee, for I have much people in this city" (xviii. 9–10).

5. **He enlightens them.**

(a) *St Peter's vision.* See x. 10–16.

(b) *St Philip's mission.* "Now an angel of the Lord spoke to Philip, saying, Arise, go towards the south, to the way that goeth down from Jerusalem into Gaza; this is desert" (viii. 26).

(c) *St Paul's mission.* "A vision was shewed to Paul in the night, which was a man of Macedonia standing and beseeching him, and saying; Pass over into Macedonia, and help us" (xviii. 9).

6. **He delivers them.**—An angel delivers St Peter from prison. See xii. 6–11.

III. The Person, Office, and Work of the Holy Ghost.

(*a*) **His Divinity.**—"Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost? . . . Thou hast not lied to men, but to God" (v. 3–4).

(*b*) **Promised by Christ.**—"You shall receive the power of the Holy Ghost coming upon you" (i. 8).

(*c*) **Announced by St Peter.**—"Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost" (ii. 38).

(*d*) **The Holy Ghost descended upon—**

(1) *The disciples at Pentecost.* "They were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak" (ii. 4).

(2) *The Gentile converts of Cesarea.* "The Holy Ghost fell on all them that heard the word. And the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also, for they heard them speaking with tongues, and magnifying God" (x. 44–46).

(3) *The disciples of Ephesus.* "When Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied" (xix. 6).

(4) *The Samaritan converts*, through the ministry of Peter and John. "Then they laid their hands upon them, and they received the Holy Ghost" (viii. 17).

(5) *Saul.* "Brother Saul, the Lord Jesus hath sent me . . . . that thou mayest receive thy sight, and be filled with the Holy Ghost" (ix. 17).

(*e*) **The Holy Ghost guides the Church,** *e.g.*—

(1) *St Philip the Evangelist.* "The Spirit said to Philip, Go near, and join thyself to this chariot. . . . The Spirit of the Lord took away Philip" (viii. 29).

(2) *St Peter.* "As Peter was thinking of the vision, the Spirit said to him, Behold three men seek thee" (x. 19).

(3) *St Paul and St Barnabas.* "As they were ministering to the Lord, and fasting, the Holy Ghost said to them, Separate me Saul and Barnabas, for the work whereunto I have taken them. . . . So they, being sent by the Holy Ghost, went to Seleucia, and from thence they sailed to Cyprus" (xiii. 2–4).

(4) *St Paul.* Agabus "took Paul's girdle, and binding his own feet and hands, he said; Thus saith the Holy Ghost, The man whose girdle this is, the Jews shall bind in this manner in Jerusalem and shall deliver him into the hands of the Gentiles" (xxi. 11. See also xxi. 4, xvi. 6, 7).

(*f*) **Sins against the Holy Ghost.**—St Peter's rebuke to Ananias and Saphira: "Why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost? . . . . Why have you agreed together to tempt the Spirit of the Lord?" (v. 3, 9). Rebuke of St Stephen to the Jews: "You stiff-necked and uncircumcised in heart and ears, you always resist the Holy Ghost, as your fathers did, so do you also" (vii. 51).

IV. The Origins or Beginnings of Events connected with the Foundation of the Church of Christ.

The Acts has been fittingly called "*a book of beginnings*," since it records chiefly those events which were connected with the establishment of Christianity. Hence we find—

St Peter's first sermon and his first recorded miracle.

The first ordination of a bishop in the person of St Matthias.

The appointment of the first deacons.

The first persecution of the Christians breaks out, and the first martyr, St Stephen, sheds his blood for Christ.

St Philip begins to evangelize the Samaritans.

Cornelius, the first Gentile convert, is received by St Peter.

The first Assembly of the Church is held in Jerusalem, and shortly after we find St Paul at Lystra preaching his first sermon to the Gentiles.

Hitherto the Christians had been persecuted by Jews, now we read of the first Gentile persecution breaking out at Philippi, where St Paul and Silas founded the first European church.

V. The Universality of the Gospel.

In the Acts, as in the third gospel, St Luke draws special attention to the universality of the Redemption wrought by Christ for mankind. The subjoined examples bring this characteristic clearly into relief, and prove that the Gospel was for Jews and Gentiles of all classes of society.

(*a*) St Peter teaches the universality of salvation in his first sermon on the day of Pentecost, when, speaking to the Jews, he says: "For the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call" (ii. 39). Again, when he receives Cornelius into the Church, he teaches him that God receives all men: "In very deed I perceive, that God is not a respecter of persons, but in every nation, he that feareth him, and worketh justice, is acceptable to him" (x. 34–35). The apostle had learned this truth from the vision of the sheet let down from heaven, in which "were all manner of four-footed beasts, and creeping things of the earth, and fowls of the air" (x. 12). The very object of this vision was to teach St Peter that Jew and Gentile were all equal before God; and when he related his vision to those "of the circumcision" who had criticised his action in receiving Gentiles and treating them as equals, we are told that "having heard these things, they held their peace, and glorified God, saying: God then has also to the Gentiles given repentance unto life" (xi. 18).

(*b*) In all the Acts relates concerning St Paul, the same truth stands out prominently. Thus we read that when Ananias was sent to baptize Saul, "the Lord said to him; Go thy way; for this man is to me a vessel of election, to carry my name before the Gentiles, and kings, and the children of Israel" (ix. 15). In his journeys, St Paul generally addresses his discourse to the Jews first; and when they reject the truths of the Gospel, he turns to the Gentiles. His words to the Jews of Antioch illustrate his mode of action: "To you it behoved us first to speak the word of God, but because you reject it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles" (xiii. 46). Then, when the Gentiles had accepted his teaching gladly and "glorified the word of the Lord," we find St Paul and St Barnabas relating with joy to the church of Antioch "what great things God had done with them, and how he had opened the door of faith to the Gentiles" (xiv. 26). St Paul bears a like testimony in presence of the church of Jerusalem after his third missionary journey, when "he related particularly what things God had wrought among the Gentiles by his ministry" (xxi. 19). The last words of St Paul which are recorded in the Acts are a declaration of the same truth, for, after having reproached the Jews with their obstinacy and incredulity, he concludes thus: "Be it known therefore to you, that this salvation of God is sent to the Gentiles, and they will hear it" (xxviii. 28).

(*c*) Finally, we notice that St James the Less at the Council of Jerusalem declares that the admission of the Gentiles into the Church is a fulfilment of the prophecy of Amos:—"Simon hath related how God first visited to take of the Gentiles a people to his name, and to this agree the words of the prophets, as it is written: After these things I will return, and will rebuild the tabernacle of David, which is fallen down, and the ruins thereof I will rebuild, and I will set it up" (xv. 14, 15, 16).

(*d*) St Luke also shews how not only the truths of the Gospel were accepted by the devout or educated classes, such as the Roman centurion, certain members of the Sanhedrin, the proconsul Sergius Paulus, and the Ethiopian eunuch, but the words of our Lord were realised, "the poor have the gospel preached to them" (*St Matt.* xi. 5), and the Church received within her fold recruits from the humblest classes of society, such as the keeper of the prison at Philippi, the sellers of purple at Tyre, and Simon, the tanner, of Cesarea.

VI. The Organization, Discipline, and Rites of the Christian Church.

A. The Ministers of the Church.

1. *Apostles* (*i.e.* Bishops). The vacancy caused by the death of Judas was filled by the election of St Matthias, upon whom the lot fell. St Paul and St Barnabas received the episcopal consecration by the sacrament of Holy Order by *the laying on of hands*, preceded and accompanied by *fasting* and *prayer*.

2. *Ancients* (*i.e.* priests). These were ministers who held office and were charged with the direction of local churches under the jurisdiction of the apostles, or of the bishops by whom they were ordained.

These "ancients" or "priests" are referred to in ch. xiv. 22, where we are told that after St Paul and St Barnabas had "ordained to them priests in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed." Again, when St Paul was on his way to Jerusalem, we read that, "sending from Miletus to Ephesus, he called the ancients of the church" (xx. 17). In the ordination of priests, as of bishops, we notice the same order of procedure—*prayer, fasting, and laying on of hands.*

3. *Deacons.* The deacons were originally chosen to look after the distribution of alms and other temporal matters connected with the life in community which was adopted by the primitive Church (at least in Jerusalem), but they were also conspicuous for their zeal in evangelizing. The seven deacons were men "of good reputation, full of the Holy Ghost and wisdom" (vi. 3). Among them St Stephen and St Philip were pre-eminent, for the Jews "were not able to resist the wisdom and the spirit that spoke" through St Stephen, while St Philip, having left Jerusalem on account of the persecution, converted the Samaritans

by his preaching and "the miracles which he did" (viii. 6). The office of a deacon, like that of a priest, was conferred by praying and the laying on of hands,—*e.g.* "These they set before the apostles, and they praying imposed hands upon them" (vi. 6).

N.B.—There are frequent allusions in the epistles to these different ministers of the Church.

B. The Discipline of the Church.

(a) *Subordination to authority.* The apostles were acknowledged as the representatives of Christ, while St Peter was recognized as the chief of the apostles (see i. 15, ii. 14, v. 29). We find the apostles taking part in the Council of Jerusalem, confirming the mission of St Paul and St Barnabas, sending St Barnabas to the newly founded church of Antioch, administering confirmation to the Samaritans, and settling any difficulty which arose in the churches (*e.g.* the question of circumcising the Gentile converts, xv. 2).

(b) *Organised system of relief.* The deacons were appointed to distribute alms. Money was collected at Antioch by the Christians, and sent, by St Paul and St Barnabas, to the brethren in Jerusalem.

(c) *Observance of the first day of the week.* This gradually superseded the Jewish Sabbath (see xx. 7).

(d) *The practice of public worship.* The first disciples worshipped in the Temple and in the synagogues, and also in the Christian assemblies, where the services consisted in the celebration of the Holy Eucharist, prayer and preaching (see par. viii. p. 41, on the importance of prayer).

(e) *Fasting.* This was practised in the primitive Church as a preparation for ordination or any important work, and as a private act of mortification and devotion,—*e.g.* "The prophets and doctors" of the church of Antioch "fasting and praying and imposing their hands upon them" (*i.e.* Saul and Barnabas) "sent them away" (xiii. 3).

C. Rites of the primitive Church.

The administration of the Sacraments.

Baptism. There are frequent allusions to the baptism of Christian converts,—*e.g.* Baptism was administered to the three thousand Jews converted on the day of Pentecost (ii. 41), the Samaritans (viii. 12–13), the Ethiopian eunuch (viii. 38), Saul (ix. 18), Cornelius, "his kinsman and special friends" (x. 24), Lydia (xvi. 15), the keeper at Philippi (xvi. 33), Crispus, the ruler of the synagogue at Corinth (xviii. 8).

Since we are told in several cases that whole households received baptism, we infer that this rite was also conferred on young children.

Confirmation. This sacrament was administered to the Samaritan converts by St Peter and St John (see viii. 17), and to the Ephesian converts by St Paul. In each case the sacrament was conferred by the imposition of the hands of the apostles.

Holy Eucharist. This is generally referred to as "the breaking of bread." *Cf.* "They were persevering in the doctrine of the apostles, and

in the communication of the breaking of bread, and in prayers" (ii. 42). It was evidently customary to celebrate the Holy Eucharist on the first day of the week. *Cf.* "On the first day of the week, when we were assembled to break bread, Paul discoursed" (xx. 7).

VII. Persecutions and Difficulties which the Church experienced.

These may be summarized as follows:—

(A) **Exterior.** (B) **Interior.**

(A) **Exterior.** 1. Persecutions on the part of Jews.

Instigators.	Against whom.	Cause.	Results.	Reference in the Acts.
Sadducees.	Peter and John.	Doctrine of the Resurrection taught by them.	Imprisonment, release, prohibition to preach.	iv. 1–21.
Sadducees.	The apostles.	Miracles worked had aroused envy.	Apostles imprisoned, released by an angel, again apprehended, arraigned and scourged.	v. 17–41.
Hellenistic Jews.	Stephen.	A false accusation of blasphemy, prompted by envy.	Stephen was martyred.	vi. 9–15 and vii.
The Sanhedrin (*first general persecution*).	All the Christians.	Enmity stirred up by Stephen's defence.	The disciples were scattered throughout Judea and Samaria.	viii. 1.
The Jews of Damascus.	Paul.	Inability of the Jews to refute Paul's arguments.	The Jews having resolved to kill Paul, he escaped to Jerusalem.	ix. 20–26.
Hellenistic Jews of Jerusalem.	Paul.	Inability of the Jews to refute Paul's arguments.	Their endeavours to kill him were thwarted.	ix. 29.
Herod Agrippa I.	James the Great and Peter.	Herod's wish to please the Jews.	St James was executed; St Peter was imprisoned, but an angel delivered him.	xii. 1–17.
Influential persons of Antioch.	Paul and Barnabas.	St Paul having preached to the Gentiles.	The apostle left Antioch for Iconium.	xiii. 50–52.
Jews of Corinth.	Paul.	Jewish prejudice.	Gallio refused to hear the case.	xviii. 12–17.
Jews of Jerusalem.	Paul.	Charge of teaching against the law.	Lysias delivered Paul from the Jews.	xxi. 20–40.
Forty Jews made a vow to slay Paul.	Paul.	Charge of teaching against the law.	The tribune sent Paul to Cesarea with a band of soldiers.	xxiii. 12–35.

2. Persecutions on the part of Gentiles.

Instigators.	Against whom.	Cause.	Results.	Reference in the Acts.
The masters of Lydia. *First Gentile persecution.*	Paul and Silas.	The loss of their gains through Lydia's conversion.	Paul and Silas were scourged and imprisoned.	xvi. 16-40.
The silversmiths of Ephesus.	Paul and his companions.	The loss of gains to the silversmiths through the progress of Christianity.	"The town-clerk appeased the multitude": St Paul left Ephesus.	xix. 23-41.

3. Persecutions both from Jews and Gentiles.

The Jews of Iconium, who "incensed" the Gentiles.	Paul and Barnabas.	Jewish prejudice.	The apostles escaped stoning by taking flight.	xiv. 1-6.
The "people" of Lystra, at the instigation of Jews from Iconium.	Paul.	Jewish prejudice.	Paul was stoned and left for dead, but was miraculously cured.	xiv. 19.
"All the city" incited by Jews.	Jason.	Jason had received Paul and Silas into his house.	Paul and Silas were sent to Berea by the brethren.	xvii. 5-10.
The Jews of Thessalonica stirred up the people.	Paul and Silas.	Paul having preached the word at Berea.	Paul was sent away by sea, while Silas and Timothy remained in Berea for a time.	xvii. 13-14.

B.—Internal difficulties.

1. The discontent concerning the distribution of alms.

   "In those days the number of the disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their widows were neglected in the daily ministration" (vi. 1).

2. Defection of John Mark.

   "Now when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphilia, and John, departing from them, returned to Jerusalem" (xiii. 13).

3. Disagreement between Paul and Barnabas concerning John Mark.

   "There arose a dissension, so that they departed one from another; and Barnabas indeed taking Mark, sailed to Cyprus (xv. 39).

4. Contest with the Jewish converts, who clung to their old traditions.

(*a*) "Some coming down from Judea, taught the brethren: That except you be circumcised after the manner of Moses, you cannot be saved. And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas, and certain others of the other side, should go up to the apostles and priests to Jerusalem about this question" (xv. 1–2).

(*b*) "When Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying: Why didst thou go in to men uncircumcised, and didst eat with them?" (xi. 2–3).

VIII. The Importance of Prayer.

The Acts of the Apostles contains numerous allusions to prayer, both public and private.

Examples:—

The Apostles and Disciples prayed—

1. *When awaiting the coming of the Holy Ghost.* "All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren" (i. 14).
2. *When administering the Sacraments,*—e.g. *Ordination of St Matthias.* "And praying they said; Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen" (i. 24).
   Ordination of Saul and Barnabas. "Then they, fasting and praying, and imposing their hands upon them, sent them away" (xiii. 3).
   At the Ordination of priests. "And when they had ordained to them priests in every church, and had prayed with fasting, they commended them to the Lord" (xiv. 22).
   At the Ordination of the deacons. "They praying imposed hands upon them" (vi. 6).
   At the Confirmation of the Samaritans. "Who, when they (*i.e.* St Peter and St John) were come, prayed for them, that they might receive the Holy Ghost" (viii. 15).
3. "They were persevering in the doctrine of the apostles . . . . and in prayers" (ii. 42).
4. "Peter and John went up into the temple, at the ninth hour of prayer" (iii. 1).
5. "Cornelius said . . . . I was praying in my house at the ninth hour" (x. 30).
6. "Peter went up to the higher parts of the house to pray, about the sixth hour" (x. 9).

7. St Paul and his companions "upon the sabbath day" at Philippi, "went forth without the gate by a river side, where it seemed that there was prayer" (xvi. 13).
8. *On being released from prison*, the apostles "with one accord lifted up their voice to God, and said; Lord, thou art he that didst make heaven and earth, the sea, and all things that are in them" (iv. 24).
9. *St Stephen prayed during his martyrdom.* "Lord Jesus receive my spirit . . . . Lord, lay not this sin to their charge" (vii. 58–59).
10. *St Paul, after his conversion.* "Seek in the house of Judas, one named Saul of Tarsus, for behold he prayeth" (ix. 11).
11. *St Peter before raising Tabitha.* "Kneeling down prayed and, turning to the body, he said: Tabitha arise" (ix. 40).
12. *When Peter was in prison.* "Prayer was made without ceasing by the church unto God for him" (xii. 5).
13. *In prison.* "At midnight Paul and Silas praying praised God" (xvi. 25).
14. *When St Paul took leave of the ancients at Miletus.* "Kneeling down he prayed with them all" (xx. 36).
15. *When St Paul left Tyre*, we are told that the disciples "knelt on the shore and prayed" (xxi. 5).

SYNOPSIS OF THE ACTS OF THE APOSTLES

I. The "Acts of St Peter."

A. *Establishment of the Church in Jerusalem* (i.–v. 42).

(*a*) The preparation.
(*b*) The foundation.
(*c*) The development.

B. *The establishment of the Church in Judea and Samaria* (vi.–xi. 18).

(*a*) Appointment of the deacons. First persecution.
(*b*) Acts of St Stephen the deacon; his martyrdom.
(*c*) Acts of Philip the deacon.
(*d*) Conversion of Saul; his preparation for the ministry.
(*e*) St Peter's missionary journeys to Lydda, Joppe, and Cesarea; baptism of Cornelius.

C. *The establishment of the Church at Antioch* (xi. 19–30).

(*a*) Its foundation.
(*b*) Its consolidation.

D. *The Second Persecution (under Herod Agrippa I.), and the subsequent peace of the Church* (xii.).

II. The "Acts of St Paul."

A. *St Paul, the minister of the Gospel to the Gentiles* (xiii.–xxi.).

(*a*) His first missionary journey in company with Barnabas.
(*b*) Council of Jerusalem ; ritual precepts and Gentile converts.
(*c*) St Paul's second journey in company with Silas and Luke.
(*d*) His third journey.

B. *St Paul the prisoner for the cause of the Gospel* (xxii.–xxviii.).

(*a*) In Jerusalem.
(*b*) In Cesarea. Journey to Rome.
(*c*) In Rome.

ANALYSIS OF THE ACTS

The "Acts of St Peter."

A. *The establishment of the Church in Jerusalem.*

(*a*) Preparation.	The Ascension of our Lord.	i. 1–12.
	The disciples persevere in prayer.	„ 13–14.
	The election of Matthias.	„ 15–26.
(*b*) Foundation.	The descent of the Holy Ghost.	ii. 1–13.
	St Peter's first sermon.	„ 14–41.
	Fervour of the first converts.	„ 42–47
(*c*) Development.	Cure of the lame man.	iii. 1–10.
	St Peter's second sermon.	„ 11–26.
	Imprisonment of St Peter and St John.	iv. 1– 4.
	They are questioned by the Sanhedrin.	„ 5–22.
	Rejoicing and prayer of the Church.	„ 23–31.
	Detachment of the early converts.	„ 32–37.
	Sin of Ananias and Saphira.	v. 1–11.
	Miracles worked by the apostles.	„ 12–17.
	Imprisonment and scourging of the Twelve.	„ 18–20.
	Their deliverance by an angel.	„ 21–42.

B. *The establishment of the Church in Judea and in Samaria.*

(*a*) The deacons.	Appointment of the deacons. First persecution.	vi. 1– 7.
(*b*) St Stephen.	Acts of St Stephen.	
	1. His zeal and apprehension.	„ 8–15.
	2. His defence before the Sanhedrin.	vii. 1–53.
	3. His martyrdom.	„ 54–59.
	Second persecution of the Church.	viii. 1– 4
(*c*) St Philip.	Acts of St Philip.	
	1. His ministry in Samaria.	„ 5– 8.
	2. His reproof to Simon the magician.	„ 9–25.
	3. Conversion of the Ethiopian.	„ 26–40.
(*d*) First acts of St Paul.	1. His conversion and baptism.	ix. 1–19.
	2. His ministry among the Jews at Damascus.	„ 20–22.
	3. Enmity of the Jews; Saul visits Jerusalem.	„ 23–28.
	4. He returns to Tarsus.	„ 29–31.
(*e*) St Peter's journeys.	He evangelizes in Lydda. Eneas cured.	„ 32–35.
	He visits Joppe and raises Dorcas to life.	„ 36–43.
	He visits Cesarea and receives the first Gentile convert.	x.
	He justifies his reception of Cornelius into the Church.	xi. 1–18.

C. *The establishment of the Church at Antioch.*

(*a*) Foundation.	The Gospel is preached to the Jews of Antioch.	xi. 19.
	Some Greeks are converted.	„ 20.
(*b*) Consolidation.	Barnabas is sent to Antioch.	„ 21–24.
	He conducts Saul from Tarsus to Antioch.	„ 25–26.
	Prediction of the famine; alms collected.	„ 27–30.

D. *Third persecution under Agrippa I.; subsequent peace of the Church.*

	St James martyred by Herod Agrippa I.	xii. 1– 2.
	St Peter imprisoned; he is delivered by an angel.	„ 3–19.
	Death of Herod Agrippa I.	„ 20–23.
	Saul and Barnabas sent from Antioch to Jerusalem.	„ 24–25.

PART II.—THE ACTS OF ST PAUL

A. *St Paul, the minister of the Gospel to the Gentiles.*

(a) *First Journey.*	St Paul and Barnabas called to "the work."	xiii. 1– 3.
Cyprus.	Conversion of Sergius Paulus.	„ 4– 7.
	Punishment of Elymas the magician.	„ 8–12.
Perge.	John Mark abandons St Paul and St Barnabas.	„ 13.
Antioch.	St Paul's first sermon to the Jews; their opposition.	„ 14–43.
	He turns to the Gentiles.	„ 44–52.
Iconium.	Opposition of the Jews.	xiv. 1– 5.
Lycaonia.	Healing of the cripple at Lystra.	„ 6– 9.
	The apostles held to be gods.	„ 10–17.
	St Paul stoned.	„ 18–20.
Antioch.	St Paul and St Barnabas return to Antioch.	„ 21–27.
(b) *Assembly of Jerusalem.*	Dispute concerning circumcision.	xv. 1– 5.
	Decision of the Council.	„ 6–21.
	First pastoral letter to the churches.	„ 22–29.
	The church of Antioch accepts the decision.	„ 30–35.
(c) *Second Journey.*	Contention between St Paul and St Barnabas.	„ 36–39.
Lystra.	St Paul and Silas take Timothy to assist them.	„ 40–41. xvi. 5.
Troas.	St Paul's vision.	„ 6–12.

A. *St Paul, the minister*—continued.

Philippi.	Conversion of Lydia.	xvi. 13–18.
	St Paul and Silas are scourged and imprisoned.	„ 19–25.
	Conversion of the keeper of the prison.	„ 26–40.
Thessalonica.	The Jews raise a tumult.	xvii. 1– 9.
Berea.	The Bereans welcome the Evangelists.	„ 10–12.
	Fresh hostility of the Jews of Thessalonica.	„ 13–15.
Athens.	St Paul disputes with the Jews.	„ 16–18.
	His sermon in the Areopagus.	„ 19–34.
Corinth.	St Paul founds the church in Corinth.	xviii. 1– 4.
	He preaches to the Gentiles.	„ 5– 8.
	He has a vision.	„ 9–11.
	He is accused before Gallio and released.	„ 12–17.
Ephesus.	St Paul disputes with the Jews.	„ 18–21.
Antioch.	He returns to Antioch by Cesarea and Jerusalem.	„ 22–23.
	Apollo visits Antioch.	„ 24–28.
(d) *Third Journey.*		
Ephesus.	Baptism of some disciples of St John the Baptist.	xix. 1– 7.
	St Paul, being rejected by the Jews, preaches to the Gentiles.	„ 8–12.
	Jewish magicians, the sons of Sceva, exorcise.	„ 13–22.
	The silversmiths raise a tumult.	„ 23–40.
Macedonia.	St Paul passes through Macedonia and Greece.	xx. 1– 6.
Troas.	Eutychus raised to life.	„ 7–12.
	St Paul sets out for Jerusalem.	„ 13–16.
Miletus.	He addresses the ancients of the church of Ephesus.	„ 17–38.
Cesarea.	St Paul passes through Tyre and Ptolemais to Cesarea.	xxi. 1– 7.
	He stays with Philip the Evangelist.	„ 8–14.
Jerusalem.	Reception by the Ancients.	„ 15–26.
	The Jews raise a tumult in the Temple.	„ 27–40.

B. *St Paul, a prisoner for the cause of the Gospel.*

In Jerusalem.	St Paul's discourse to the people; his apprehension.	xxii. 1–30.
	He is questioned by the Sanhedrin; his vision.	xxiii. 1–11.
	Forty Jews conspire to kill St Paul.	„ 12–24.
	He is sent to Cesarea.	„ 25–35.
In Cesarea.	Tertullus accuses St Paul before Felix.	xxiv. 1– 9.
	St Paul's defence before Felix.	„ 10–23.
	He preaches to Felix and Drusilla.	„ 24–27.
	St Paul accused before Festus.	xxv. 1–12.
	Festus consults Agrippa.	„ 13–22.
	St Paul's defence before Agrippa and Festus.	„ 23–27. xxvi. 1–23.
	Result of St Paul's defence; he appeals to Cæsar.	„ 24–32.
Journey to Rome.	He sails from Cesarea to Crete.	xxvii. 1–12.
	Shipwreck at Malta (Melita).	„ 13–44.
	St Paul bitten by a viper at Melita.	xxviii. 1– 6.
	Healing of Publius' father.	„ 7–10.
Rome.	Journey from Melita to Rome	„ 11–16.
	St Paul's discourse to the Jews.	„ 17–28.
	St Paul's captivity in Rome for two years.	„ 29–31.

MIRACLES RECORDED IN THE ACTS

I. Miracles worked by St Peter.	References.
1. Healing of the lame man, ...	iii. 1–10.
2. Ananias and Saphira struck dead, . .	v. 1–10.
3. Healing of sick by St Peter's shadow, . .	„ 15.
4. Eneas healed of the palsy, ...	ix. 34.
5. Tabitha raised to life, ...	„ 36–40.

Miracles Recorded in the Acts—*continued.*

	References.
II. Miracles worked by St Paul.	
1. Elymas struck with blindness, . . .	xiii. 11.
2. Healing of the lame man at Lystra, . .	xiv. 7–9.
3. Pythonical spirit cast out of Lydia, . .	xvi. 18.
4. Sick healed by handkerchiefs and aprons, .	xix. 11–12.
5. Eutychus raised to life, ...	xx. 9–12.
6. His own deliverance from a viper at Melita,	xxviii. 5.
7. Healing of the father of Publius, . . .	„ 8.
III. Miracles worked by Deacons.	
1. St Stephen "did great wonders and signs among the people,"	vi. 8.
2. St Philip taught at Samaria, where "the people were attentive . . . . seeing the miracles which he did,"	viii. 6.
IV. Miracles worked by the Apostles.	
1. In Jerusalem. "By the hands of the apostles were many signs and wonders wrought . . . . sick persons and such as were troubled with unclean spirits . . . . were all healed,"	v. 12–16.
2. In Iconium, by Saul and Barnabas. The Lord "gave testimony to the word of his grace, granting signs and wonders to be done by their hands,"	xiv. 3.
V. Miracles worked in favour of the Apostles.	
1. St Peter and St John were released by an angel, ...	v. 19.
2. St Peter again released, ...	xii. 7.
3. The gift of tongues, ...	ii. 6. x. 46.
4. St Paul's escape from death, . . .	xiv. 19.

APPARITIONS AND VISIONS RELATED IN THE ACTS

(a) *Of our Lord.*

Jerusalem.	To the apostles and disciples on Ascension Day.	i. 4–9.
Damascus.	To St Paul on the Day of his conversion.	ix.
Jerusalem.	To St Stephen during his defence.	vii. 55.

Of our Lord—continued.

		References.
Damascus.	Our Lord spoke to Ananias in a vision and sent him to baptize Saul.	ix. 10–16.
Corinth.	"The Lord said to Paul in the night by a vision: Do not fear but speak, and hold not thy peace. Because I am with thee, and no man shall set upon thee to hurt thee, for I have much people in this city."	xviii. 9–10.
Jerusalem.	St Paul, when in a trance, was told to leave Jerusalem and to preach to the Gentiles.	„ 17–21.
„	St Paul when in bonds in Jerusalem, was encouraged by a vision of our Lord.	xxiii. 11.

(b) *Of Angels.*

Jerusalem.	Two angels appeared on Ascension Day to the disciples.	i. 10.
„	An angel released St Peter and St John from prison.	v. 19.
Samaria.	An angel sent St Philip to the Ethiopian eunuch.	viii. 26.
Cesarea.	An angel bade Cornelius send for St Peter.	x. 3.
Jerusalem.	An angel delivered St Peter from Herod.	xii. 7.
On the voyage to Rome.	An angel appeared to St Paul and foretold that (1) all on board should be saved; (2) St Paul should appear before Cæsar.	xxvii. 23–24.

(c) *Of persons and other things.*

		References.
Damascus.	Saul had a vision of Ananias restoring him to sight.	ix. 12.
Joppe.	St Peter was instructed by the vision of the sheet full of animals clean and unclean.	x. 11–16.
Troas.	St Paul had a vision of a man of Macedonia appealing to him for help.	xiv. 9.

SYNOPSIS OF DISCOURSES RECORDED IN THE ACTS

I. St Peter's Discourses.

Place.	Occasion.	Audience.	Substance of Discourse.	Results.
1. Jerusalem. i. 15–26.	The election of St Matthias.	The hundred and twenty disciples.	By the traitor's sin and death, certain prophecies were fulfilled.	Matthias was elected.
2. Jerusalem. ii. 14–40.	The astonishment of the Jews on hearing the disciples speaking divers tongues.	The multitudes who assembled at Pentecost.	Prophecies were fulfilled by the death, Resurrection, and Ascension of our Lord, and by the descent of the Holy Ghost.	The conversion of three thousand Jews.
3. Jerusalem. iii. 12–26.	The gathering of the multitude who saw the lame man healed.	The Jews of Jerusalem.	1. Jesus was the Messias. 2. All that had happened to Him had been foretold. 3. The Jews were exhorted to claim their rights as children of Abraham.	The Sanhedrin imprisoned the apostles: a great multitude was converted.
4. Jerusalem. iv. 8–12.	Peter and John's arrest on account of the healing of the cripple.	The Sanhedrin.	(*a*) The miracle had been worked in the name of Jesus of Nazareth. (*b*) He was the Messias whose rejection the prophets had foretold.	The apostles were threatened and dismissed.

I. St Peter's Discourses—*continued.*

Place.	Occasion.	Audience.	Substance of Discourse.	Results.
5. Cesarea. x. 34–43.	The conversion of the centurion Cornelius.	Cornelius, his kinsmen and friends.	1. The universality of salvation. 2. Christ's miracles proved Him to be the Messias. 3. The apostles were His witnesses. 4. The prophets had foretold that Jesus was the Redeemer and Judge of all men.	These Gentiles received the Holy Ghost and were baptized.
6. Jerusalem. xi. 4–17.	The reception of Cornelius.	"They that were of the circumcision."	1. He relates his vision and the conversion of Cornelius. 2. He declares that the Gospel is for all men.	The brethren were silenced and the Gentiles rejoiced.
7. Jerusalem. xv. 7–11.	The discussion on circumcision.	The church in Jerusalem.	The Gentiles were not bound to observe the ceremonial law.	Gentile converts were no longer obliged to be circumcised.

II. St Paul's Discourses.

8. Antioch (in the synagogue). xiii. 16–41.	His first missionary journey.	The Jews and devout men.	1. God had shewn His love by His providence and by sending the Messias. 2. Both prophecies and the Resurrection of our Lord, whom the Jews had crucified, proved him to be the Christ. 3. Punishment awaited those who hardened their hearts.	The Gentiles desired to hear the Gospel on the next Sabbath, while the Jews blasphemed, whereupon St Paul turned to the Gentiles.
9. Lystra. xiv. 14–16.	The wonder caused by the healing of a cripple.	The multitudes who wished to sacrifice to the apostles.	Nature bears witness to the existence of God, hence the heathen were inexcusable when they adored idols.	St Paul prevented the people from offering sacrifices.
10. Athens. xvii. 22–31.	His sermon on Jesus and the Resurrection.	The Athenians.	1. He came to teach them concerning the unknown God. 2. God was revealed— (*a*) by His works, (*b*) by revelation.	Some mocked at the doctrine of the Resurrection, others believed (*e.g.* Dionysius).

II. St Paul's Discourses—*continued.*

Place.	Occasion.	Audience.	Substance of Discourse.	Results.
11. Miletus. xx. 17–35.	His departure for Jerusalem.	The ancients of the church of Ephesus.	1. Testimony to his past life and teaching. 2. His motive for going to Jerusalem. 3. He confides the church of Ephesus to their care, and declares he ever sought their good.	The ancients were greatly afflicted at parting from him.
12. Jerusalem (on the steps of the Castle of Antonia). xxii. 3–21.	A suspicion that St Paul had taken Trophimus, an Ephesian, into the Temple.	The Jews.	1. His nationality and education. 2. Divine call alone had made him accept the Gospel. 3. He denies that he is against the Jews, their law, or the Temple.	The Jews were so enraged that the captain had to deliver St Paul from them.
13. Cesarea. xxiv. 10–21.	In answer to the false accusations of Tertullus.	Felix, Ananias the high-priest, and some of the ancients of the Jews.	1. St Paul trusts in the impartiality of Felix. 2. He refutes the charges brought by Tertullus. 3. He points out certain illegalities connected with his trial.	1. Felix deferred judgment until the arrival of Lysias. 2. St Paul was kept a prisoner for two years.
14. Cesarea. xxv. 3–12.	The Jews' request that St Paul might be brought to Jerusalem.	Felix and St Paul's accusers.	St Paul appeals to Cæsar.	Felix decided to send St Paul to Rome.
15. Cesarea. xxvi. 2–23.	Festus desires to know how to prepare St Paul's indictment.	Festus, Agrippa, Bernice, and other civil authorities.	1. St Paul relates his early life and education. 2. He attributes his conversion to the special call of God. 3. He shews that the Gospel is the fulfilment of prophecy.	Festus found no cause for retaining St Paul, who having appealed to Cæsar, was sent to Rome.
16. Rome. xxviii. 17–20.	The arrival of St Paul as a state prisoner.	The chief of the Jews.	St Paul explains his position and asserts his innocence.	The Jews asked for an explanation "concerning this sect.

III. Gamaliel.

Place.	Occasion.	Audience.	Substance of Discourse.	Results.
17. Jerusalem. v. 34–39.	The hostility of the Sadducees to the apostles.	The Sanhedrin.	1. He reminded his hearers of men who have risen up and failed. 2. He advised them to leave the apostles alone.	The apostles were scourged and liberated.

IV. St Stephen.

18. Jerusalem. vii. 1–53.	The rage of the Jews when unable to refute his arguments.	The Hellenist Jews living in Jerusalem.	He refuted their accusation of blasphemy against the Temple and the law by shewing that— 1. God was no longer to be worshipped solely in Jerusalem. 2. The Temple services and the observance of the ceremonial law were to be discontinued. 3. The Gospel was to be preached to all men.	The Jews, in their exasperation, stoned him.

V. St James the Less (brother of the Lord).

19. Jerusalem. xv. 13–21.	The Assembly of Jerusalem, and the discussion on the observance of the Mosaic law by Gentile converts.	The church of Jerusalem, apostles and elders.	1. By the conversion of the Gentiles, certain prophecies were fulfilled. 2. Gentile converts were not bound to be circumcised or to keep the ceremonial law. 3. Yet they should avoid things sacrificed to idols or strangled.	The church sent Judas, Silas, Paul, and Barnabas to Antioch with letters concerning their decision.

VI. The Town-clerk of Ephesus.

Place.	Occasion.	Audience.	Substance of Discourse.	Results.
20. Ephesus. xix. 35–40.	The multitudes assembled by Demetrius and the silversmiths.	The silversmiths and people of Ephesus, also some Jews.	This tumultuous gathering was— (*a*) unseemly. (*b*) unnecessary. (*c*) likely to involve them in difficulties.	1. The crowds dispersed. 2. St Paul left Ephesus.

VII. Tertullus.

21. Cesarea. xxiv. 2–9.	Ananias the high-priest's accusation against St Paul.	Felix, Ananias, the ancients.	1. He begins by flattering Felix. 2. He charges St Paul with sedition, apostasy, and profanation of the Temple.	St Paul refuted Tertullus. Felix deferred sentence until the arrival of Lysias, the chief captain.

VIII. Festus.

22. Cesarea. xxv. 14–22.	The Jews' accusations against St Paul.	Agrippa II.	Festus details the circumstances of the case.	Agrippa desires to hear St Paul.
23. xxv. 24–27.	The Jews' accusations against St Paul.	Agrippa II. and Bernice, the tribunes, and principal men.	Festus declares that St Paul is innocent.	Agrippa asked St Paul to speak for himself.

THE ACTS OF THE APOSTLES

Chapter I

ST LUKE'S PREFACE

1. Primum quidem sermonem feci de omnibus, o Theophile, quæ cœpit Iesus facere, et docere

1. The former treatise I made, O Theophilus, of all things, which Jesus began to do and to teach

1. *The former treatise.* Better, "first discourse." We often find the superlative used in later Greek when two objects are compared. Here (*πρῶτος*) "first" is used instead of the comparative (*πρότερος*) prior.

The Acts, like the gospel of St Luke, commences with a prologue, in which St Luke modestly refers to the third gospel as his "first discourse" (*τὸν μὲν πρῶτον λόγον*), which he mentally contrasts with the second discourse (*τὸν δὲ δεύτερον λόγον*), to which he passes without any description. As the Acts are the sequel to the third gospel, they treat of the same subject, viz. of the words and deeds of Christ, especially of those which He performed through the agency of His apostles. Their deeds were the continuation of His, and on several occasions we find that our Lord Himself intervened in certain incidents connected with the foundation of the Church, *e.g.* His apparition to St Stephen, the deliverance of the apostles by angels, the conversion of St Paul,—in a word, by all those miracles which are recorded in the Acts as having been worked in favour of the ministers of the Word.

The Acts of the Apostles is the longest of the books of the New Testament, with the exception of the gospel of St Luke. For an explanation of the title see Intro., p. 1.

Theophilus. This word means "beloved of God." St Luke is generally supposed to be addressing a Gentile convert, who was either a Roman or a Greek by birth, probably the former. The title "most excellent," which we find in St Luke's gospel, is omitted here.

Various conjectures have been put forth to account for this omission, *e.g.*—
(*a*) St Luke was now on more intimate terms with Theophilus.
(*b*) This title was given to a magistrate, and Theophilus no longer held that office.
(*c*) St Luke wrote the Acts immediately after his gospel, and a second formal dedication was unnecessary.

of all things. Evidently, this must be taken as signifying all things that were "fitting, becoming, and sufficient for the purpose" ("res apta et congrua et officio sufficentia."—Aug. de Consens., *Evang.*, iv. 8).

"All" is often used in this modified sense in the Scriptures: cf.

2. Usque in diem, qua præcipiens Apostolis per

2. Until the day on which, giving commandments by the Holy Ghost

those Jews that were of Asia, when they saw him in the temple, stirred up all the people (xxi. 27) We have St John's testimony that *there are also many other things which Jesus did, which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written* (St John xxi. 25). Again, in the same gospel, we find our Lord saying to His disciples: *All things whatsoever I have heard of my Father, I have made known to you* (xv. 15); and, later on, He explains His meaning: *I have yet many things to say to you, but you cannot bear them now* (xvi. 12).

began. The position of this word in the Greek shews it to be emphatic (ἤρξατο Ἰησοῦς), and points out that our Lord's ministry on earth was but the beginning of His work, which, glorified in heaven, He continued in His Church, where *he must reign, until he hath put all his enemies under his feet* (1 Cor. xv. 25). The word "*began*" occurs thirty-one times in the third gospel, and we find it frequently in the Acts, thus furnishing an internal proof that these two books are the work of one author (*e.g.* i. 22, ii. 4, viii. 35, x. 37, xi. 15, etc.).

to do and to teach. "Consider how Christ accredited His words by His deeds. Thus He saith, Learn of Me, for I am meek and lowly in heart. He taught men to be poor, and exhibited this by His actions. For the Son of Man, He says, hath not where to lay His head. Again, He charged men to love their enemies, and He taught the same lesson on the Cross, when He prayed for those who were crucifying Him. He said, if any man will sue thee at the law, and take away thy coat, let him have thy cloak also: now, He not only gave His garment, but even His blood. In this way He bade others teach" (St Jn. Chrys., *Hom.*, i. 3).

By "*to do and to teach*," St Luke designates the whole life of Christ, both public and private,—His miracles, His doctrine, and His method of acting with various classes of men. Note that our Lord first practised, afterwards He taught.

Some commentators take these words *began to do and to teach* as merely pleonastic, and as simply referring to all that Jesus *began* and *continued* both to do and to teach until the day, etc. (*Cf.* "Il se mit à faire telle ou telle chose.")

2. *Until the day.* St Luke takes up the thread of his first discourse, since the third gospel ends with a brief account of the Ascension, but what he had related there, he does not repeat in the Acts.

giving commandments. The R.V. reads "commandment," and this is a more literal translation of the Greek (ἐντειλάμενος), but the sense is evidently plural, for Christ gave His disciples more than one commandment, *e.g.*—

He commanded them—
(*a*) To preach the Gospel throughout the whole world (St Luke xxiv. 47, 48).
(*b*) To be witnesses of His Resurrection (Acts i. 8).
(*c*) To baptize in the name of the Father, Son, and Holy Ghost (St Matt. xxviii. 19).
(*d*) To teach what they had learned from Him (St Matt. xxviii. 20).

by the Holy Ghost. Some commentators, following the reading of

Spiritum sanctum, quos elegit, assumptus est:

3. Quibus et præbuit seipsum vivum post passionem suam in multis argumentis,

to the apostles whom he had chosen, he was taken up.

3. To whom also he shewed himself alive after his passion, by many proofs, for forty days appearing to

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Codex D, and a few Syriac and Arabic versions, place these words after *whom he had chosen*, and read "whom he had chosen by the Holy Ghost," but the majority of the Greek MSS. and versions, including the Vulgate, connect them with "giving commandments" (præcipiens apostolis per Spiritum sanctum; ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου). This reading, which is accepted by the A.V. and R.V., agrees with the grammatical construction, and corresponds with the actual facts, since the apostles are nowhere said to have been chosen by the Holy Ghost, but by our Lord. *Cf.* (a) *And going up into a mountain, he called unto him whom he would himself, and they came to him. And he made that twelve should be with him, and that he might send them to preach* (St Mark iii. 13, 14). (b) *And when day was come, he called unto him his disciples; and he chose twelve of them (whom also he called apostles)* (St Luke vi. 13). (c) *You have not chosen me, but I have chosen you; and have appointed you* (St John xv. 16).

On the other hand, we find frequent allusions to our Lord having acted under the guidance of the Holy Spirit, *e.g.*—

(*a*) *Jesus being full of the Holy Ghost, returned from the Jordan, and was led by the Spirit into the desert* (St Luke iv. 1).

(*b*) *The Spirit of the Lord is upon me, wherefore he hath anointed me*, etc. (St Luke iv. 18.)

(*c*) *If I by the Spirit of God cast out devils*, etc. (St Matt. xii. 28).

(*d*) *Jesus of Nazareth, how God anointed him with the Holy Ghost* (*infra*, x. 38).

he was taken up,—"received up," R.V. (ἀνελήφθη). The same word is used in the translation of Elias (4 Kings ii. 11). In his gospel, St Luke uses the expression "carried up" (ἀνεφέρετο, xxiv. 51). In the first verses of the Acts we have a synopsis of the gospel of St Luke.

3. *after his passion.* Lit. "after He had suffered" (μετὰ τὸ παθεῖν αὐτόν). All our Lord's sufferings are included in the same expression in the Nicene Creed, "He suffered and was buried" (passus et sepultus est). *Cf. Jesus . . . . suffered without the gate* (Heb. xiii. 12).

by many proofs,—*i.e.* by clear and evident proofs. The original Greek word (τεκμήριον) is defined by Aristotle as a proof derived from logical induction. As the Resurrection of Christ was to be the foundation of the apostles' teaching, it was necessary that they should have these numerous and indisputable proofs. *All* the proofs which they had are not recorded, but we know of some, *e.g.*—

(*a*) Jesus appeared to His disciples on eleven different recorded occasions.

(*b*) He allowed them to touch Him; He ate and drank with them several times (see St Luke xxiv. 43; St John xxi.).

for forty days. Better, "throughout forty days" (δι' ἡμερῶν τεσσαράκοντα). These are called "the great forty days." This number

per dies quadraginta apparens eis, et loquens de regno Dei.

them, and speaking of the kingdom of God,

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is frequently mentioned, both in the Old and the New Testament, as that of preparation for some great event, or of its duration, *e.g.*—

1. Old Testament. Moses and Elias fasted forty days.
The rain of the Deluge fell for forty days.
The Jews passed forty years in the desert.
2. New Testament. Jesus was presented in the Temple after forty days.
He fasted forty days in the desert.
Forty days elapsed between the Resurrection and the Ascension.

appearing to them. "He was not always with them now, as He was before the Resurrection. For the writer does not say 'forty days' but, 'during forty days.' He came, and again disappeared; by this, leading them on to higher conceptions, and no longer permitting them to stand affected towards Him in the same way as before, but taking effectual measures to secure both these objects, that the fact of His Resurrection should be believed, and that He Himself should be ever after apprehended to be greater than man. At the same time, these were two opposite things: for in order to the belief in His Resurrection, much was to be done of a human character; and for the other object, just the reverse. Nevertheless, both results have been effected, each when the fitting time arrived" (St John Chrys., *Hom.*, i. 4).

speaking of the kingdom of God. Lit. "speaking the things concerning the kingdom of God" (λέγων τά περί τῆς βασιλείας τοῦ θεοῦ). It is evident that our Lord instructed His disciples in many things which are not recorded in the Scriptures, but which have come down to us by tradition, *i.e.* by the unwritten word of God. Thus, the observance of the first day of the week instead of the seventh as the day of rest; the matter and form of the sacraments, etc.

"In that interval of forty days, He frequently shewed Himself to them, He appeared and taught them concerning the kingdom of God, *i.e.* concerning His Church. It is not recorded what He taught them, but undoubtedly He taught them many things. It is generally held, and rightly so, that during this time the apostles were being instructed in what regarded the constitution, government, administration, propagation, and perfecting of this kingdom. Willingly or unwillingly, anti-Catholics must admit that Christ taught many things which are not written" (Knabenbauer, *Actus Apostol.*, in h. l.).

From the gospels we learn some of the instructions which Jesus gave His apostles *e.g.*—

(*a*) The true interpretation of the Old Testament prophecies (St Luke xxiv.)

(*b*) That the Church was to embrace all nations (St Matt. xxviii. 19.)

(*c*) That He would be with His Church, and confirm the teaching of His witnesses by miracles (see St Mark xvi. 15–18; St Matt. xxviii. 20).

(*d*) That St Peter was charged to rule the whole flock (St John xxi. 17–18).

According to some commentators, St Luke now passes from a general explanation of how our Lord spent "the great forty days" to a detailed description of *His last apparition* to His disciples. St Gregory and St Augustine take the verses 4–5 as referring either to *the first apparition* of our Lord to the apostles on Easter day or to His apparition to

4. Et convescens, præcepit eis ab Ierosolymis ne discederent, sed expectarent promissionem Patris, quam audistis (inquit) per os meum:

4. And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth:

5. Quia Ioannes quidem

5. For John indeed baptized with

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them eight days after, when St Thomas was present. The annotations are based on the first of these three opinions.

4. *eating together* (convescens). St Jerome, St John Chrysostom, and other Greek Fathers thus translate the Greek participle here used (*συναλιζόμενος*), which some modern commentators render "being assembled together." The former derive the word from *ἁλής*, "gathered closely," the latter from *ἅλς*, "salt." St John Chrysostom explains it as "partaking of the salt" (*κοινωνῶν ἁλῶν*), hence "partaking of the table" (*κοινωνῶν τραπέζης*). The A.V. and the R.V. prefer "being assembled together," but give the rendering of the Vulgate as a marginal note. Certainly the authority of these Greek Fathers should be decisive on this point, and, moreover, their rendering is by far the more ancient. Our Lord's glorified Body did not need food, but He condescended to partake of it in order to convince His disciples of His Resurrection.

commanded them. Better, "charged them" (*αὐτοῖς παρήγγειλεν*).

not depart from Jerusalem. St Luke alone gives this prohibition. Naturally, they would have desired to leave Jerusalem at once for fear of their enemies.

wait for the promise of the Father. St Luke gives that promise in his gospel:—

(a) *And I send the promise of my Father upon you, but stay you in the city, till you be endued with power from on high* (xxiv. 49).

(b) *For the Holy Ghost shall teach you in the same hour what you must say* (xii. 12).

which you have heard. There is a transition here from the oblique form of narration to the direct. Other examples of this are found both in the Acts and in the third gospel, *e.g.*—

(a) *St Paul . . . . reasoned with them out of the scriptures, declaring and insinuating that the Christ was to suffer, and to rise again from the dead; and that this is Jesus Christ, whom I preach to you* (xvii. 2–3).

(b) *He charged him that he should tell no man, but, Go, show thyself to the priest* (St Luke v. 14).

by my mouth. Some MSS. read here "of me" (*μοῦ*), but there is good authority for the rendering as given in the Vulgate, since it is supported by Codex D, some Ethiopic and Latin versions, and by the writings of St Hilary and St Augustine.

5. *John indeed baptized.* Andrew, Philip, Nathanael, and others, who had heard St John the Baptist, must have remembered his words: *I indeed baptize you with water; but there shall come one mightier than*

baptizavit aqua, vos autem baptizabimini Spiritu sancto non post multos hos dies.

6. Igitur qui convenerant, interrogabant eum, dicentes: Domine, si in tempore hoc restitues regnum Israel?

water, but you shall be baptized with the Holy Ghost not many days hence.

6. They therefore who were come together, asked him, saying: Lord, wilt thou at this time restore again the kingdom to Israel?

I . . . . he shall baptize you with the Holy Ghost and with fire (St Luke iii. 16).

It is generally believed that the apostles were already baptized, and that those words of our Lord refer to the outpouring of the gifts of the Spirit, not to the sacrament of baptism. The sequel shews that this promise was not made only to the apostles.

not many days hence. The apostles waited ten days for the coming of the Holy Ghost, therefore in the Christian Church the feast of Pentecost is kept ten days after the Feast of the Ascension, and, consequently, fifty days after Easter. It coincides with the Jewish festival of Pentecost, when the first-fruits of the earth were solemnly offered to God, and public thanksgivings were offered for the harvest.

Our Lord does not determine the number of days in order to try their faith and patience, but He holds out a hope of the speedy coming of the Holy Ghost. "It was fit that they should first be brought to have a longing desire for that event, and so receive that grace. For this reason Christ Himself departed, and then the Spirit descended. For had He Himself been there, they would not have expected the Spirit so earnestly as they did. On this account neither did He come immediately after Christ's Ascension, but after eight or nine days. It is the same with us also, for our desires towards God are then most raised when we stand in need" (St Jn. Chrys., *Hom.*, i. 5).

6. *They therefore who were come together.* Those who hold that the Evangelist begins the account of the Ascension here, base their opinion on the fact that the particle "therefore" (*σοῦν*) generally begins a fresh paragraph. Those who believe the account of the Ascension to begin with verse 4 explain the "therefore" as relating to the promise of the Holy Ghost, since the restoration of the kingdom was frequently spoken of in connection with the outpouring of the Spirit. Our Lord's words had reminded the apostles of the promised redemption from bondage to a foreign yoke, and they enquired if their deliverance were close at hand.

Lord, wilt thou? etc. Lit. "Lord, if thou restorest," etc. (*κύριε, εἰ ἐν τῷ χρόνῳ κ.τ.λ.*). The direct question is expressed in the form of a doubt. The same idiom occurs in vii. 1., xix. 2, in the original Greek. Thus, too, the Vulgate renders it, "Domine, si restitues."

The name of "Lord" is often used in the Septuagint for Jehovah, *e.g.* "*the Lord God*" (Gen. ii. 15), and we find it in the New Testament, especially when Christ is spoken of, or to, as Master. Cf. *Lord, teach us to pray.*

at this time. The apostles' question shews how much they needed the gift of intelligence which was given at Pentecost, for they had no doubt, apparently, about the restoration of the earthly kingdom. Our Lord's Resurrection had rekindled all their hopes of an earthly Messianic kingdom. Cf. *He added and spoke a parable because he was nigh to Jerusalem, and because they thought that the kingdom of God should*

7. Dixit autem eis: Non est vestrum nosse tempora vel momenta, quæ Pater posuit in sua potestate:

8. Sed accipietis virtutem supervenientis Spiritus sancti

7. But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power:

8. But you shall receive the power of the Holy Ghost coming

immediately be manifested (St Luke xix. 11). Their conception of a temporal kingdom of great power and glory was not yet dispelled.

restore. "According to the expectation of the Jews, the times of the Messias would bring *more* than all the pristine glory to the city and nation of the ancient people of God. They looked for an amplification of the power and splendour of David and Solomon, in Christ" (Wordsworth, *New Test.*).

to Israel. On this point Lightfoot observes: "Commonly the name "Israel" amongst the Jews was wont to be taken for the Jews only; so that they called themselves Israel, and the ten tribes, by way of distinction, *the ten tribes.* In which sense, and according to which distinction, that of the apostle seems to be said, "Are they Hebrews? so am I. Are they Israelites? so am I'" (*Horæ Hebr.*, ch. i.).

The Jews expected a Messias who should make Jerusalem the greatest city of the world, subjugate all nations and compel them to embrace Judaism. It was in this sense that they interpreted the prophecies of the Old Testament, *e.g.*—

(a) *I will restore thy judges as they were before, and thy counsellors as of old. After this, thou shalt be called the city of the just, a faithful city* (Is. i. 26).

(b) *He shall sit upon the throne of David, and upon his kingdom* (Is. ix. 7).

(c) *In those days shall Juda be saved, and Israel shall dwell confidently* (Jer. xxiii. 6).

(d) *I will raise up the tabernacle of David, that is fallen, and I will close up the breaches of the walls thereof, and repair what was fallen, and I will rebuild it as in the days of old* (Amos ix. 11).

7. *times or moments.* This expression (χρόνους ἢ καιρούς) is characteristic both of St Luke and St Paul. Cf. *But of the times and moments, brethren, you need not that we should write to you* (1 Thess. v. 1). By "*times*" we are to understand "periods of duration," by "*moments*" certain fitting points of time. Our Lord answered their question by rebuking their curiosity, but He left it to the Holy Ghost to rectify their erroneous opinions.

the Father. Our Lord also ascribed to the Father all knowledge concerning the "times or moments" of the last day. Cf. *But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father* (St Mark xiii. 32).

hath put in his own power. The word here translated power (ἐξουσίᾳ) signifies "absolute authority," and is not the same as the word which in the next sentence is also translated "power" (δύναμις). The sentence is very emphatic in the original, and signifies "His very own" (ἐν τῇ ἰδίᾳ).

8. *But you shall receive the power.* This gift of power included—

(*a*) Courage to bear witness to Christ and to suffer for the Gospel.

(*b*) The gift of tongues and that of working miracles.

(*c*) The plenitude of the gifts of the Holy Ghost. Cf. *Now there are diversities of graces, but the same Spirit*, etc. (1 Cor. xii. 4).

in vos, et eritis mihi testes in Ierusalem, et in omni Iudæa, et Samaria, et usque ad ultimum terræ.

upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth.

9. Et cum hæc dixisset, videntibus illis, elevatus est: et nubes suscepit eum ab oculis eorum.

9. And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight.

The word (δύναμις) here rendered "*power*" is generally used with reference to the power given by the Holy Spirit. Cf. *Jesus returned in the power of the Spirit into Galilee* (St Luke iv. 14.) *That you may abound in hope, and in the power of the Holy Ghost* (Rom. xv. 13).

you shall be witnesses. The greatest stress is laid on this part of the apostles' work. Cf. *One of these must be made a witness with us of his resurrection* (i. 22). St Peter in his exhortation to Cornelius says, that our Lord after His Resurrection manifested Himself *not to all the people, but to witnesses preordained by God, even to us, who did eat and drink with him after he arose again from the dead* (x. 41). St Luke relates how nobly they performed this duty (see iv. 33); and, as we have seen in the article on the Scope and Plan of the Acts (p. 20), one of his objects in writing this book was to bring this testimony of the apostles into relief.

in Jerusalem and Samaria. See Intro., p. 21, where the student's attention is called to the exact obedience of the apostles in evangelizing in the order specified by Christ.

Note that Christ now cancels the prohibition which we find in St Matt. x. 5: *Go ye not into the way of the gentiles, and into the cities of the Samaritans enter ye not.* Once, when sitting on the well in Sichar (in Samaria), Jesus thus addressed His apostles: *Behold, I say to you, lift up your eyes, and see the countries, for they are white already to harvest* (St John iv. 35); now He bids them "*thrust in the sickle.*"

uttermost part of the earth. In the apostolic age, Rome was the centre of the known world; hence, when Pompey came to Jerusalem, he is said to have come to "the ends of the world." Probably, when the apostles heard these words, they interpreted them as referring only to the Jews of the Dispersion. Gradually the universality of their mission was revealed to them, and this mission the Catholic Church on earth continues to fulfil. The faithful of all ages know "what Christ has revealed" by the testimony, teaching, and authority of the Catholic Church.

9. *while they looked on.* As they were to be eye-witnesses, it was necessary that they should see Him ascend. They were not left in amazement when He disappeared, as the disciples of Emmaus had been (St Luke xxiv. 31).

he was raised up. This happened *whilst he blessed them* (St Luke xxiv. 51). Our Lord's Resurrection was the crowning event of His life, of which His Ascension was the necessary sequel.

a cloud. In Holy Scripture, God is frequently represented as revealing

10. Cumque intuerentur in cælum euntem illum, ecce duo viri astiterunt iuxta illos in vestibus albis,

11. Qui et dixerunt: Viri Galilæi, quid statis aspicientes in cælum? hic Iesus,

10. And while they were beholding him going up to heaven, behold two men stood by them in white garments.

11. Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken

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His presence and majesty by "a cloud." Thus we read, *Behold the glory of the Lord appeared in a cloud* (Exod. xvi. 10). *Lo, now will I come to thee in the darkness of a cloud*, etc. (*ibid.*, xix. 9). *Who makest the clouds thy chariot*, etc. (Ps. ciii. 3). Many similar texts might be cited.

received him. Sometimes our Lord is said to have ascended into heaven,—cf. *being gone into heaven* (1 Pet. iii. 22); at others, He is said to have been taken up,—*The Lord Jesus . . . . was taken up into heaven* (St Mark xvi. 19). As man, He was taken up; as God, He ascended. The same holds good of the Resurrection: Jesus rose from the dead as God, He was raised as man (see *infra*, ii. 24, 32, iii. 15; St John ii. 19, x. 18).

out of their sight. Yet Christ remained invisibly with His Church. Cf. *Behold I am with you all days, even to the consummation of the world* (St Matt. xxviii. 20). He was with His ministers to guide them, united to them by grace and also present with them in the sacrament of the Holy Eucharist, in which, though Jesus hides Himself from our sight, the sacramental veils reveal His Presence.

10. *beholding.* Lit. "looking with fixed gaze" (ἀτενίζοντες).

him going up. By His own power as God. He was accompanied by the souls whom He had delivered from limbo, and who were the first-fruits of the Redemption.

behold. This particle calls attention to the suddenness of the apparition.

two men,—i.e. two angels in human form. Thus in his gospel, St Luke speaks of angels as "men." Cf. *Behold two men stood by them* (xxiv. 4), though, in the same chapter, he refers to them as a *vision of angels* (verse 23).

Angels ministered to the Son of Man—
(*a*) At His birth.
(*b*) During the temptation in the desert.
(*c*) In His agony in Gethsemani.
(*d*) On Easter day they announced His Resurrection.

stood by. Better, "were standing by."

in white garments. The usual scriptural expression, descriptive of an angel (see St Mark xvi. 5; St Luke xxiv. 4; Acts x. 30).

11. *men of Galilee.* With the exception of Judas Iscariot (the man of Kerioth), all our Lord's apostles were Galileans. Cf. *Surely thou art one of them, for thou art also a Galilean* (St Mark xiv. 70).

why stand you? The apostles had been frequently told that our Lord

qui assumptus est a vobis in cælum, sic veniet quemadmodum vidistis eum euntem in cælum.

12. Tunc reversi sunt Ierosolymam a monte, qui vocatur Oliveti, qui est iuxta Ierusalem, sabbati habens iter.

13. Et cum introissent in cenaculum, ascenderunt ubi

up from you into heaven, shall so come as you have seen him going into heaven.

12. Then they returned to Jerusalem, from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath-day's journey.

13. And when they were come in, they went up into an upper

would one day ascend into heaven. Cf. *If then you should see the Son of man ascend up where he was before* (St John vi. 63). *I ascend to my Father and to your Father, to my God and your God* (St John xx. 17).

12. *the mount that is called Olivet.* This is a range of hills about one mile in length, and half a mile east of Jerusalem. The Valley of Jehosaphat divided this range from the holy city. It took its name from the numerous olive trees that were cultivated on its slopes. In the third gospel we read that Jesus led His disciples *out as far as Bethania* (xxiv. 50), *i.e.* "over against Bethania" (ἕως πρὸς Βηθανίαν). The village of Bethania is about two miles from Jerusalem; hence we must understand that Jesus led His disciples to the environs of Bethania, or that He made a circuit by Bethania to reach the Mount of Olives, and that He ascended from one of the peaks of this range of hills situated about one mile from the nearest part of Jerusalem. The traditional site, now in possession of the Turks, is the middle peak of the range, which commands a full view of Jerusalem.

It has been inferred from St Luke's accurate description of localities in Jerusalem that Theophilus was unacquainted with these places.

a sabbath-day's journey,—i.e. 2000 cubits or paces, equal to about seven furlongs. St John Chrysostom conjectures from these words that Christ ascended on a sabbath-day; but since the Ascension took place on the fortieth day after His Resurrection, and Christ rose on the first day of the week, this is impossible.

In the "Apostolic Constitutions" it is clearly stated that, in the primitive Church (as in our days), the Feast of the Ascension was kept on the fortieth day after Easter, and the Feast of Pentecost ten days later.

13. *come in.* From the suburbs to the city of Jerusalem. Cf. *And they adoring went back into Jerusalem with great joy. And they were always in the temple praising and blessing God* (St Luke xxiv. 52–53).

an upper room. Better, "the upper" (τὸ ὑπερῷον). The Jews built large rooms or halls under the roofs of their houses to serve as places of assembly, and some were set apart as oratories for private prayer or family worship. An ancient tradition identifies this "upper room" with the Cenacle in the house of John Mark, where the Holy Eucharist was instituted, and which became the first place of assembly of the Christian Church.

According to Epiphanius, when the Emperor Adrian entered the ruined and devastated

manebant Petrus et Ioannes, Iacobus et Andreas, Philippus et Thomas, Bartholomæus et Matthæus, Iacobus Alphæi et Simon Zelotes, et Iudas Iacobi.

room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus and Simon Zelotes, and Jude *the brother* of James.

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city of Jerusalem, nothing remained but a few small houses and the little "church of God" in which the apostles had waited for the coming of the Holy Ghost, after our Lord's Ascension. Nicephorus relates that St Helena had a splendid church erected close to this spot, and that the porch of the church was built on the site of the house of John Mark, in which the Holy Spirit had descended.

where abode, etc. Better, with R.V., "where they were abiding" (οὗ ἦσαν καταμένοντες).

Names of the Apostles. These are enumerated four times in Holy Scripture :—

St Matt. x. 2-4.	St Mark iii. 16-19.	St Luke vi. 14-16.	Acts i. 13.
1st Group.			
1. Simon Peter.	Simon Peter.	Simon Peter.	Simon Peter.
2. Andrew.	James.	Andrew.	John.
3. James.	John.	James.	James.
4. John.	Andrew.	John.	Andrew.
2nd Group.			
5. Philip.	Philip.	Philip.	Philip.
6. Bartholomew.	Bartholomew.	Bartholomew.	Thomas.
7. Thomas.	Matthew.	Matthew.	Bartholomew.
8. Matthew the publican.	Thomas	Thomas.	Matthew.
3rd Group.			
9. James (son of Alpheus).	James (son of Alpheus).	James (son of Alpheus).	James (son of Alpheus).
10. Thaddeus (*i.e.* Jude).	Thaddeus (*i.e.* Jude).	Simon Zelotes.	Simon Zelotes.
11. Simon the Cananean.	Simon the Cananean.	Jude (brother of James).	Jude (brother of James).
12. Judas Iscariot.	Judas Iscariot.	Judas Iscariot.	

We observe, when comparing these four lists, that the names fall naturally in three groups of four. We notice that in all four—

(*a*) Simon Peter stands first.
(*b*) Philip comes fifth.
(*c*) James (son of Alpheus) stands ninth.

14. Hi omnes erant perseverantes unanimiter in oratione cum mulieribus, et Maria, matre Iesu, et fratribus eius.

14. All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren.

The same names always occur in their own groups, though the order may vary within the divisions, excepting for the four mentioned above.

The word "apostle" signifies "one sent forth," not merely as a messenger, but as the representative of the one who sends him forth. Thus Christ said to them: *Peace be to you. As the Father hath sent me, I also send you* (St John xx. 21). St Matthew, St Mark, and St John only employ the word "apostle" once. St Luke frequently uses it.

Comparing the names of the apostles *as given in the Acts* with the other three lists, we notice that—

1. Andrew is placed last in the first group, as in St Mark's gospel.

2. This is the only list in which Bartholomew's name does not follow that of Philip, and consequently Thomas and Matthew are not coupled.

3. St Luke in both of his lists gives Simon the surname of Zelotes.

4. The name of the traitor Judas is omitted, because St Luke's object here was not to enumerate the Twelve whom Christ chose, but the Eleven who prepared to receive the Holy Ghost.

James of Alpheus,—i.e. James *the son of* Alpheus. This ellipsis in the Greek for "son of" or "brother of" is common both in classical and sacred writings. It occurs in each of the four lists of the apostles.

Zelotes. A Jewish sect of rigid observers of the Law. They were characterized by their intense hatred of a foreign yoke. Their excesses hastened the ruin of Jerusalem.

Jude brother of James. The R.V. renders "son of," but puts "brother of" as a marginal note. The Vulgate gives "brother of," which is based on Jude i. 1.

Jude the servant of Jesus Christ and brother of James. St Jude was the second bishop of Jerusalem, being the successor of St James the Less, his brother (Eusebius).

14. *were persevering . . . . in prayer.* We find St Luke lays special stress on perseverance in prayer, both in the third gospel and in the Acts. He alone relates the parables of the importunate friend (St Luke xi. 5), and of the unjust judge (xviii. 2). The expression *persevering in prayer* is found again in ii. 42 and vi. 4.

with one mind. The word in the Greek (ὁμοθυμαδόν) is derived from "ὁμοῦ," "together," and "θυμός," "mind," and is frequently translated by "unanimously," having precisely the same derivation. In this fervour of the first disciples we may see the answer to our Lord's prayer: *That they all may be one, as thou, Father, in me, and I in thee* (St John xvii. 21).

The Greek word (ὁμοθυμαδόν) which we render "with one mind" occurs fourteen times in St Luke's writings and once in St Paul's (see Rom. xvi. 6). The other sacred writers do not employ it.

with the women. The "ministering" women, of whom St Luke speaks

in his gospel (viii. 23). We know the names of a few,—St Mary Magdalene, Salome, Joanna, Susanna, Martha, Mary of Cleophas.

There were probably many others. St Luke alone mentions these faithful women, and from the Acts we see that the Christian women held a far higher place in the Church, than the Jewish women held under the Mosaic Law, whereas both in the synagogues and in the Temple, they worshipped apart. They were conspicuous for their fidelity to the cause of the Gospel, and in the first general persecution of the early Church, headed by Saul, we read of *men and women* being dragged away and committed to prison (*infra*, viii. 3).

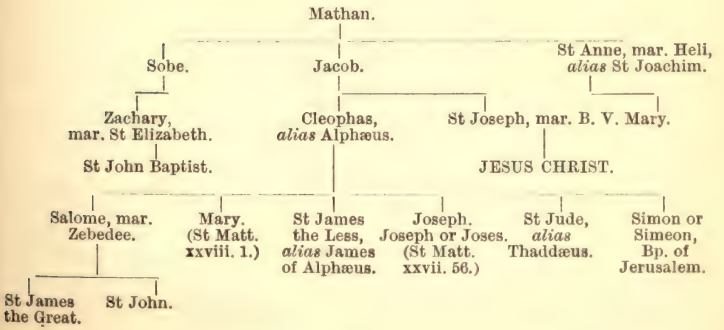
Mary, the mother of Jesus. Valckenaer, a non-Catholic writer, remarks "Propter excellentiam, Mater Jesu distinguitur a ceteris." (On account of her excellence, the Mother of Jesus is distinguished from the rest.)

This is the last time our Blessed Lady's name is mentioned in the Scriptures. The first time she is mentioned is in connection with the Annunciation, and, according to an ancient tradition, she was engaged in prayer when the archangel saluted her, and the last reference to the Mother of Jesus shows her "persevering in prayer."

and with his brethren,—viz. James (afterwards Bishop of Jerusalem), Joseph, Simon, and Jude. They were not, of course, *own brothers* to our Lord, since the Blessed Virgin had no other son than Jesus. This is an article of faith; therefore the brethren in question were His cousins, the sons of Mary, wife of Cleophas (also called Alpheus); and this Mary, wife of Cleophas, appears to have been our Lady's first cousin, since a tradition exists that our Lady was an only child.

According to a Jewish custom, near relations were styled *brethren*. Thus Abraham, speaking to Lot, says *we are brethren* (Gen. xiii. 8); and Laban calls Jacob, his nephew, *my brother* (Gen. xxix. 15). Had Jesus had brethren according to the flesh, He would not, when dying, have committed His Holy Mother to the charge of St John. Some Greek writers have put forward the opinion that these "brethren" were children of St Joseph by a previous marriage; thus they were our Lord's step-brothers, but the universal opinion of the Latin Church is that St Joseph was espoused only to our Blessed Lady.

GENEALOGICAL TABLE


Mathan.
Sobe.
Jacob.
St Anne, mar. Heli, alias St Joachim.
Zachary, mar. St Elizabeth.
Cleophas, alias Alphæus.
St Joseph, mar. B. V. Mary.
St John Baptist.
JESUS CHRIST.
Salome, mar. Zebedee.
Mary. (St Matt. xxviii. 1.)
St James the Less, alias James of Alphæus.
Joseph. Joseph or Joses. (St Matt. xxvii. 56.)
St Jude, alias Thaddæus.
Simon or Simeon, Bp. of Jerusalem.
St James the Great.
St John.

THE ELECTION OF ST MATTHIAS

15. In diebus illis exurgens Petrus in medio fratrum dixit (erat autem turba hominum simul fere centum viginti):

15. In those days Peter rising up in the midst of the brethren, said: (now the number of persons together was about an hundred and twenty),

16. Viri fratres, oportet

16. Men brethren, the scripture

---

15. *In those days.* The ten days between the Ascension and the Descent of the Holy Ghost. The words are a Hebraism common in the Scriptures and often used to mark a transition.

Peter rising up. St Peter, as the Head of the Church, takes the initiative. He earned this priority by his prompt confession of faith in the Divinity of Christ (St Hilary).

the brethren. This is the name applied to the disciples collectively. The "brethren" consisted of—

(*a*) The eleven apostles.
(*b*) Our Blessed Lady and the ministering women.
(*c*) The "rest," *i.e.* other disciples, such as the Seventy-two who had been sent to evangelize, Nicodemus, John Mark, Joseph of Arimathea, Lazarus, etc. Cf. *Going back from the sepulchre*, they (*i.e.* the women) *told all these things to the eleven, and to all the rest* (St Luke xxiv. 9).

Some MSS. read "disciples" instead of "brethren' (D, E, and a few cursives).

of persons. The Greek has of "names" (ὀνομάτων) which is a Hebraism for persons. Cf. *Thou hast a few names in Sardis, which have not defiled their garments* (Apoc. iii. 4).

together (ἐπὶ τὸ αὐτὸ). This is one of St Luke's favourite expressions, signifying "at the same time and place" (see ii. 1, 44, etc.).

an hundred and twenty. Since St Paul speaks of Christ having been seen after His Resurrection *by more than five hundred brethren at once* (1 Cor. xv. 6), it follows that all the disciples were not in Jerusalem when our Lord ascended, and this is what we should have expected, since most of our Lord's followers were Galileans of the poorer classes, who could not remain long absent from their occupations. Further, the apparition to five hundred at once is supposed to have taken place in Galilee, where Jesus had appointed to meet His disciples. Cf. *Go, tell my brethren that they go into Galilee, there they shall see me* (St Matt. xxviii. 10).

16. *Men brethren.* The double vocative is a Greek idiom often found in the classics. Note that St Peter addresses his discourse only to the men; the women had no part in the government of the Church.

the scripture (τὴν γραφὴν). In the singular, this generally refers to some particular passage of the Old Testament. Cf. *Have you not read this scripture? The stone which*, etc. (St Mark xii. 10). *This day is fulfilled this scripture in your ears* (St Luke iv. 21). (See also St John vii. 38, x. 35, etc.)

The plural "scriptures" generally applies to the sacred writings collectively. (See St Matt. xxi. 42; St Mark xii. 24; St Luke xxiv. 45; St John v. 39.)

impleri Scripturam, quam prædixit Spiritus sanctus per os David de Iuda, qui fuit dux eorum, qui comprehenderunt Iesum:

must needs be fulfilled, which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus:

17. Qui connumeratus erat in nobis, et sortitus est sortem ministerii huius.

17. Who was numbered with us, and had obtained part of this ministry.

---

must needs be fulfilled. St Peter here re-echoes the words of our Lord. Cf. *The scriptures cannot be broken* (St John x. 35). The Scriptures must be fulfilled, and they predicted Judas' treachery, but it was so prophesied, not that it might come to pass, but because it was foreseen that the betrayal which the Holy Ghost made known *by the mouth of David* would come to pass (Beelen). In other words, the deed foreseen was the cause of the prophecy, and not the prophecy of the deed. This holds good of all prophecies, and their fulfilment is the result of undesigned coincidence on the part of the human agents; were it otherwise, man would no longer be a free agent. We cannot always reconcile the free agency of man with the foreknowledge of God, but we must accept it as an article of faith. It is impossible that finite human beings can understand all that an Infinite God can conceive; and, moreover, by accepting His revelations, we offer Him the truest homage of our understanding.

the Holy Ghost spoke. The apostles knew now how to interpret the sacred Scriptures, since our Lord had explained to them, as to the disciples of Emmaus, *in all the scriptures the things that were concerning him* (St Luke xxiv. 27. See Ps. xl. 10).

by the mouth of David. The sacred writers were often the instruments of the Holy Spirit, but they did not always perceive the secondary application of their words to some future event, known only to God, and often they had no other intention than to treat of contemporary events.

the leader. St Luke relates in his gospel that *Judas, one of the twelve, went before them, and drew near to Jesus, for to kiss him* (xxii. 47). Judas both led the way and made known the opportune moment.

17. *Who was numbered.* Better "had been numbered" (κατηριθμημένος.)

had obtained part. Lit. "had obtained the lot" (τὸν κλῆρον). It had fallen to him as by lot, "not by nature, nor inherited from his family, as the Levitical priesthood fell to the posterity of Aaron, but by the pure condescension and favour of God" (a Lapide).

Verses 18 *and* 19. A few commentators take this passage as a parenthesis of the historian, but they are more generally accepted as part of St Peter's discourse, with the exception of the name given to the field, since it is not probable that St Peter speaking in Aramaic would have needed to explain the meaning of the word "Haceldama"; nor is

18. Et hic quidem possedit agrum de mercede iniquitatis, et suspensus crepuit medius: et diffusa sunt omnia viscera eius.

19. Et notum factum est omnibus habitantibus Ieru-

18. And he indeed hath possessed a field of the reward of iniquity, and being hanged, burst asunder in the midst: and all his bowels gushed out.

19. And it became known to all the inhabitants of Jerusalem: so

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it likely that this name was given to the field as soon as it was purchased, but only later when *it became known to all the inhabitants of Jerusalem.* The R.V., however, marks off the whole passage as a parenthesis.

18. *hath possessed a field.* St Matthew calls it "the potter's field," and he speaks as though it were well known to the inhabitants of Jerusalem. There are two accounts of the death of Judas and the purchase of the field, and these are difficult to harmonise, as some details are evidently omitted by each historian. Compare the following passages :—

St Matt. xxvii. 5–8.	Acts i. 18–19.
(*a*) *They* (*i.e.* the chief priests) bought with them (the 30 shekels) the potter's field.	(*a*) *He indeed hath possessed a field.*
(*b*) *Casting down the pieces of silver in the temple, he departed, and went and hanged himself with an halter.*	(*b*) *Being hanged* (he) *burst asunder in the midst and all his bowels gushed out.*
(*c*) St Matthew gives two names to the field—*the potter's field* and *Haceldama.*	(*c*) St Luke calls it "*Haceldama*" only.
(*d*) St Matthew insinuates that this name was given because the field was purchased with blood-money.	(*d*) St Luke attributes the name to Judas' blood having been shed there.

These apparent discrepancies have been reconciled as follows :—

(*a*) Judas proposed to purchase the field, and negotiated to that end, but the chief priests actually paid the purchase money, and, as this belonged to Judas, he may be said to have possessed the field.

(*b*) The Greek verb here rendered "being hanged" (πρηνὴς γενόμενος) would be better translated "being precipitated headlong."

(*c*) The field, first known as the "potter's field," was subsequently called Haceldama.

(*d*) Those who believed that our Lord was unjustly condemned probably called the field "Haceldama," because it was purchased at the price of blood, while the Jews in general called it thus on account of Judas having hanged himself there.

of the reward of iniquity. The same expression is found in 2 Pet. ii. 13 which the Rheims Testament renders *the reward of injustice* (ἐκ μισθοῦ τῆς ἀδικίας). This coincidence tends to strengthen the view that St Peter is the speaker here.

burst asunder. The original verb (ἐλάκησε) signifies a bursting accompanied with a loud noise. Probably the field was set apart for a burial-ground because it had been defiled by the suicide of Judas.

salem, ita ut appellaretur ager ille, lingua eorum, Haceldama, hoc est, ager sanguinis.

20. Scriptum est enim in

that the same field was called in their tongue Haceldama, that is to say, The field of blood.

20. For it is written in the book

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19. *was called in their tongue*, etc., — *i.e.* in the Aramaic tongue. This explanation is by some thought to be an insertion by St Luke. On this subject Alford remarks: "I am disposed to regard both, *i.e.* verses 18 and 19, as belonging to Peter's speech, but freely Græcised by Luke inserting *into the speech itself* the explanations "in their tongue" and "that is to say the field of blood," as if the speech had been spoken in Greek originally. This is much more natural than to parenthesize these clauses; it is, in fact, what must be more or less done by all who report in a language different from that actually used by the speaker. The words and idioms of another tongue contain allusions and national peculiarities which never could have been in the mind of one speaking in a different language; but the ear tolerates these, or easily separates them, if critically exercised" (Alford, *Gk. Test.*).

Haceldama. This word is sometimes written "Akeldama" (R.V.), but the aspirate is more correct, as the word is aspirated in the original Hebrew.

By "strangers" commentators generally understand the Jews of the Dispersion, who having come to celebrate some feast at Jerusalem, might die there. Some, however, take these words as referring to pagans.

According to a local tradition, it lay south of Jerusalem, in the valley of Hinnom, on the slope of the Hill of Evil Counsel. Clay still exists there, and is used by the potters to this day. The field was purchased for the trifling sum of thirty pieces of silver because it was unfit for tillage.

In the time of the Crusaders, the field was used as a burial-place for pilgrims, and a large vault, excavated on the traditional spot, is still used as a cemetery for the poor and for strangers.

20. *For it is written*, etc. St Peter combines two quotations. The first as far as "therein" is from Ps. lxviii. 26. The remainder of the quotation is from Ps. cviii. 8. Both these psalms primarily referred to David's trusted friend Achitophel, who leagued with Absalom against him (see 2 Kings xvii.), and afterwards hanged himself. The first passage is summarized from the Septuagint. In the R.V. the singular, "his habitation," is used, but the plural, which the Vulgate retains, is found in the original, *Let their habitation*, etc. The second quotation is given literally. This psalm was considered so applicable to Judas that, in the ancient times, it was known as "the Iscariot psalm." The first of these psalms (lxviii.) is pre-eminently Messianic; it is quoted in the New Testament oftener than any other (with the exception of Ps. xxii.), *e.g.*—

St John quotes it three times.

(*a*) *His disciples remembered that it was written: The zeal of thy house hath eaten me up* (ii. 17).

(*b*) *Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst* (xix. 28).

(*c*) *Jesus therefore, when he had taken the vinegar, said: It is consummated* (xix. 30).

St Paul also quotes from it: *For Christ did not please himself, but as it is written; The reproaches of them that reproached thee, fell upon me* (Rom. xv. 3).

libro Psalmorum: Fiat commoratio eorum deserta, et non sit qui inhabitet in ea, et episcopatum eius accipiat alter.

21. Oportet ergo ex his viris, qui nobiscum sunt congregati in omni tempore, quo intravit et exivit inter nos Dominus Iesus,

22. Incipiens a baptismate Ioannis usque in diem, qua assumptus est a nobis, testem resurrectionis eius nobiscum fieri unum ex istis.

of Psalms: *Let their habitation become desolate, and let there be none to dwell therein. And his bishoprick let another take.*

21. Wherefore of these men who have companied with us, all the time that the Lord Jesus came in and went out among us,

22. Beginning from the baptism of John until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection.

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habitation. Originally the word here rendered "habitation" signified a shepherd's hut (ἔπαυλις) or sheep cote, whence it came to be used of any dwelling-place.

bishoprick. Lit. "office or charge" (ἐπισκοπήν). Note that St Peter speaks of the office of an apostle under three different names:—ministry (διακονία), apostleship (ἀποστολή), (verse 25), and bishoprick. We also find St Paul speaking of himself as a minister (see Eph. iii. 7) and he calls the elders of Ephesus "bishops" (ἐπισκόπους), (ch. xx. 28) whence it is evident that these terms *bishop* and *deacon* were, in the earliest days of Christianity, often interchanged. Custom, however, gradually determined their use, and the terms, bishop, priest, and deacon, adopted from pre-Christian civil or religious offices, were finally definitely applied to the three degrees of the Christian hierarchy, which, as the Catholic Church teaches, were divinely appointed by Christ from the establishment of the Church. It is noteworthy that the Greek language, which was such a great instrument in the promulgation of the Gospel, has provided us with the distinctive names of the ecclesiastical grades.

21. *who have companied with us*, etc. It was essential that the apostles should be eye-witnesses of the life and miracles of Christ, and particularly of His Resurrection. Cf. *You shall give testimony, because you are with me from the beginning* (St John xv. 27), and as, from the beginning of His public life, He had begun to gather around Him a little band of faithful disciples, it was possible to select two men who fulfilled the necessary conditions. (See Annot. on verse 8.)

came in and went out. A Hebraism signifying habitual daily intercourse. Cf. Moses said . . . . *I am this day a hundred and twenty years old, I can no longer go out and come in* (Deut. xxxi. 2). *By me, if any man enter in, he shall be saved, and he shall go in, and go out, and shall find pastures* (St John x. 9).

22. *Beginning from the baptism of John.* St John began his public ministry six months before our Lord commenced His public life, and

23. Et statuerunt duos; Ioseph, qui vocabatur Barsabas, qui cognominatus est Iustus, et Matthiam.

24. Et orantes dixerunt: Tu, Domine, qui corda nosti

23. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias.

24. And praying they said: Thou, Lord, who knowest the hearts of

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his chief theme was the speedy coming of the Messias, for which the baptism of penance was a preparation. Consequently, St Matthias must have been one of the Baptist's disciples, and an eye-witness with the apostles of our Lord's public ministry. To St Paul, that he too might be a witness of the Resurrection, an apparition was granted. Cf. *And last of all, he was seen also by me, as by one born out of due time* (1 Cor. xv. 8).

The time here specified from the baptism of John till the Ascension corresponds exactly with the limits of our Lord's public life as given in the gospels, all of which relate the mission of the Baptist before entering upon the incidents connected with our Lord's Ministry.

Two—St Mark and St Luke—end with the Ascension, which St Matthew takes for granted, but does not record, while St John omits, on principle, what is recorded by the Synoptists.

23. *they appointed two.* It would seem as though all the brethren, as well as the Eleven, took part in choosing the two candidates.

Joseph called Barsabas. We know nothing of him except from a tradition handed down by Eusebius (*His. Eccles.*, iii. 39), in which he quotes Papias, who affirms that Barsabas, having taken a deadly poison, was preserved miraculously from any evil results. There is also a tradition that both Joseph and Matthias were chosen from the Seventy-two disciples. Barsabas is a patronymic like Bar-Tholomew, and hence it signifies "son of Sabas" or Seba. The exact meaning of the name is not known, for, as Lightfoot remarks, Saba "agrees with so many Hebrew words," and may mean "conversion," "oath," or "quiet." There is a Judas Barsabas mentioned in ch. xv. 22, and it is possible that this Judas and Joseph were brothers.

Justus. This is a Roman surname, which was also given to St James the Less.

This cognomen shews that Barsabas was a diligent observer of the Law. Cf. *They were both just before God, walking in all the commandments and justifications of the Lord without blame* (St Luke i. 6).

Matthias. This is a variant of Matthew, and has the same meaning, "given by God." It corresponds to the Greek name "Theodore" (Θεοδῶρος). We have no certain information concerning his later life. Nicephorus says that he evangelized in Ethiopia, where he was martyred; another tradition asserts that he preached in Judea, where he was stoned by the Jews. Eusebius speaks of an apocryphal "gospel of Matthias," which may perhaps be the same work as the "Traditions of St Matthias," to which St Clement of Alexandria refers (*Strom.*, ii. p. 163).

24. *Thou Lord.* Although God the Father is also addressed as Lord, (see *infra*, iv. 29), yet it is probable that St Peter is here addressing the

omnium, ostende, quem elegeris ex his duobus unum

25. Accipere locum ministerii huius, et apostolatus, de quo prævaricatus est Iudas, ut abiret in locum suum.

26. Et dederunt sortes eis, et cecidit sors super Matthiam, et annumeratus est cum undecim Apostolis.

all men, shew whether of these two thou hast chosen,

25. To take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place.

26. And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

risen Saviour, who had chosen the Twelve. Cf. *He called unto him his disciples; and he chose twelve of them (whom also he named apostles)* (St Luke vi. 13).

who knowest the hearts. This is expressed by one word in Greek, "the heart-knower" (*καρδιογνῶστα*). That Jesus, as man, knew the human heart, is seen from various passages of the Scriptures.

Cf. *He knew what was in man* (St John ii. 25). *Jesus knew from the beginning who they were that did not believe, and who he was that would betray him* (St John vi. 65). Evidently as God, He is omniscient, and *God knoweth the hearts* (*infra*, xv. 8). St Luke probably only gives a summary of St Peter's prayer, as also of his discourse.

shew whether. "Two were chosen by the judgments of men; and of these two, one was elected by the judgment of God" (St Aug.). "Whether" is an archaic word for "which of the two."

hast chosen. They say not "choose," but, "show the chosen one," knowing that all things were foreordained of God (St Jn. Chrys.).

25. *the place.* The "lot" (*κλῆρον*), as in verse 17. From this word "cleros" we derive the word "clergy." The ministers of the Church are called "clergy," because they are the lot or portion of the Lord, or because the Lord is their inheritance or lot (St Jerome).

to his own place. Judas went to hell, the place of the "son of perdition."

This was the common phrase in the apostolic times for the next world, either heaven or hell. Thus St Clement of Rome writes: "Peter having suffered martyrdom, went to his due place in glory"; and St Polycarp, in his epistles to the Philippians, says that "the apostles and martyrs were with their Lord in their due place." Also the Rabbis explained "Balaam went to his own place," by which they meant Gehenna. Hence by his deeds each one prepares "the home of his eternity," each at the hour of death "goes to his own place."

by transgression fallen. Lit. "fell away" (*παρέβη*). It is expressed by one word in the original.

26. *they gave them lots.* It was customary to inscribe the name of each candidate on a separate tablet and then to shake these tablets well in a vessel or the corner of a mantle. The first tablet drawn, or shaken out, shewed who was chosen. Cf. *Lots are cast into the lap, but they are disposed of by the Lord* (Prov. xvi. 33).

numbered with. Lit. "counted in together with" (*συγκατεψηφίσθη*).

with the eleven apostles. The apostolic college was once more complete, and each one persevered and gave his life for the Gospel, with the exception of St John, the martyr in will but not in deed.

CHAPTER II

THE DESCENT OF THE HOLY GHOST

1. Et cum complerentur dies Pentecostes, erant omnes pariter in eodem loco:

1. And when the days of the pentecost were accomplished, they were altogether in one place:

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1. *the days of the pentecost.* The reading "day" is better supported by the MSS. The word "Pentecost" means "fiftieth," but it had come to be used as a noun. This name of "Pentecost" was given by the Hellenistic Jews to what the Jews of Judea called "the Feast of Weeks," which was kept originally in thanksgiving for the harvest; but since the Jews had ceased to be an agricultural people, by a later rabbinical tradition, unanimously "received in the time of Christ" (Edersheim), (though neither Josephus nor Philo mentions it), Pentecost was also kept as the anniversary of the Law being given on Mount Sinai.

This feast of Pentecost was one of the three great annual feasts, when all the males were enjoined to repair to Jerusalem. It was kept on the fiftieth day after the Pasch, beginning with the day which followed that solemnity, *i.e.* the 16th of Nisan. On this day the first-fruits of the barley harvest were offered in the temple, and, on the Feast of Pentecost, two loaves made of the first-fruits of the wheat harvest were presented, hence Nisan 16 marked the beginning of the harvest, and Pentecost the close, though in reality the wheat was not all gathered in until about a month later. The feast of Pentecost was therefore a particularly appropriate time for the ingathering of the first-fruits of the preaching of the glad tidings of salvation. If the tradition that our Lord died on a Friday be accepted, then Pentecost, like the Resurrection, fell on the first day of the week, the Christian "day of rest."

were accomplished. The feast of Pentecost lasted only one day; on this particular occasion it began on a Jewish Sabbath (the seventh after the Pasch) at sunset, hence at nine o'clock the following morning, the first of the week, the feast was still "being accomplished," as the expression signifies in the original (ἐν τῷ συμπληροῦσθαι). It probably points to the fact that Pentecost was regarded as the completion of the harvest. In England, the feast of Pentecost is generally known as "Whit Sunday" (*i.e.* Spirit Sunday).

they were all together. Codices ℵ, A, B, C, read "together" (ὁμοῦ instead of ὁμοθυμαδόν, as in ch. i. 14, on which see note), "They were prepared to receive the Spirit of unity, by unity of heart, unity of time, unity of place" (Wordsworth, in h. l). St Augustine and St John Chrysostom take this phrase as referring to the hundred and twenty mentioned in ch. i. 15.

in one place. In the Cenacle, according to St Cyril of Jerusalem (fourth century) who, in a sermon preached in the holy city, says: "the Holy Ghost, on the day of Pentecost, descended on the apostles in the form of fiery tongues here in Jerusalem, in the upper church of the apostles," *i.e.* "in the upper room" in which Christ instituted the Holy Eucharist, and which had been transformed into a church.

The disciples were still "persevering in prayer," and they had doubtless attended the

2. Et factus est repente de cælo sonus, tamquam advenientis spiritus vehementis, et replevit totam domum ubi erant sedentes.

3. Et apparuerunt illis dispertitæ linguæ tamquam ignis, seditque supra singulos eorum:

2. And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting.

3. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them:

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services in the Temple, where, at sunrise, the two wave loaves had been presented to the Lord and the prescribed sacrifices offered.

2. *suddenly.* Although the disciples expected the *promise of the Father*, they did not know *how* He would come, hence the event took them by surprise.

a sound from heaven. The sound came from heaven, the abode of the Spirit. The Mosaic Law had also been given with exterior signs of God's power in the realm of Nature, with *a burning fire and a whirlwind, and darkness, and storm* (Heb. xii. 18). *And now the third day was come, and the morning appeared, and behold thunders began to be heard, and lightning to flash, and a very thick cloud to cover the mount* (Ex. xix. 16).

as of. So in verse 3, *as it were* (ὥσπερ, ὡσεί). There was neither wind nor fire, but the appearances of both, by which the Holy Spirit manifested His presence.

a mighty wind coming. Lit. "a rushing mighty wind" (*φερομένης πνοῆς βιαίας*). The word here translated wind is derived from "πνέω" (to blow), and might be translated "breeze" or "breath." The giving of the Spirit is connected with "breathing" in St John's gospel.

Cf. *When he had said this, he breathed on them, and he said to them: Receive ye the Holy Ghost* (xx. 22). *The Spirit breatheth where he will, and thou hearest his voice* (St John iii. 8). A violent wind was considered a symbol of the presence of the Divinity. Cf. *He flew upon the wings of the winds* (Ps. xvii. 11). *Who makest the clouds thy chariot: who walkest upon the wings of the winds* (Ps. ciii. 3).

"It is to be remembered that there was no violent storm, in all probability perfect stillness of the air, and yet an awful sound, as of a spirit passing,—the violence of the sound representing the energy, the irresistible force of the Spirit, as the hurricane carries all before it" (Sadler).

where they were sitting. A Hebraism for "abiding" or "dwelling." They waited in the attitude of expectation, praying for the coming of the Holy Ghost. Contrast their sentiments with those of the Israelites, who awaited the promulgation of the Law on Mount Sinai, when *the people that was in the camp feared* (Ex. xix. 16).

3. *parted tongues.* Lit. "tongues distributing themselves" (*διαμεριζόμεναι γλῶσσαι*). The word is always used in the sense of dividing. Cf. *divided them to all* (verse 45). See also St Luke xxii. 17, St John xix. 24. St John Chrysostom explains that from one centre or source, which all saw, separate tongues of fire branched off "as from one root" (*ἐκ μιᾶς ῥίζης*). The popular idea of a cloven or parted tongue is not justified by the Greek.

The promise which St Luke had recorded in his gospel is now fulfilled: *He shall*

4. Et repleti sunt omnes Spiritu sancto, et cœperunt loqui variis linguis, prout Spiritus sanctus dabat eloqui illis.

4. And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

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baptize you with the Holy Ghost, and with fire (iii. 16). See also St Matt. iii. 11, St John i. 33. Fire is the most powerful earthly symbol of the presence of God, as the wind is the strongest aerial symbol.

Note that they *heard* the sound, they *saw* the appearance of fire, and they *experienced* the effects of the descent of the Spirit, *i.e.* the reality, signified by these exterior signs. "A fiery sword barred Paradise; a fiery tongue re-opened it" (St Cyril). The tongues, *as it were of fire*, signified that the Holy Spirit endowed the apostles and disciples with the power of promulgating the Gospel. Heaven crowned its own with a diadem of flame in order to reveal exteriorly the miraculous phenomenon which was effected interiorly" (Mgr. Le Camus, *L'œuvre des Apôtres*, p. 14).

it sat upon every one. The "sitting upon" is significant of continuance (St John Chrys.), and he goes on to explain that by "*every one*" we must understand the hundred and twenty disciples, otherwise St Peter's reference to the prophecy of Joel would be meaningless (*Hom.*, iv. 1).

The classical poets and the Jewish Rabbis considered a lambent flame playing upon the head of a person as a sign of Divine favour and election, *e.g.*—

"Ecce, levis summo de vertice visus Iuli
Fundere lumen apex" (Virg., *Aen.*, ii. 683).

(Behold, a light point on the head of Julius is seen to give forth light.)

4. *filled with the Holy Ghost.* The apostles had previously received the gifts of the Spirit in a certain degree, for He had come upon them at their baptism, and also when Christ breathed upon them and said: Receive ye the Holy Ghost (St John xx. 22), but now they received the gifts of the Spirit in their fulness.

Of all these privileged souls, only our Blessed Lady had had any previous experience of such ecstatic bliss, for that chosen one, already "full of grace" before God, had been overshadowed by the Holy Spirit when the *Word was made flesh*.

divers tongues. This phrase is further explained and confirmed in verses 6, 8, and 11. They spoke the mother-tongue of all the different nations enumerated in verses 9–11. This is the plain meaning of the words of the Evangelist, and it is only by doing violence to the sense of the words, that anti-christian writers can explain them as referring to unintelligible, ecstatic utterances, vehement excitement, unknown tongues or metaphorical interpretations of prophecies, since the hearers clearly heard their respective languages and understood the drift of what the disciples were saying; they spoke in these tongues, hitherto unknown to them, the *wonderful works of God.*

By this gift of tongues bestowed on the disciples the prophecy was fulfilled: *There are no speeches nor languages where their voices are not heard* (Ps. xviii. 4), and also the promise of our Lord:—*They shall speak with new tongues* (St Mark xvi. 17). This gift of tongues signified also that the Church of Christ was to embrace all nations.

gave them to speak. Lit. "was giving (them) to speak" (ἐδίδου ἀποφθέγγεσθαι). The verb here rendered "to utter" is used of any solemn, impassioned discourse. It occurs in two other passages in the

5. Erant autem in Ierusalem habitantes Iudæi, viri religiosi ex omni natione, quæ sub cælo est.

6. Facta autem hac voce, convenit multitudo, et mente confusa est, quoniam audiebat unusquisque lingua sua illos loquentes.

5. Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven.

6. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue.

Acts. Cf. *Peter . . . . spoke to them* (verse 14); St Paul replied to Felix, *I speak words of truth and soberness* (*infra*, xxvi. 25).

5. *dwelling at Jerusalem.* The word "dwelling" (κατοικοῦντες) must be taken in a wide sense, to include visitors as well as residents, as we see from the context. Evidently, it was the habitual residents who recognized the apostles as Galileans.

Jews, devout men. Men like holy Simeon, who was just and devout (δίκαιος καὶ εὐλαβής). These were probably men who had settled in Jerusalem, in the hope of seeing the Messias (who they expected would shortly appear), or who were desirous of ending their days in the holy city.

"Their dwelling there was a sign of piety, that, being of so many nations, they should have left country, home, and relations to abide there" (St John Chrys., *Hom.*, iv. 1). The "devout men" were worthy that the gospel should first be preached to them, and it was to "devout men," the shepherds, kings, holy Simeon, etc., that the infant Saviour was made known.

out of every nation. Hence among the "devout men" we must include those who were proselytes to the Jewish faith. Many such came to Jerusalem to worship, *e.g.* Nicolas, a proselyte of Antioch (*infra*, vi. 5). We must limit the statement to the civilized nations known to the Jews, and the Jews of the Dispersion themselves.

6. *was noised abroad.* Better, as in R.V., "when this noise was heard" (γενομένης δὲ τῆς φωνῆς ταύτης). Some take the word "sound" as referring to the noise produced by the disciples praising God, but it is more generally thought to refer to the noise as of a rushing wind. The word here rendered "noise" (φωνῆς) is never used in the sense of rumour or report. The sound being heard attracted great numbers to the Cenacle.

confounded in mind. The crowd was agitated and perplexed, since there was no storm to account for the sound of a rushing wind, and because they heard the disciples speaking different languages.

every man heard them speak, etc. Some were speaking one language, some another; and each of the audience would be naturally drawn to listen to the disciple who was speaking his own dialect. St Augustine says that each one who received the Holy Spirit could speak all tongues (Serm. in die Pentecostes).

heard. Better, "was hearing" (ἤκουον).

his own tongue. Lit. "his own dialect." A language may have

7. Stupebant autem omnes et mirabantur, dicentes: Nonne ecce omnes isti, qui loquuntur, Galilæi sunt,

8. Et quomodo nos audivimus unusquisque linguam nostram, in qua nati sumus?

9. Parthi, et Medi, et

7. And they were all amazed and wondered, saying: Behold are not all these, that speak, Galileans?

8. And how have we heard, every man our own tongue wherein we were born?

9. Parthians, and Medes, and

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several dialects, *e.g.* Attic, Ionic, and Doric are three dialects of the Greek language. Hence "dialect" is more expressive here than language and the original expression is very emphatic (*τῇ ἰδίᾳ διαλέκτῳ*).

Note.—St Cyprian, St Gregory of Nyssa, St Bede, and a few other Fathers are of opinion that what the apostles uttered in Aramaic the hearers were enabled to understand, but this view is not generally received, since it involves a miracle worked *in favour of the audience*, rather than in favour of the apostles—in their ears rather than on the apostles' tongues; moreover, St Luke distinctly states that they spoke *with divers tongues*, but only as the Spirit gave them utterance, and thus the promise of speaking with *new* tongues was realised.

7. *Galileans.* All the apostles and many of the disciples were Galileans, whose ordinary language was Aramaic. There is no contempt intended here by the use of the word. Later, Julian the Apostate applied the name contemptuously to the Christians, yet he was forced, when conquered by the Persians, to admit that "the Galilean" had conquered.

Verses 9–11. St Luke here names the Jews of the Dispersion.

There were three great migrations :—

(1) *The Babylonian Dispersion*, which includes two migrations, that of the ten tribes under Salmanasar, B.C. 722, and of the two remaining tribes under Nabuchodonosor, B.C. 606. These exiles settled chiefly in Parthia, Media, Elam, and Mesopotamia.

(2) *The Syrian Dispersion.* Antiochus the Great deported two thousand Jewish families to colonise his western provinces (B.C. 312), and these Jews were settled in Cappadocia, Pontus, Asia (pro-consular, a strip of land lying to the extreme west of Asia Minor), Phrygia, and Pamphylia.

(3) *The African or Egyptian Dispersion.* These migrations were enforced by the Egyptian kings, notably Ptolemy Soter (B.C. 320). Thus Jewish colonies were founded in Libya and Cyrene.

In addition to these compulsory migrations, many Jews had settled in Rome, and St Luke also mentions "Cretes and Arabians." He names the colonies of the dispersed Jews, in the order in which the successive migrations took place.

In the nationalities mentioned in verses 9–11 inclusive, we are to understand the Jews and Jewish proselytes dwelling in the countries enumerated.

9. *Parthians.* Colonists dwelling in Parthia, south of the Caspian Sea, extending from India to the Tigris.

Parthia had been a formidable rival to Rome, for Crassus, one of the first triumvirate, had been defeated and slain by the Parthians. The seat of the "Princes of the Captivity" was at Babylon, where there was a famous rabbinical school.

Ælamitæ, et qui habitant Mesopotamiam, Iudæam, et Cappadociam, Pontum, et Asiam,

Elamites, and inhabitants of Mesopotamia, Judea, and Capadocia, Pontus and Asia,

Medes. Media lay to the east of Assyria, and south and south-west of the Caspian Sea. The Medes are often referred to in the book of Daniel.

Elamites. Elam was the ancient name for Persia. Cf. *I, Daniel . . . . saw in my vision, when I was in the castle of Susa, which is in the province of Elam,* etc. (Daniel viii. 1–2).

The country was named after Elam the son of Sem (see Gen. x. 22). Susa (or Shushan) was the capital of Persia and the dwelling-place of the Persian kings.

Mesopotamia. A country lying between the Euphrates and the Tigris, in which were the capitals of the Assyrian and the Babylonian empires respectively,—Nineveh on the Tigris, and Babylon on the Euphrates.

Mesopotamia is mentioned in the Old Testament as the home both of Rebecca and of Rachel. (See Gen. xxv. 28, xxviii. 2).

Judea,—i.e. all Palestine. St Jerome has "Syria" here instead of Judea, and many commentators object to "Judea," and consider it spurious, on the ground that Judea should not be included when naming the Jews of the Dispersion, but there is nothing strange in the reference, which has excellent MSS. authority, as St Luke, writing at Rome, might naturally speak of the inhabitants of Judea, the more so that, as Alford remarks, "the catalogue does not proceed by *languages*, but by territorial division. . . . It is not the Jews by birth and domicile, but the inhabitants of Judea . . . . who are spoken of; the devout men settled in Judea. And even if born Jews were meant, doubtless they also would find a place among those who heard in their mother-tongue the wonderful works of God" (*Greek Testament*, p. 16).

Ellicott remarks here, "the list that follows is characteristic of the trained historian . . . . who had carefully enquired what nations were represented at that great Pentecost, who had himself been present, at least, at one later Pentecost (ch. xxi. 15), and knew the kind of crowd that gathered to it." Moreover, it is perfectly reasonable that St Luke should include Aramaic among the languages spoken in Jerusalem on the day of Pentecost.

Cappadocia. A district extending from Mount Taurus northward to Pontus. It was bounded on the east by the Euphrates and on the west by the river Halys. When St Luke wrote, it was a Roman province which included Armenia Minor.

Pontus. This region lay between Cappadocia and the Euxine (Black Sea).

It became a Roman province in the time of Nero; until then, it had been governed by tributary princes under the protection of the empire.

Asia. Here, as elsewhere in the New Testament, we must understand pro-consular Asia, a strip of land in the west of Asia Minor, including Mysia on the north, Caria on the south, and Lydia between these two.

The chief cities were Pergamos, Smyrna, and Ephesus, which latter was the capital.

10. Phrygiam, et Pamphyliam, Ægyptum, et partes Libyæ, quæ est circa Cyrenen, et advenæ Romani,

10. Phrygia, and Pamphilia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome,

11. Iudæi quoque, et

11. Jews also, and proselytes,

Asia was an extremely rich province. The seven churches of Asia mentioned in the Apocalypse were in this district.

10. *Phrygia.* An inland region of Asia, lying due east of pro-consular Asia, and partly belonging to it.

Pamphilia. This district lay along the southern coast of Asia Minor between Cilicia and Lycia.

According to Josephus (*B.J.*, ii. 16. 4), it was a tributary province under the ruler of Galatia (Tac., *Hist.*, ii. 9).

Egypt. The cities on the north, particularly Alexandria, were crowded with Jews. This city was renowned for its magnificent synagogue.

It was in the capital of Egypt that the Septuagint version of the Scriptures was made, and the Jews of Alexandria, who comprised two-fifths of the population, were governed by their own ethnarch.

parts of Libya. Libya was the old name for Africa, and it included all the districts of that continent then known except Egypt. The "parts" here mentioned must refer to Pentapolis Cyrenaica, corresponding to our modern Tripoli, and sometimes called Cyrenica, from Cyrene its chief city, in which Jews constituted one-fourth of the population.

Other references to Cyrene are:—

1. Simon of Cyrene helped to carry the cross of Jesus (St Matt. xxvii. 32).
2. The Jews of Cyrene (and Alexandria) had a great share in the martyrdom of St Stephen (*infra*, vi. 9).
3. Lucius of Cyrene was a prominent member of the Christian church of Antioch.

Note.—St Peter, as Head of the Church, evangelized the Jews of the Dispersion in Rome, of which he was the first bishop; he wrote his two epistles to the *strangers* (*i.e.* Jews) *dispersed through Pontus, Galatia, Cappadocia, Asia and Bithynia* (1 St Peter i. 1), and St Jerome states that he sent "Marcus his son" to preach the Gospel in Egypt. According to the Roman martyrology, the apostle St Thomas evangelized in Parthia, Media, and Hyrcania, and he was martyred in India, where he had made many converts. Thus the Gospel was preached in the principal colonies of the Jews of the Dispersion.

strangers of Rome. Better, with the R.V., "sojourners from Rome" (οἱ ἐπιδημοῦντες Ῥωμαῖοι), *i.e.* Roman Jews who dwelt in Jerusalem, some as pilgrims, others permanently. They probably spoke Greek, judging from the inscriptions on the tombs of these Jews in the cemetery in Rome, but they would also have known Latin.

11. *Jews also and proselytes.* These words summarize the various categories of persons present; they were all Jews or proselytes (*i.e.* converts to Judaism). There were different degrees, some of these converts being circumcised and accepting the law in all its fulness, others conforming only to certain precepts given to Noe, or the ten

Proselyti, Cretes, et Arabes: audivimus eos loquentes nostris linguis magnalia Dei.

12. Stupebant autem omnes, et mirabantur ad invicem dicentes: Quidnam vult hoc esse?

13. Alii autem irridentes dicebant: Quia musto pleni sunt isti.

Cretes and Arabians: we have heard them speak in our own tongues the wonderful works of God.

12. And they were all astonished, and wondered, saying one to another: What meaneth this?

13. But others mocking said: These men are full of new wine.

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commandments of God. They were respectively known as (*a*) proselytes of righteousness, (*b*) proselytes of the gate. "The testimony comes from all quarters, from citizens, from foreigners, from proselytes" (St John Chrys.).

Crete. An island in the Mediterranean, now known as Candia.

Arabians. Inhabitants of the peninsula of Arabia, in which, as it bordered on Judea, there were many Jews residing.

wonderful works of God. The disciples were evidently praising God in an ecstasy of joy. There is no question of their teaching the multitude; they were engaged in prayer.

they,—i.e. the "devout men" enumerated above.

12. *wondered.* Better, "were sorely perplexed" (διηπόρουν).

They were unable to account for what they heard and saw.

The same word is used with reference to the holy women at the sepulchre. Cf. *They were astonished in their mind at this* (St Luke xxiv. 4).

13. *others.* These constituted another class of men: they were either natives of Palestine, who knew no other tongue than the Aramaic, or they were enemies of the disciples, as they had been of their Master.

mocking. The verb in the original shews great contempt (διαχλευάζοντες, from χλευάζω, to deride).

new wine. Better, "*sweet wine*" (γλεύκους). There was no new wine to be had until August, the earliest vintage season, whereas Pentecost was celebrated in June.

"Suidas understood the juice which oozes and trickles from the grapes without any pressure. Wine artificially prepared to retain its sweetness was of extra strength. A cognate word is rendered *new wine* (Joel iii. 18,) and *sweet* wine (Amos ix. 13)," (*Speaker's Commentary*, p. 364).

Or "new wine" may refer to wine made from very small sweet grapes, such as are still used in Syria and in Arabia.

ST PETER'S FIRST SERMON

1. *He refutes the charge of drunkenness.*

14. Stans autem Petrus cum undecim levavit vocem

14. But Peter standing up with the eleven, lifted up his voice, and

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14. *Peter.* He takes his place as Head of the Church, and, for the

suam, et locutus est eis: Viri Iudæi, et qui habitatis Ierusalem universi, hoc vobis notum sit, et auribus percipite verba mea.

15. Non enim, sicut vos æstimatis, hi ebrii sunt, cum sit hora diei tertia:

spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words.

15. For these are not drunk, as you suppose, seeing it is but the third hour of the day.

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first time, solemnly promulgates the New Law. The apostles at once take their place as the founders of the Church.

standing up. "More eagerly than the rest, he rushes forth to bear witness to Christ, and to confound his adversaries with the doctrine of the Resurrection. . . . The same Peter, for whom we had wept when he denied Christ, is seen and admired preaching Him. . . . That tongue, which at the sound of one was driven to denial, now inspires many thousand enemies to confess Christ. This was the work of the Holy Spirit" (St Aug. in Ps. xcii.).

lifted up his voice. St Luke generally calls attention to the attitude of the speaker before commencing the discourse,—e.g. *Then Paul rising up, and with his hand bespeaking silence, said: Ye men of Israel, and you that fear God, give ear* (*infra*, xiii. 16. See also x. 34, xvii. 22, xxiii. 1).

spoke to them. He "gave utterance" (*ἀπεφθέγξατο*). See annotations on verse 4, where the same verb is used. It seems probable that St Peter spoke in Aramaic, since this tongue was familiar to the natives of Jerusalem and to strangers resident there. St Peter's audience was composed of these two classes.

Note.—"It was the apostles' first duty to bear witness to facts, *i.e.* the facts of the Lord's life, culminating in the Resurrection. And this speech is just such a summary of facts, and represents the apostolic 'preaching' long before any gospels or epistles were written. But though a proclamation of facts, rather than an exposition of doctrine, we find in it the elements of the Apostles' Creed—the Father, Son, and Spirit (32-3): Jesus is Man (22), but also Lord (36), and He bestows the Divine Spirit: the Spirit being poured upon the disciples makes them a divine fellowship; the offer is made of remission of sins, which is conveyed through baptism" (Rackham, *Acts of the Apostles*, p. 24).

with your ears receive my words. (*ἐνωτίσασθε.*) Our Rheims version renders the sense of the verb exactly. This is the only passage in which this verb occurs in the New Testament, but it is frequently found in the Septuagint version of the Old Testament, especially in the Psalms. Cf. *Hear my voice, ye wives of Lamech* (Gen. iv. 23). *Give ear, O earth, for the Lord hath spoken* (Is. i. 2).

15. *these.* St Peter and the Eleven came forward from the rest of the disciples whom the word "these" evidently designates (*οὗτοι*).

are not drunk. The rabbinical precepts forbade the Jews to take a second meal (*i.e.* the first of the day was taken at sunset) until the fourth hour, when the prayers of the third hour were accomplished ("Non licet homini gustare quidquam antequam oraverit orationem suam" (*Berachoth.*, 28. 2).

On Sabbaths and festivals this meal was deferred until noon. Cf. "The sixth hour

16. Sed hoc est, quod dictum est per prophetam Ioel:

17. Et erit in novissimis diebus (dicit Dominus) effundam de Spiritu meo super omnem carnem: et pro-

16. But this is that which was spoken of by the prophet Joel;

17. *And it shall come to pass, in the last days, (saith the Lord), I will pour out of my Spirit upon all flesh:*

. . . . when our laws require us to go to dinner, on Sabbath-days" (Josephus, *Life*). The Jews prayed at sunrise, at the third, sixth, and the ninth hour, *i.e.* at dawn, at nine o'clock, at noon, and at three o'clock.

On this passage St Augustine (sermon 266) remarks: "A drunken man does not learn a foreign language, but loses his own; but the apostles were made new vessels full of new wine."

16. *this is that which was spoken of,*—*i.e.* the miraculous phenomenon which you witness is that concerning which Joel prophesied.

by the prophet. Better, "through the prophet" (διὰ τοῦ προφήτου). The prophet was but the instrument of God; hence, a little further on, St Peter inserts "*saith the Lord*," although he is quoting the words of Joel.

Joel. These verses are quoted from Joel ii. 28–32, but they do not follow to the letter either the Hebrew Scriptures or the Septuagint version.

Joel was the earliest of the prophets after Jonas. His prophecy was primarily written to assure the Israelites that they should be delivered from a plague of locusts and other pests which devastated the land, but, like most prophecies, it had a reference to some other event, and so passes from what was terrestrial and temporal to things spiritual and eternal.

in the last days. The Septuagint version reads here "*after these things*" (μετὰ ταῦτα). The two phrases have the same meaning, since, "after these things" predicted by Joel, the Messianic days were to come, and these were often called "the last days" ("Extremum tempus omnium doctorum consensu sunt dies Messiæ,"—Nachman, *ad Gen.*, xlix. 1).

The expression is constantly used in the Scriptures in this sense. Cf. *Christ . . . . foreknown indeed before the foundation of the world, but manifested in the last times for you* (1 St Peter i. 20). As St Peter omitted "*these things*" of which Joel wrote, he necessarily paraphrased the prophet's words in order to make them intelligible to his hearers.

17. *I will pour out of my Spirit.* Here "*of*" must be taken in the distributive sense. God gives the gifts of the Spirit to individuals as He pleases, and the greatest is His abiding presence in the soul. The verb here rendered "pour out" (ἐκχεῶ) denotes giving abundantly.

"The Jews, cautiously enough here, though not so honestly, apply this prophecy and promise to Israel solely; as having this for a maxim amongst them, 'that the Holy Ghost is never imparted to any Gentile.' Hence those of the circumcision that believed were so astonished when they saw that *on the Gentiles also was poured out the gift of the Holy Ghost*" (ch. x. 45), (Lightfoot, *Horæ Hebr.*, p. 30).

all flesh. Humanity in general of all social ranks and nationalities, but not on every individual, because all are not desirous to receive the Paraclete.

Under the Mosaic dispensation the extraordinary gifts of the Spirit were limited to a few, *e.g.* "Abraham had a vision (Gen xv.), Isaac prophesied (Heb. xi. 20), Jacob dreamed dreams, and Joseph interpreted dreams." St Peter himself had need of a special revelation in order to grasp the full import of this prophecy, which opened the door of the Church to Gentiles.

phetabunt filii vestri, et filiæ vestræ, et iuvenes vestri visiones videbunt, et seniores vestri somnia somniabunt.

and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

18. Et quidem super servos meos, et super ancillas meas in diebus illis effundam de Spiritu meo, et prophetabunt:

18. *And upon my servants indeed, and upon my handmaids will I pour out in those days of my Spirit, and they shall prophesy.*

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your sons and your daughters. These words are used generally of the Jewish nation.

shall prophesy. *Prophesy* is used in two senses:

(*a*) To foretell future events, *e.g.*—

In these days there came prophets from Jerusalem to Antioch; and one of them named Agabus, rising up, signified by the Spirit that there should be a great famine over the whole world, which came to pass under Claudius (*infra*, xi. 27–28. See also xxi. 11).

(*b*) To announce or declare, to explain the Scriptures, *e.g.*—

Judas and Silas, two of the brethren of Antioch, *being prophets also themselves, with many words comforted the brethren, and confirmed them* (*infra*, xv. 32).

When St Paul had confirmed the twelve men at Ephesus, *the Holy Ghost came upon them, and they spoke with tongues and prophesied* (*infra*, xix. 6).

It is recorded that St Philip, the deacon, *had four daughters, virgins, who did prophesy* (*infra*, xxi. 9).

young men . . . . old men. In Joel this order is inverted.

see visions . . . . dream dreams. Examples of Hebrew parallelism, and of the cognate object. A vision is a supernatural image presented to a person who is awake. Thus the three apostles who witnessed the Transfiguration were awake when they had a vision and saw Moses and Elias (St Matt. xvii. 9). The person may, however, be in an ecstasy, like that in which St Peter *saw in an ecstasy of mind a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners, and it came even unto me* (*infra*, xi. 5). When St Peter was delivered by an angel, we are told that *he knew not that it was true which was done by the angel, but thought he saw a vision* (*infra*, xii. 9). A dream differs from a vision in that it takes place during sleep, but all dreams are not supernatural revelations, nor is it wise, in general, to attach importance to them. On one occasion, St Paul had a vision of a man of Macedonia *in the night* (*infra*, xvi. 9). It was *in the night by a vision* that the Lord comforted St Paul in Corinth (*infra*, xviii. 9). For other examples see Intro., p. 48.

18. *And upon.* Better, "yea and upon" (καί γε ἐπί).

my servants . . . . my handmaids. The words in the original point to bond-servants (τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου). The word "my"

19. Et dabo prodigia in cælo sursum, et signa in terra deorsum, sanguinem, et ignem, et vaporem fumi:

20. Sol convertetur in tenebras, et luna in sanguinem, antequam veniat dies Domini magnus et manifestus.

19. *And I will shew wonders in the heaven above, and signs on the earth beneath; blood and fire, and vapour of smoke.*

20. *The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come.*

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is not in the original prophecy, but "the" instead. The first disciples of Christ were drawn from the humblest classes, and the first Jewish converts in Rome were men whom the emperors had liberated from slavery.

they shall prophesy. These words are not found here in the original prophecy, either in the Hebrew or the Septuagint.

19. *wonders . . . . signs.* Three words are frequently joined to express a supernatural intervention—miracles, wonders, and signs; they are sometimes referred to as "mighty deeds."

The word "miracle" (δύναμις) has special reference to the divine agency by which it is worked.

The word "wonder" (τέρας) expresses the supernatural character of the act, and may be expressed by "prodigy."

The word "sign" (σημεῖον) points to the fact that such deeds are proofs or credentials given by God to those who witness them. "Hence there are three views of a miracle, according to (*a*) its nature, (*b*) its appearance, (*c*) its object or end" (Meyer).

St Cyril understands the words *I will shew wonders*, etc., to refer to—

(*a*) The destruction of Jerusalem by Nabuchodonosor.

(*b*) The miraculous phenomena which were witnessed at our Lord's Crucifixion—the eclipse, the earthquake, the rending of the rocks, the resurrection of certain saints.

(*c*) The supernatural events which accompanied the siege and fall of Jerusalem.

(*d*) The convulsions of Nature at the last day.

heaven above . . . . earth beneath. The words "above" and "beneath" are not in the original, but are often coupled respectively with "heaven" and "earth."

blood and fire. "The imagery is drawn as from one of the great thunderstorms of Palestine. There is the lurid blood-red hue of clouds and sky; there are the fiery flashes, the columns or pillars of smoke-like clouds boiling from the abyss. These, in their turn, were probably thought of as symbols of bloodshed, and fire, and smoke, such as are involved in the capture and destruction of a city like Jerusalem" (Ellicott, *Comm.*, p. 11).

20. *The sun shall be turned*, etc. These are the usual phenomena which accompany an eclipse, and our Lord used much the same language when speaking of the last judgement. (See St Matt. xxiv. 29.)

manifest. The word in the Hebrew is "terrible," but, as Lumby remarks, "to fear" and "to see" are often confounded in the Septuagint version, with which the quotation in the text agrees.

21. Et erit: omnis, quicumque invocaverit nomen Domini, salvus erit.

21. *And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved.*

21. *whosoever shall call upon.* Not merely those who invoke, as the original expression (which is much stronger) shows clearly (ἐπικαλέσηται), but it means all who worship God and keep His commandments.

This doctrine is plainly taught in other passages of the Scriptures. Cf. *Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father who is in heaven* (St Matt. vii. 21). Also St Paul, writing to the Christian church at Corinth, addresses his words to those who are *called to be saints, with all that invoke the name of our Lord Jesus Christ, in every place of theirs and ours* (1 Cor. 1. 2). And evidently the apostle means far more than merely invoking the name of Christ. Faith and good works are both necessary for salvation; *for as the body without the spirit is dead, so also faith without works is dead* (St James ii. 26).

ST PETER'S SERMON (*continued*)

2. *St Peter proves Jesus of Nazareth to be the Messias.*

22. Viri Israelitæ, audite verba hæc: Iesum Nazarenum, virum approbatum a Deo in vobis, virtutibus, et prodigiis, et signis, quæ fecit Deus per illum in medio vestri, sicut et vos scitis:

22. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs, which God did by him in the midst of you, as you also know:

22. *Ye men of Israel.* The name "Israelites" shewed their descent from Jacob, and, before the schism of the tribes, was that by which the Jews were generally known. St Peter reminds the Jews of Jerusalem and those of the Dispersion that they all sprang from the same stock.

Jesus of Nazareth. Lit. "Jesus, the Nazarene" (Ἰησοῦν τὸν Ναζωραῖον). It was the name given to our Lord on the cross.

"We hardly estimate, as we read them, the boldness implied in the utterance of that Name. Barely seven weeks had passed since He who bore it had died the death of a slave and of a robber. The speaker himself had denied all knowledge of Him of whom he now spoke."

a man. St Peter does not at once assert the Divinity of Christ, he first prepares his audience to receive this declaration.

approved of God. The word "approved" is here used in the sense of "shown to be" or "accredited" (ἀπὸ τοῦ θεοῦ ἀποδεδειγμένον).

The preposition (ἀπὸ) here rendered "by" is used "*to* shew the authority which originates, sanctions, and sends" (Winer). Cf. *There is no power but from God* (ἀπὸ θεοῦ).

among you. Better, "unto you" (εἰς ὑμᾶς). Our Lord not only gave testimony in the midst of them, but was sent "unto" them for this purpose; nevertheless, St John records that *whereas he had done so many miracles before them, they believed not in him* (xii. 37).

miracles and wonders and signs. See Annot. on verse 19.

God did by him. The same thought occurs in Heb. i. 2, where we read: *whom he hath appointed heir of all things, by whom also he made the world.*

23. Hunc definito consilio, et præscientia Dei traditum, per manus iniquorum affligentes interemistis:

23. This same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain.

24. Quem Deus suscitavit,

24. Whom God hath raised up,

God worked through the sacred Humanity of Christ, and Christ Himself worked by His Divinity. Cf. *My father worketh until now; and I work* (St John v. 17).

as you also know. Many, whom St Peter was addressing, had seen our Lord and witnessed His miracles, which they never denied, though they sought to diminish His reputation by ascribing them to the power of Beelzebub.

23. *delivered up.* It was God who had foreordained that His Son should redeem the world; hence Jesus is said to have been delivered up by the *determinate counsel* of God.

"St Peter here anticipates the objection: 'If Jesus is God's ambassador, how comes it that He could not escape from our hands'?" (Beelen), and he goes on to explain that the Crucifixion was part of God's determinate counsel. Nevertheless those who compassed the death of Christ were guilty, inasmuch as they were free agents, and had no "wicked men" been found to sacrifice the Son of God, the Father could have accomplished His designs by other means. God did not will the wickedness of these men, but He utilized it, so to say, and brought good out of evil.

determinate counsel,—i.e. deliberate design. By His wisdom God devised a means of redeeming humanity, and by His omniscience He foresaw exactly how His plans would be executed.

by the hands. A Hebraism meaning "by the agency of."

wicked. Lit. "lawless" (ἀνόμων).

have crucified. The guilt was theirs, although the deed accomplished God's purpose.,

St Augustine remarks that the Jews tried to shift the responsibility of Christ's death on to Pilate, but he asks, "Is he guilty who acted unwillingly, and are they innocent who urged that he should do this deed?" Hence, though Pilate was the mouthpiece and instrument, the Jews actually killed Christ. They killed Him with the sword of their tongues when they cried, *Crucify him, crucify him.* Further, the people had publicly taken the guilt of the death of Christ on themselves when they said, *His blood be on us and on our children.*

slain. Lit. "made away with" (ἀνελλατε). The word frequently occurs in the Acts with reference to taking life violently or unjustly, *e.g.*—

(a) *They thought to put them to death* (v. 33).
(b) *What, wilt thou kill me* (vii. 28. See also ix. 23, x. 39).

24. *Whom God hath raised up.* All St Peter had said, so far, led up to this great fundamental doctrine of Christianity, viz. the Resurrection of Christ, since the act of rising from the dead proved our Lord to be divine, and He Himself had frequently referred to His Resurrection as a proof of His divinity and of His mission. Cf. *The Jews, therefore, answered, and said to him: What sign dost thou shew unto us, seeing thou dost these things? Jesus answered and said to them, Destroy this temple, and in three days I will raise it up* (St John ii. 18–19).

The Resurrection of our Lord is also a pledge of man's immortality, for where the

solutis doloribus inferni, iuxta quod impossibile erat teneri illum ab eo.

25. David enim dicit in eum: Providebam Dominum in conspectu meo semper: quoniam a dextris est mihi ne commovear:

26. Propter hoc lætatum est cor meum, et exultavit

having loosed the sorrows of hell, as it was impossible that he should be holden by it.

25. For David saith concerning him: *I foresaw the Lord before my face: because he is at my right hand that I may not be moved.*

26. *For this my heart hath been glad, and my tongue hath rejoiced:*

Head is, there must the members be. Cf. *I will come again, and will take you to myself; that where I am, you also may be* (St John xiv. 3).

having loosed the sorrows of hell. The Greek reads here "the birth-pangs of death" (*τὰς ὠδῖνας τοῦ θανάτου*), but the Hebrew Scriptures, from which St Jerome translated, reads "cords of hell." St Luke, translating St Peter's sermon into Greek, has taken the word "sorrows" or "pangs" (*ὠδῖνας*) from the Septuagint. "Loosed" is more correctly applied to "cords" than to "pangs."

On this passage Beelen writes: "Whether you read 'bonds of hell' (vincula inferni) or 'bands of death' (vincula mortis) the sense is the same, for 'hell' (infernus) is used for the abode of spirits loosed from the body." Both hell and death are personified, since each is represented as holding the spirit in captivity.

it was impossible that he should be holden by it. For three reasons death could not retain our Lord—

(*a*) Jesus was both God and Man.
(*b*) God's Holy One could not see corruption.
(*c*) The Scriptures, which prophesied the Resurrection of Christ, must needs be fulfilled.

25. *concerning him.* Better, "with reference to him" (*εἰς αὐτόν*). Psalm xv., from which St Peter quotes, was not always considered a Messianic psalm by the Jews, but, from the way in which St Peter and St Paul (xii. 35–36) quote it, we may conclude that the Jews of their time accepted it as Messianic. St Peter points out clearly that it can only apply to the Messias, since never had it been taught that David should not see corruption, and the homage paid to his tomb proved the contrary belief.

David saith concerning him. David was a type of Christ in his position as head of the Jewish theocracy, and he was also a prophet; hence the Holy Spirit spoke through him concerning the Messias.

I foresaw. Better, "I beheld" the Lord before my face.

my right hand. In courts of justice, the advocate stood on the right of the accused; likewise, in battle, the protector stood on the right of the one he was defending with his shield.

26. *heart hath been glad.* This, with the phrase following, is an example of Hebrew parallelism.

tongue hath rejoiced. The Hebrew gives "my glory," which the Hebrews used as a synonym for "soul," *e.g. Arise, O my glory, arise*

lingua mea, insuper et caro mea requiescet in spe:

27. Quoniam non derelinques animam meam in inferno, nec dabis Sanctum tuum videre corruptionem.

28. Notas mihi fecisti vias vitæ: et replebis me iucunditate cumfacie tua

29. Viri fratres, liceat

moreover my flesh also shall rest in hope.

27. *Because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption.*

28. *Thou hast made known to me the ways of life: thou shalt make me full of joy with thy countenance.*

29. Ye men brethren, let me

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psaltery and harp: I will arise early (Ps. lvi. 9). It may apply to the tongue, as the member by which the soul glorifies God.

shall rest in hope. Lit. "shall dwell or tabernacle in hope" (κατασκηνώσει). Thus St Peter speaks of his death as of quitting and folding up a tent. Cf. *Being assured that the laying away of this my tabernacle is at hand, according as our Lord Jesus Christ also hath signified to me* (2 Pet. i. 14).

27. *in hell.* Better "in Hades" (εἰς ᾅδην), which is often used as the equivalent of the Hebrew "sheol" or "grave." The idea of punishment is not necessarily connected with "Hades" as with "Gehenna." The word occurs in the Apocalypse, and is always joined with "death." Our Lord on the Cross spoke of "Hades" as "Paradise," and truly His presence sufficed to make it such.

thy Holy One. (In the Hebrew the reading is "holy ones.") This title is frequently given to Christ in the Old and the New Testament, *e.g.*—

(a) *The Holy One of Israel* (Ps. lxxxviii. 19).
(b) *I know who thou art, the Holy One of God* (St Mark i. 24).
(c) *You have the unction from the Holy One* (1 John ii. 20).

to see corruption. St Augustine writes on this passage: "Thou wilt not suffer the sacred body, by which others are sanctified, to see corruption." Christ's soul was delivered from Hades and His body from the grave, that He might take His place at the right hand of God.

Corruption was imposed on sinful humanity as a punishment. Cf. *Dust thou art, and into dust thou shalt return* (Gen. iii. 19).

28. *the ways of life.* For our Lord, the Passion was the "way of life" made known to Him by God. For every Christian the "ways of life" consist in patiently carrying the cross after Christ, and in keeping the commandments of God.

Cf. *If any man will come after me, let him deny himself, and take up his cross, and follow me* (St Matt. xvi. 24). *If thou wilt enter into life, keep the commandments* (St Matt. xix. 17).

full of joy with thy countenance. So, too, the redeemed *shall see his face, and his name shall be on their foreheads* (Apoc. xxii. 4), when life's pilgrimage is ended.

29. *Ye men brethren.* Some MSS. have "brethren" only. As an

audenter dicere ad vos de patriarcha David quoniam defunctus est, et sepultus: et sepulchrum eius est apud nos usque in hodiernum diem.

30. Propheta igitur cum esset, et sciret quia iureiurando iurasset illi Deus

freely speak to you of the patriarch David; that he died and was buried; and his sepulchre is with us to this present day.

30. Whereas therefore he was a prophet, and knew that *God had sworn to him with an oath that of the*

Israelite, St Peter would not speak disrespectfully of David. "Thus he prepares the way for the apologetic sentence which follows" (Alford).

let me freely speak. Lit. (supplying the verb to be) "it is lawful for me to speak with boldness" (ἐξὸν εἰπεῖν μετὰ παρρησίας). The phrase here rendered "freely" (μετα παρρησίας) was used to express the right of the Grecian citizen to speak freely in the public assemblies without fear as regards the consequences.

patriarch David. This is the only passage in which the title "patriarch" is applied to David. A patriarch was the head or chief of a tribe, hence the name is given to Abraham, the father of the faithful (Heb. vii. 4), and to the twelve sons of Jacob, the heads of the twelve tribes.

his sepulchre is with us. In 3 Kings we read: *David slept with his fathers and was buried in the city of David* (ii. 10), *i.e.* in Jerusalem. All knew that David was buried in Jerusalem, and, according to Aboth de Rabbi Nathan, his tomb and that of the prophetess Holda (See 4 Kings xxii. 14) were the only sepulchral monuments allowed in Jerusalem. The kings of Juda, however, also had the privilege of burial there. The other sepulchres were without the city walls. When the Jews returned from the Babylonian Captivity "*the sepulchre of David*" was pointed out to them (2 Esdras iii. 16) near the Pool of Silo.

According to Josephus, great treasures were buried in the sepulchre of David, and the historian relates how, on several occasions, the tomb was broken open and rich spoils were carried off, *e.g.*—

John Hyrcanus, the high-priest (B.C. 134), took thence three thousand talents, out of which he paid the tribute demanded by Antiochus Sidetes, and thus induced him to raise the siege of Jerusalem. Herod the Great also violated the tomb, but it is said that a flame burst forth mysteriously from the vault which enclosed the bodies of David and Solomon when he strove to enter the inner chamber of the vault.

30. *he was a prophet.* Consequently he was inspired. Cf. *How then doth David in spirit call him Lord?* But this does not prove that the prophets realized the full import of their predictions, since St Peter elsewhere represents them as *searching what or what manner of time the Spirit of Christ in them did signify, when it foretold those sufferings that are in Christ, and the glories that should follow* (1 Peter i. 11). It is in this same sense that we must understand our Lord's words: *Abraham your father rejoiced that he might see my day, he saw it, and was glad* (St John viii. 56).

sworn to him with an oath. The reference is to the promise made by God through Nathan:

de fructu lumbi eius sedere super sedem eius:

31. Providens locutus est de resurrectione Christi, quia neque derelictus est in inferno, neque caro eius vidit corruptionem.

32. Hunc Iesum resuscitavit Deus, cuius omnes nos testes sumus.

33. Dextera igitur Dei exaltatus, et promissione Spiritus sancti accepta a Patre, effudit hunc, quem vos videtis, et auditis.

fruit of his loins one should sit upon his throne;

31. Foreseeing this, he spoke of the resurrection of Christ. For neither was he left in hell, neither did his flesh see corruption.

32. This Jesus hath God raised again, whereof all we are witnesses.

33. Being exalted therefore by the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath poured forth this which you see and hear.

When thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. . . . . And thy house shall be faithful, and thy kingdom for ever before thy face, and thy throne shall be firm for ever (2 Kings vii. 12–16). In Ps. lxxxviii. this promise is also mentioned: *I have made a covenant with my elect; I have sworn to David my servant: Thy seed will I settle for ever. And I will build up thy throne unto generation and generation. Neither will I profane my covenant, and the words that proceed from my mouth I will not make void* (4, 5, and 35).

Observe that no mere mortal could fulfil these predictions by occupying the throne "for ever."

31. *Foreseeing this, he spoke of the resurrection of Christ.* David looked forward to a Holy One who should die, and yet not see corruption, but should reign eternally. This Holy One was Christ, as St Peter goes on to explain.

Notice how boldly St Peter affirms that Christ is risen again. In spite of the precautions taken by the Sanhedrin, the report of what happened at the tomb on Easter morning must have spread abroad. We find no instance of the Jews refuting this statement and denying the Resurrection of Christ.

32. *This Jesus.* St Peter now takes up the thread of his discourse (see verse 24).

raised again. The word in the Greek (ἀνέστησεν) refers clearly to resurrection from the dead.

all we are witnesses. This is their first solemn public testimony. "All" refers chiefly to the apostles, but all the disciples who had seen our Risen Saviour were witnesses in a certain measure.

33. *exalted . . . . by the right hand of God.* St Peter here bears testimony to the Ascension, which was the complement of the Resurrection.

the promise of the Holy Ghost. In ch. i. 4 we find the Paraclete spoken of as the *promise of the Father.* The Spirit is the gift of the Father and was promised by Him. Cf. *I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever* (St John xiv. 16).

34. Non enim David ascendit in cælum: dixit autem ipse: Dixit Dominus Domino meo, sede a dextris meis

35. Donec ponam inimicos tuos scabellum pedum tuorum.

36. Certissime sciat ergo omnis domus Israel, quia et Dominum eum, et Christum fecit Deus, hunc Iesum, quem vos crucifixistis.

34. For David ascended not into heaven; but he himself said: *The Lord said to my Lord, sit thou on my right hand,*

35. *Until I make thy enemies thy footstool.*

36. Therefore let all the house of Israel know most certainly that God hath made both Lord, and Christ, this same Jesus, whom you have crucified.

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poured forth this,—i.e. the miraculous effects of the descent of the Spirit, notably the gift of tongues, which had so excited their amazement. The prophecy of Joel was therefore now fulfilled: *I will pour out of my Spirit* (verse 17).

34. *David ascended not*, etc. At his death, like all the just of the Old Law, his body was consigned to the tomb, and his soul went to Hades.

The Lord said. The Pharisees held, from various texts of Scripture, that the Messias would be a descendant of David. This text is quoted from Ps. cix. 1. This psalm was rightly held to be Messianic, and is frequently so quoted in the New Testament (*e.g.* Heb. i. 13, x. 13; 1 St Peter iii. 22).

In the original Hebrew of the psalm, the two words here translated *Lord* had different meanings, *Jehovah*, *Adonai*, referring respectively to God, and to an anointed king.

35. *Until.* This copulative, as employed here, merely refers to the present time, but nothing contrary is to be inferred as regards the future, *i.e.* our Lord will not cease to reign at the right hand of God when His enemies have been vanquished.

Cf. *No man shall be able to resist thee, until thou destroy them* (Deut. vii. 24). Evidently a dead man cannot retaliate.

thy enemies thy footstool. These were solemn words for those who had crucified the Messias. The expression *thy footstool* refers to the Oriental custom of the conqueror putting his foot on the neck of the defeated enemy.

Josue acted thus when *he called all the men of Israel, and said to the chiefs of the army that were with him: Go, and set your feet on the necks of these kings. And when they had gone and put their feet on the necks of them lying under them*, etc. (x. 24). Tamerlane the Tartar made Bajazet, the Turkish emperor, serve as his footstool when he mounted on horseback.

36. *all the house of Israel know*, etc. The Jews alone knew the promises and prophecies, hence the first solemn promulgation of the New Law was addressed to them.

Lord, and Christ. Yet *this Lord and Christ* they had crucified. St Peter closes his discourse by bringing home to the deicides their guilt.

Note the powerful contrast—the treatment of Christ by His heavenly Father and by sinful men.

Here we see the fulfilment of Christ's promise: *When the Paraclete cometh, whom I will send you from the Father . . . . you shall give testimony of me* (St John xv. 26, 27). St Peter had received the plenitude of the gifts of the Spirit, and "his apostolic tongue is transformed from fear to valour, from bondage to liberty, that tongue . . . . now inspires many thousands to confess Christ" (St Aug. in Joan xcii.).

CONCLUSION OF ST PETER'S SERMON: FERVOUR OF THE FIRST CHRISTIANS

37. His autem auditis, compuncti sunt corde, et dixerunt ad Petrum, et ad reliquos Apostolos: Quid faciemus, viri fratres?

38. Petrus vero ad illos: Pœnitentiam (inquit) agite,

37. Now when they had heard these things they had compunction in their heart, and said to Peter and to the rest of the apostles: What shall we do, men *and* brethren?

38. But Peter *said* to them: Do penance, and be baptized every one

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37. *compunction in their heart.* Lit. "they were pricked in the heart" (κατενύγησαν τῇ καρδιᾳ). The word is used of the pain caused by being pierced through with a sharp instrument; hence, figuratively, it is applied to intense sorrow for sin. Our Lord's words were now accomplished: *When he* (the Paraclete) *is come, he will convince the world of sin, and of justice, and of judgment* (St John xvi. 8).

to Peter and to the rest of the apostles. This favours the view that St Peter alone spoke, otherwise we must conclude that twelve exhortations were made, and that all were equally successful in bringing home the truth to the respective hearers.

What shall we do? Those who took an active part in putting our Lord to death now recognize their sin as a nation, and in all probability many such were present on this occasion; and they would enquire more anxiously than their less guilty compatriots (Knabenbauer).

This question is found in two other passages in the Acts—on the lips of Saul and of the keeper at Corinth—and in each case it is the cry of a soul to whom guilt has been brought home. At the same time it shews docility and a willingness to amend.

men and brethren. The scoffers have now changed their tone (see ch. ii. 13).

38. *Do penance.* The mood used (aor. imp.) shews that the action is to be done at once.

The Greek word μετάνοια, here translated "penance," signifies "a change of mind and heart." In the Anglican version it is translated "repentance." By "penance," Catholics understood an interior sorrow for sin which must be manifested by exterior acts, such as avoiding the occasions of sin, and punishing ourselves for having offended God.

et baptizetur unusquisque vestrum in nomine Iesu Christi in remissionem peccatorum vestrorum: et accipietis donum Spiritus sancti.

39. Vobis enim est repromissio, et filiis vestris, et omnibus, qui longe sunt, quoscumque advocaverit Dominus Deus noster.

of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost.

39. For the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call.

The Latin "pœnitentia" does not only signify *exterior* acts of penance, nor does the Greek μετάνοια apply only to *interior* acts of sorrow for sin. Therefore both the Latin and Greek words, which we translate by "penance" or "repentance," agree in expressing sorrow for sin, proved by penitential works.

be baptized. Baptism was a well-known Jewish rite. Proselytes were baptized, and St John the Baptist had conferred this rite on great multitudes. St Peter, however, refers to Christian baptism which was no mere exterior ceremony, but which conveyed grace to the soul of the recipient.

in the name of Jesus Christ. The apostles baptized by using the form of administering baptism, which Christ Himself had taught them. Cf. *Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost* (St Matt. xxviii. 19). To be baptized in the name (εἰς τὸ ὄνομα) does not simply mean to be baptized while invoking the Name of Christ. The word "name" here stands for "person," and being baptized "into" this Name, means being incorporated or united to Him, accepting and practising His teaching. (See Annotation on ch. ii. 6.)

It is used in this sense by St Paul: *Know you not that all we, who are baptized in Christ Jesus, are baptized in his death? For we are buried together with him by baptism into death, that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life* (Rom. vi. 3, 4).

the remission of your sins. This is one of the effects of baptism, and this belief is one of the articles of the Catholic faith contained in the Nicene Creed.

Baptism and Penance are the two sacraments of the dead, *i.e.* those sacraments which can be received by a soul in a state of mortal sin (or deprived of the grace of God, as in the case of an unbaptized infant).

the gift. The ordinary gifts of the Spirit which all Christians receive in baptism. The extraordinary spiritual gifts of speaking with tongues, prophesying, etc. are not promised, though they were granted to some converts (see *infra*, viii. 17, x. 44, xix. 6).

39. *the promise is to you, and to your children.* These words include the Jews of all countries and of all time. Cf. *To Abraham and his seed for ever.*

St Peter refers to Joel's prophecy: *I will pour out my Spirit* etc.

all that are far off. An allusion to the calling of the Gentiles. Cf. *They that are far off, shall come and shall build in the temple of the Lord*

40. Aliis etiam verbis plurimis testificatus est, et exhortabatur eos, dicens: Salvamini a generatione ista prava.

41. Qui ergo receperunt sermonem eius, baptizati sunt: et appositæ sunt in die illa animæ circiter tria millia.

40. And with very many other words did he testify and exhort them, saying: Save yourselves from this perverse generation.

41. They therefore that received his word were baptized: and there were added in that day about three thousand souls.

(Zach. vi. 15.) *Give ear, ye islands, and hearken, ye people from afar* (Is. xlix. 1).

"The admission of the Gentiles into the Church of the future, although, as a fact, never contemplated with gratification by the exclusive Hebrew nation, was yet constantly taught, with more or less distinctness, by these prophets (see Micheas iv. 1; Amos ix. 12; Isa. ii. 2, 3, etc.)" This view harmonizes with our Lord's commission to His apostles, *Go ye and teach all nations.*

whomsoever the Lord our God shall call. The Calvinists base their distinguishing doctrine on these words, but one passage of Scripture must not be arbitrarily taken from its context. St Peter had just said, *Be baptized every one of you*; none were rejected who wished to enter the Church, for Christ came to save all men. God calls all, He sends His ministers to teach all nations, but men are free agents, and they can refuse to hear God's voice.

40. *very many other words.* These words prove that St Luke only gives a bare outline of St Peter's discourse. He evidently follows this rule in relating other sermons.

did he testify (διεμαρτύρετο). The simple verb (μαρτύρομαι) signifies in classical Greek "to bear witness"; the use of the compound verb here shows great earnestness.

and exhort. Lit. "charge." St Peter instructed these Jews concerning what they had to do. Cf. *Be baptized. Save yourselves.*

Save yourselves. Lit. "be ye saved" (σώθητε).

perverse. Better "crooked" (σκολιᾶς), the opposite of straight.

41. *received his word.* Some MSS. add "gladly."

were baptized. It is generally held that, in the earliest times, baptism was given by immersion, and probably some of the one hundred and twenty disciples assisted the apostles in conferring this sacrament.

In reply to the objection that so many could not have been baptized on the day of Pentecost, Knabenbauer (*Actus Apos.*, p. 62) asks if it was necessary that they should be all baptized the same day. He adds that baptism by pouring water upon the person was early in use in the Church, since in that ancient MS. (second century), *The Teaching of the Apostles*, we read these words: "pouring water on the head three times in the Name of the Father," etc.

added . . . . about three thousand souls,—i.e. persons. By baptism, souls were added or joined to the Church. The Jews did not need much instruction, since they knew the Scriptures; and the one doctrine which they had to accept in addition was that Jesus of Nazareth was indeed the Messias. They had ample opportunities afterwards of learning from the lips of the apostles and other eye-witnesses more of His life and doctrine.

42. Erant autem perseverantes in doctrina Apostolorum, et communicatione fractionis panis, et orationibus.

42. And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers.

Pagans required more instruction, which in the first centuries was spread over months, or even years, as we learn from the writings of the Fathers.

42. *persevering in the doctrine*, etc. They were "continuing steadfastly" (προσκαρτεροῦντες).

St Paul also uses it several times, e.g. "*instant in prayer*" (Rom xii. 12), *i.e.* persevering in prayer. Our salvation depends on our persevering in prayer and in the doctrine of the apostles. Final perseverance is a gift of God which *none can merit*, but which God grants to earnest prayer and generous efforts.

in the communication of, etc. The Greek breaks up this phrase into two parts, and it is better rendered "they continued steadfastly in the apostles' teaching and in the fellowship, and in the breaking," etc. (καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει κ.τ.λ.).

The newly-baptized formed one body in Christ, believing the same doctrine, under obedience to the apostles, and performing the same religious rites. Thus it has ever been in the Catholic Church, which is one in faith, in doctrine, and in government. To be members of the true Church involves being in fellowship with the successors of the apostles, the bishops of the Catholic Church.

the breaking of bread. The Fathers all understand this expression to refer to the celebration of the Holy Eucharist, and the Peshito-Syriac version (second to fourth century) distinctly asserts this. "They were faithful in the doctrine of the apostles, and participated in prayer and in the breaking of the Eucharist." This Syriac version has great weight on account of its antiquity, and from it we see clearly how the words were interpreted in the early Church. Moreover, the expression "breaking of bread" is applied to the Holy Eucharist by St Paul. Cf. *The bread, which we break, is it not the partaking of the body of the Lord?* (1 Cor. x. 16). Lastly, we read in the account of the institution of the Holy Eucharist that *Jesus took bread and blessed, and broke* (St Matt. xxvi. 26).

in prayers. Better, "in the prayers" (ταῖς προσευχαῖς). The disciples still used the customary prayers of the synagogue, but a special rite was adopted for the celebration of the Holy Eucharist, and we gather from the ancient liturgies of the Church that the first part of the Mass, which consists of prayers, readings from the Scriptures, and a sermon (on certain feasts), was undoubtedly framed on the services of the synagogue, while, from the offertory onwards, the ceremonies are evidently founded on—

(1) the example of our Lord when He instituted the Holy Eucharist,
(2) the ceremonies of the Paschal Supper, and
(3) those employed in the services of the Temple by the priests who offered sacrifices (*e.g.* the later use of incense, the extending of the hands over the sacrifice).

43. Fiebat autem omni animæ timor: multa quoque prodigia, et signa per Apostolos in Ierusalem fiebant, et metus erat magnus in universis.

44. Omnes etiam, qui credebant, erant pariter, et habebant omnia communia.

45. Possessiones et substantias vendebant, et dividebant illa omnibus, prout cuique opus erat.

43. And fear came upon every soul: many wonders also and signs were done by the apostles in Jerusalem, and there was great fear in all.

44. And all they that believed were together, and had all things common.

45. Their possessions and goods they sold, and divided them to all, according as every one had need.

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43. *fear.* A reverential awe filled those who had experienced the marvellous effects of the coming of the Holy Spirit. This great fear was also *in all*, and this was permitted by God in order that the faithful disciples, and the recruits who daily joined them, enjoying peace, the Church might be firmly rooted before the storm of persecution broke over it.

wonders also and signs were done. These miracles were the apostles' credentials.

Verses 44–46 give us a graphic picture of how the early Christians lived. It is not possible that *all* the Christians without exception adopted this common life, since we find references to disciples (who were such from the time of our Lord) holding property. Thus Mary, the mother of John Mark, had a house of her own in the city (*infra*, xii. 12), but the greater part adopted this community of goods, which was not obligatory. Cf. Acts v. 4, where St Peter, speaking of the field which Ananias had sold, says: *Whilst it remained, did it not remain to thee? and, after it was sold, was it not in thy power?* There is no record of this mode of life having been adopted elsewhere than in Jerusalem, and, even in this city, the practice must have ceased after 70–71 A.D., when Jerusalem was destroyed.

44. *they that believed were together.* Commentators are not agreed as to the meaning of this passage, and various explanations have been given, *e.g.*—

(*a*) They all occupied the same quarter of the city, and consequently were neighbours (Beelen).

(*b*) They all occupied one dwelling (Wendt).

(*c*) They were united in heart and soul (Calm. Patr.).

(*d*) They lived in different quarters, but were united in the synagogue at the hours of prayer, and for the distinctive Christian acts of worship in the Cenacle or some other large hall (*Com.*, a Lap.).

45. *possessions.* House and lands (κτήματα), landed property, which would include agricultural appliances and trade implements.

goods. Personal or movable property (ὑπάρξεις).

they sold, and divided. The tense shews that they began and continued to sell and divide (ἐπίπρασκον καὶ διεμέριζον). We need not infer that the converts who accepted the community of goods sold *all* at once. They may have sold some, and held the rest in reserve for future needs.

according as every one had need. The distribution was made with prudence. The apostles frequently exhorted the disciples to contribute to the needs of their poorer brethren.

Thus St Paul commands each of the faithful of Corinth to lay up for charitable purposes

46. Quotidie quoque perdurantes unanimiter in templo, et frangentes circa domos panem, sumebant cibum cum exultatione, et simplicitate cordis,

47. Collaudantes Deum, et habentes gratiam ad omnem plebem. Dominus autem augebat qui salvi fierent quotidie in idipsum.

46. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart:

47. Praising God and having favour with all the people. And the Lord increased daily together such as should be saved.

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on the first day of the week *what it shall well please him* (1 Cor. xvi. 2), and he willed that alms should be given *not with sadness*, etc. (2 Cor. ix. 7). All Catholics, therefore, are bound to give alms according to their means.

46. *continuing daily . . . . in the temple.* The Christian converts clung to the Jewish ritual until persecution and the destruction of the Temple forced them to relinquish it. Thus St Luke describes the disciples: *They were always in the temple praising and blessing God* (xxiv. 53).

breaking bread. See Annotations on verse 42. St John Chrysostom, Cajetan, Dionysius, and others take these words as referring to ordinary meals.

from house to house. The original Greek may be rendered "in every house" (κατ' οἶκον), just as we render a like expression "in every city" (κατὰ πόλιν, ch. xv. 21). Some, however, take it as meaning "at home," *i.e.* privately, in contrast to the words "in the temple" (ἐν τῷ ἱερῷ). Whichever meaning be accepted, the words seem to confirm the view that the reference is to the Holy Eucharist, since this brings out the contrast more clearly. They prayed in the Temple, they celebrated the Holy Eucharist at home, or from house to house, for a priest would not have been found in every home.

they took their meat. Here undoubtedly the reference is to ordinary nourishment (τροφῆς).

gladness and simplicity. The rich rejoiced to assist the poor, who were grateful for their liberality. The former gave liberally and unostentatiously, the latter were free from envy towards those who were rich.

simplicity. They had a "single eye" to the glory of God and the propagation of the Gospel.

St Paul recommends this practice to his converts: *Not serving to the eye, as pleasing men, but in simplicity of heart, fearing God* (Col. iii. 22).

47. *having favour with all the people.* While acting with purity of intention for God alone, they edified all who witnessed their holy lives. The praise of men comes to those who do not seek it. The Christians, however, were not in favour with the rulers of Israel, as subsequent events proved.

the Lord increased daily. Jesus Christ, from His throne in heaven, worked in and through His accredited agents—the apostles and their

fellow-helpers. Man is but the instrument, and all the glory must be given to God.

such as should be saved. Better, "such as were being saved" (*τοὺς σωζομένους*).

This is the condition of a soul in a state of grace. Cf. *With fear and trembling work out your salvation* (Philip. ii. 12). The Calvinistic doctrine of predestination is utterly opposed to Scripture, since no man can be sure of salvation until he attains it, therefore never before death. This doctrine is also fatal to pure morals, since it engenders carelessness and indifference.

CHAPTER III

HEALING OF THE CRIPPLE AT THE BEAUTIFUL GATE OF THE TEMPLE

1. Petrus autem, et Ioannes ascendebant in templum ad horam orationis nonam.

2. Et quidam vir, qui erat claudus ex utero matris

1. Now Peter and John went up into the temple, at the ninth hour of prayer.

2. And a certain man who was lame from his mother's womb, was

1. *Peter and John.* Both in the gospels and in the Acts these two apostles are frequently mentioned as working together. After their visit to Samaria (*infra*, viii. 14), St John's name does not occur in the Acts, whereas St Peter is frequently mentioned. St Paul relates that he met St John when he went up on his fourth visit to Jerusalem (see Gal. ii. 9), and it is almost certain that St John attended the first Council of the Church in Jerusalem (Acts xv.). As his name does not occur after this time in the Acts (*circa* A.D. 50–51) it is probable that he left Jerusalem soon after this date.

went up. Better, "were going up" (*ἀνέβαινον*).

into the temple. (See Annot. on ch. ii. 46.) The Temple stood on Mount Moriah. It consisted of the Temple proper—"the House of the Lord," and of various courts, cloisters, and rooms for provisions, together with the apartments provided for the priests when officiating in their courses.

at the ninth hour of prayer. Better, "for the hour of prayer, the ninth" (*ἐπὶ τὴν ὥραν τῆς προσευχῆς, τὴν ἐνάτην*). The preposition here rendered "at" (*ἐπὶ*) shews the time at which they desired to be present in the Temple, and hence is better rendered "for." The "ninth" hour corresponded approximately to three o'clock in the afternoon, but this differed with the season of the year. At the ninth hour, a sacrifice of a lamb was offered and incense was burned in the Holy Place.

a certain man who was lame, etc. St Luke here takes up the thread of the narrative (see ch. ii. 43), and relates one of the "wonders" and

suæ, baiulabatur: quem ponebant quotidie ad portam templi, quæ dicitur Speciosa, ut peteret eleemosynam ab introeuntibus in templum.

carried; whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple.

"signs" *done by the apostles in Jerusalem*, while at the same time he shows that they still continued daily *in the temple* (ch. ii. 46). This cripple must often have seen our Lord entering the Temple, since for years he had been carried daily to it. At that Pasch when Jesus, at the age of twelve, remained behind in Jerusalem, that poor cripple was then about nineteen years old, and was probably then carried daily to the gate of the Temple. Thus for some thirty years he had asked alms at the Beautiful Gate, and was well known to the inhabitants of Jerusalem and to those who came up for the annual feasts.

God has His own hours for succouring the afflicted, and whereas He Himself had deigned some three years previously to heal, at the pool of Bethsaida, a man who had suffered for thirty-eight years (see St John v. 1–9) from an infirmity, which had been inflicted as a punishment for sin, this poor cripple, whose lameness was due to no sin of his own, was left to be healed by the apostles, and the miracle led to the conversion of about five thousand. Faith accepts God's providential dealings, and adores, knowing that the Creator of all things orders all events wisely.

The precincts of the "Temple were thronged with beggars suffering from various infirmities, and these unfortunate creatures were often laid near the houses of the rich." *Cf. And there was a certain beggar, named Lazarus, who lay at his gate, full of sores* (St Luke xvi. 20). The gates of cities were also the resort of mendicants of all kinds. *Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the wayside, begging* (St Luke xviii. 35).

the gate. Lit. "the door" (*θύρα*); it is, however, spoken of as a "gate" (*πύλη*) in verse 10. The two words, however, are interchangeable.

called Beautiful. It is not known for certain to which gate St Luke refers. The Nicanor Gate separated the Court of the Women from the "Inner Court" or "the Court of Israel." The Shushan Gate, also on the east, led from Solomon's Porch into the Court of the Gentiles, and faced the Nicanor Gate. The difficulty in localising the Beautiful Gate arises from the discrepancies in Josephus' account, and the silence of the Talmud on this point; hence our knowledge of the exact position of the Temple gates is far from accurate.

alms. The word in the original (*ἐλεημοσύνην*) signifies "pity" or "compassion," whence it came to be used for the gift which was a tangible proof of pity. In the "Kyrie eleison" of the Liturgy we have a verb from the same root (*ἔλεος*, pity).

them that went into the temple. Worshippers always entered the Temple by the right-hand side and quitted it by the left. The gateways were very wide, but, owing to the great concourse of people, it was necessary to regulate the traffic. Hence the cripple must have lain on the right side of the Beautiful Gate.

3. Is cum vidisset Petrum, et Ioannem incipientes introire in templum, rogabat ut eleemosynam acciperet.

4. Intuens autem in eum Petrus cum Ioanne, dixit: Respice in nos.

5. At ille intendebat in eos, sperans se aliquid accepturum ab eis.

6. Petrus autem dixit: Argentum et aurum non est mihi: quod autem habeo,

3. He, when he had seen Peter and John about to go into the temple, asked to receive an alms.

4. But Peter with John fastening his eyes upon him, said: Look upon us.

5. But he looked earnestly upon them, hoping that he should receive something of them.

6. But Peter said: Silver and gold I have none; but what I have,

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3. *asked to receive an alms.* Various forms of asking alms are given in Jewish writings. The principal seem to have been "Have pity on me" or "Do good to thyself through me." This second petition expresses a great truth, namely, that he who gives in a religious spirit, benefits more from his alms than the recipient; hence it is not only our *duty* but to our *interest to support the weak, and to remember the word of the Lord Jesus, how he said: It is a more blessed thing to give rather than to receive* (*infra*, xx. 35).

4. *Peter with John.* This is the only example of a miracle being worked by two agents, as it appears to have been, since St Peter said to the cripple *Look on us.* The apostles do not appear to have *spoken* with each other concerning the lame man, but the same Holy Spirit inspired both to perform this deed of mercy.

fastening his eyes upon him. St Luke often uses this verb (ἀτενίζω), "to fix the eyes earnestly upon." *Cf. And the eyes of all in the synagogue were fixed on him* (St Luke iv. 20). See also Acts i. 9, iii. 12, vi. 15, vii. 55). St Paul also employs the verb (see 2 Cor. iii. 7–13), but it is not used by any other New Testament writers.

Look upon us. They wished to excite the man's attention and desires, but the latter were at first limited to a pecuniary gift. Yet the Holy Ghost was also working in the soul of the poor cripple, and bestowing on him the faith necessary to obtain his cure.

5. *he looked earnestly.* Better, "he gave heed" (ἐπεῖχεν). We must supply some such word as "mind" or "attention."

6. *Silver and gold*, etc. These words prove that the apostles faithfully observed our Lord's precept: *Do not possess gold, nor silver, nor money in your purses* (St Matt. x. 9).

The rabbinical traditions forbade a Jew to "enter into the mountain of the Temple with money bound up in his linen, or with his purse hanging behind him. But though it was not lawful for any to carry a purse into the Temple with him, yet was it very seldom that any did go into the Temple without money, either in his hand or

hoc tibi do: In nomine Iesu Christi Nazareni surge, et ambula.

7. Et apprehensa manu eius dextera, allevavit eum, et protinus consolidatæ sunt bases eius, et plantæ.

8. Et exsiliens stetit, et

I give thee: in the name of Jesus Christ of Nazareth, arise, and walk.

7. And taking him by the right hand, he lifted him up, and forthwith his feet and soles received strength.

8. And he leaping up stood, and

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carried about them some other way, and that with an intent either to bestow in alms, or to make a voluntary offering in the treasury; this is evident from those two mites of the poor widow" (Lightfoot, *Horæ Hebr.*, p. 39).

but what I have. St Peter speaks with full consciousness of the powers which he had received from Christ, and which had so often served to confirm his teaching (see ch. ii. 43), and had fulfilled the divine promise: *If you ask the Father anything in my name, he will give it you* (St John xvi. 23).

in the name of Jesus Christ of Nazareth. This expression frequently occurs in the Acts. "In the name" (ἐν τῷ ὀνόματι) is used to denote the person, office, and dignity of the one bearing that name. This is clear from the following passages:—

(a) *They indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus* (*infra*, v. 41).

(b) *For I will shew him how great things he must suffer for my name's sake* (*infra*, ix. 4, 16).

(c) *Men that have given their lives for the name of our Lord Jesus Christ* (*infra*, xv. 26).

On this passage Mgr. le Camus remarks—

"This invocation is absolutely complete, since *Jesus* is the Saviour who delivers His people (St Matt. i. 21). *Christ* is the Messias announced by the prophets (Acts ii. 31), while '*of Nazareth*' gives the reason why He was despised and rejected by His own people (see St Matt. ii. 23; St John i. 47)." (*L'œuvre des Apôtres*, Tome i. p. 55).

7. *he lifted him up.* St Peter had seen the lunatic boy and his own mother-in-law healed thus by our Lord. Cf. *Jesus . . . . lifted him up, and he arose* (St Mark ix. 26). *Coming to her, he lifted her up, taking her by the hand* (St Mark i. 31).

The description of the cure is worthy of a physician who recognised the cause of the disease and the progressive stages of the cure. "Such was also the way of Christ. Often He healed by word, often by an act, often also He stretched forth the hand, where men were somewhat weak in faith, that the cure might not appear to be spontaneous" (St John Chrys., *Hom.*, viii. 1).

feet and soles. Lit. "soles and ankles" (αἱ βάσεις καὶ τὰ σφυρά). The man's lameness was evidently due to weakness of the ankle bones.

The word here rendered *feet* originally signified the foundation on which a thing rested, hence it came to signify the feet on which man stands. Our words "base," "basement," etc., are from the same root.

8. *he leaping up . . . . and walked.* The man leaped up at once, but he continued to walk about (περιεπάτει). The vivid word-picture shews that St Luke's informant was an eye-witness of the miracle. Who could

ambulabat: et intravit cum illis in templum ambulans, et exsiliens, et laudans Deum.

9. Et vidit omnis populus eum ambulantem, et laudantem Deum.

10. Cognoscebant autem illum, quod ipse erat, qui ad eleemosynam sedebat ad Speciosam portam templi: et impleti sunt stupore et exstasi in eo, quod contigerat illi.

11. Cum teneret autem Petrum, et Ioannem, cucurrit omnis populus ad eos ad porticum, quæ appellatur Salomonis, stupentes.

walked and went in with them into the temple, walking, and leaping, and praising God.

9. And all the people saw him walking and praising God.

10. And they knew him, that it was he who sat begging alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

11. And as he held Peter and John, all the people ran to them to the porch which is called Solomon's, greatly wondering.

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fathom the depth of the man's joy when for the first time he was able to stand and to walk, and even to leap? Isaias' prophecy was fulfilled on this occasion: *Then shall the lame man leap as a hart* (xxxv. 6).

he . . . . went in with them into the temple. These words seem to favour the view that he had lain at the outer eastern gate. Note that the man restored to health shews his deep gratitude by praising God in His Temple.

10. *they knew him.* Lit. "they had knowledge of him" (*ἐπεγίνωσκόν αὐτὸν*). As he had lain for so many years at the gate, he was necessarily well known, especially to the inhabitants of Jerusalem, but they found his features changed both by his restoration to health and his overflowing joy. Hence they looked attentively to assure themselves it was really the cripple whom they had seen at the gate.

wonder and amazement. They were convinced of the reality of the miracle, and consequently were awestruck. These witnesses were mostly Jews, to whom the miracle was a sign of our Lord's power.

11. *is called.* This shews that St Luke wrote before the destruction of Jerusalem, and that the Temple was still standing when this narrative was penned.

porch which is called Solomon's. This cloister skirted the eastern side of the Gentiles' Court, and, in Herod's Temple, it consisted of a double row of Corinthian columns, each thirty-seven feet high; the foundations of this cloister were made by Solomon, who had had a deep valley filled up for the purpose. On this embankment, Zorobabel had built a cloister with stones taken from the ruins of the first Temple, which explains why the porch bore Solomon's name. This porch was a favourite place of assembly, especially in the winter, as it received the first rays of the rising sun.

It was at the feast of the Dedication, in the preceding December, that Jesus had

walked in Solomon's Porch, and that the Jews had attempted to stone Him because He had said: *I and the Father are one* (St John x. 30). Now on this very spot a miracle was worked in the name of Jesus Christ of Nazareth.

Note.—Josephus thus speaks of this porch or eastern cloisters: "These cloisters belonged to the outer court, and were situated in a deep valley, and had walls that reached four hundred cubits (in length), and were built of square and very white stones, the length of each of which stones was twenty cubits, and their height six cubits. This was the work of King Solomon, who first of all built the entire temple" (*Ant.*, xx. ix). Josephus' statement that Solomon actually built the cloisters is not confirmed in the book of Kings.

ST PETER'S SERMON IN SOLOMON'S PORCH

12. Videns autem Petrus, respondit ad populum: Viri Israelitæ quid miramini in hoc, aut nos quid intuemini, quasi nostra virtute aut potestate fecerimus hunc ambulare?

12. But Peter seeing, made answer to the people: Ye men of Israel, why wonder you at this? or why look you upon us, as if by our strength or power we had made this man to walk?

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12. *made answer.* The Jews expressed their amazement by their looks rather than by their words; and St Peter, seeing their unexpressed desire for information, explained how the miracle had been worked.

The verb "to answer" is often used in Scriptural language as equivalent to "began to speak." Cf. *At that time Jesus answered and said: I confess to thee, O Father* (St Matt. xi. 25). *As the people were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ, John answered, saying unto all: I indeed baptize you with water*, etc. (St Luke iii. 15–16).

Ye men of Israel. This title recalled the dignity of the nation with whom alone God had made a special covenant. As Marshall remarks on this passage: "The *Hebrew* shared the glory of being a descendant of Abraham with the Ishmaelites; of Isaac with the *Edomites*; but of Jacob with no one, it was particularly his own. Their descent was traced to Jacob, not as Jacob, but as "*Israel*," "*who had power with God and man and prevailed.*" The ten tribes assumed the title "kingdom of Israel" as one of peculiar honour.

In this sermon St Peter shews clearly the New Dispensation is but the continuation and development of the Old. The God of Abraham, Isaac, and Jacob, who had done so much for His people by the ministry of the prophets, had also glorified Jesus of Nazareth by healing this cripple.

at this. The words in the original might mean "this man" or "this thing" (ἐπὶ τούτῳ), but as we have the pronoun "him" in the next clause, it is evident that we must supply the word "man" rather than "thing" or "miracle."

look you. See Annot. on verse 4.

strength or power. This reading is found in the Vulgate, the Syrian and the Armenian versions, but the Greek codices all read "piety" or

13. Deus Abraham, et Deus Isaac, et Deus Iacob, Deus patrum nostrorum glorificavit filium suum Iesum, quem vos quidem tradidistis, et negastis ante faciem Pilati, iudicante illo dimitti.

13. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified his Son Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released.

"holiness" (εὐσεβείᾳ), instead of "strength." The Greek Fathers also give the word "piety." Consequently both these readings have good MS. authority.

The apostles rejected the idea that any natural strength or power (or, as the Greek reads, "piety" or "merit of holiness") of their own had merited that their prayer (on behalf of the cripple) should be heard. The Jews held that miracles were a proof of the holiness of the one who worked them. Cf. *Now we know that God doth not hear sinners: but if a man be a server of God, and doth his will, him he heareth* (St John ix. 31). St John Chrysostom (in h. l.) writes: "Do you see how clear of all ambition he is, and how he repels the honour paid to him? In the same manner also did the ancient fathers; for instance, Daniel said, *Not by any wisdom that I have* (Dan. ii. 30). And, again, Joseph said, *Doth not interpretation belong to God?*" (*Hom.*, ix. 1).

13. *The God of Abraham*, etc. It was thus that God had revealed Himself to Moses at the burning bush, when He said: *I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob* (Exod. iii. 6). St Peter had heard our Lord appeal to the God of Abraham (see St Matt. xxii. 32), probably in that same porch, when, in Holy Week, He answered the Sadducees concerning the resurrection of the dead. Now the God of Abraham is spoken of as the One who glorified Jesus by raising Him from the dead.

hath glorified his Son. Better, "his servant" (τὸν παῖδα αὐτοῦ.) "The Servant" was a title given to the Messias. Thus the words recorded by Isaias (xliii. 10), *You are my witnesses, saith the Lord, and my servant whom I have chosen*, are explained as meaning "my Servant the Messias."

The Hebrew word here translated "servant" admits of no other rendering, whereas the Greek word by which it is translated (παῖς) may mean either "servant" or "son." A Hellenistic Jew would therefore naturally translate the passage by "son," whereas a Palestinian Jew, like St Peter, would read "servant." (The ordinary Greek word for son is υἱός.) God had glorified His Servant, the Messias, by raising Him from the dead, and by the healing of the cripple, through faith in His Name.

delivered up and denied. When they brought Him bound *and delivered him to Pontius Pilate the governor* (St Matt. xxvii. 2). St Peter, however, here refers not only to the actual delivering up of Jesus into the hands of His enemies, but to the whole drama of the sacred Passion, and the treachery by which they compassed His death. While the *rulers of Israel* handed Jesus over to Pilate, the *people* denied our Lord by preferring that Barabbas should be released (see St Luke xxiii. 18). The rulers denied Christ when, in answer to Pilate's question, *Shall I crucify your king? the chief priests answered; We have no king but Cæsar* (St John xix. 15).

14. Vos autem sanctum et iustum negastis, et petistis virum homicidam donari vobis :

15. Auctorem vero vitæ interfecistis, quem Deus suscitavit a mortuis, cuius nos testes sumus.

16. Et in fide nominis

14. But you denied the Holy One and the Just, and desired a murderer to be granted unto you.

15. But the author of life you killed, whom God hath raised from the dead, of which we are witnesses.

16. And in the faith of his name,

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before the face of Pilate. This is an idiom, common both in Hebrew and Greek, for "in the presence of."

when he judged, etc. The words in the original are stronger, and are rendered in the R.V. "when he had determined to release him." Pilate had declared our Lord to be innocent, and had "given sentence" (κρίναντος) to release Him.

14. *the Holy One and the Just.* These are Scriptural titles for Christ, the Messias, *e.g.*—

(a) *For I am the Lord thy God, the Holy One of Israel, thy Saviour* (Is. xliii. 3).
(b) *Nor wilt thou give thy Holy One to see corruption* (xv. 10).
(c) *By his knowledge shall this my just Servant justify many, and he shall bear their iniquities* (Is. liii. 11).

Even the demoniac had acknowledged Christ as the *Holy One of God* (see St Mark i. 24), and Pilate's wife spoke of Him as a *just man* (St Matt. xxvii. 19).

desired a murderer. Note the contrasts in this passage :—

(*a*) The Jews denied the Holy and the Just, and they asked as a favour that Barabbas might be released.

(*b*) They slew the Author of life, and obtained pardon for a murderer.

Two Evangelists, St Mark and St Luke, record that Barabbas was both a robber and a murderer. Cf. *There was one called Barabbas . . . . who in the sedition had committed murder* (St Mark xv. 7). See also St Luke xxiii. 19).

to be granted. The word used (χαρισθῆναι) signifies "to be accorded as a favour," not as a right.

The same verb occurs in ch. xxvii. 24 : *Behold, God hath given thee all them that sail with thee.*

15. *the author of life.* "This expression (τὸν ἀρχηγὸν τῆς ζωῆς) signifies one who shews the way of life, and who gives life to those who follow him" (Mgr. le Camus). The reference is evidently to the life of the soul, since, as Knabenbauer remarks : "As St Peter is speaking of the Messias whom they killed, we can only think of that life of which the Messias is the Author and Giver, namely, of supernatural life" (*Actus Apos.*, in h. l.).

Some critics see in these words a reference to the raising of Lazarus, since it was this miracle which had so aroused the envy of the Pharisees that they determined to kill Jesus.

whom God hath raised,—i.e. from the dead.

16. *in the faith of his name,* etc. The faith of the apostles was the *instrumental* cause of the healing of the lame man, but the power of Christ was the *efficacious* cause of the miracle. The cripple had been commanded to walk *In the name of Jesus Christ of Nazareth,* but Christ had given that faith to His apostles, and thus His promise was fulfilled :

eius, hunc, quem vos vidistis, et nostis, confirmavit nomen eius: et fides, quæ per eum est, dedit integram sanitatem istam in conspectu omnium vestrum.

17. Et nunc, fratres, scio quia per ignorantiam fecistis, sicut et principes vestri.

18. Deus autem, quæ prænuntiavit per os omnium

this man whom you have seen and known, hath his name strengthened; and the faith which is by him, hath given this perfect soundness in the sight of you all.

17. And now, brethren, I know that you did it through ignorance, as *did* also your rulers.

18. But those things which God before had shewed by the mouth of

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And the Lord said: If you had faith like to a grain of mustard-seed, you might say to this mulberry-tree, Be thou rooted up, and be thou transplanted into the sea: and it would obey you (St Luke xvii. 6).

the faith which is by him,—i.e. the faith which is the gift of God.

perfect soundness. This is a medical term (ὁλοκληρία) signifying perfect health. The man by leaping and walking proved that he was cured.

17. *And now.* (καὶ νῦν.) This is a common form of transition used by St Luke. *e.g.*—

(a) *And now come, and I will send thee,* etc. (vii. 34).
(b) *And now send men to Joppa* (x. 5).
(c) *And now I exhort you to be of good cheer* (xxvii. 22).

brethren. St Peter now uses a more affectionate term, "softening his tone, and reminding them of their oneness of blood and covenant with the speaker" (Alford).

through ignorance, etc. The rulers were far more culpable than the people, since, knowing the Scriptures, they should not have allowed themselves to be blinded by their passions and prejudices. The people were guilty in that, at the bidding of their rulers, they clamoured for the blood of one, whom they knew to be innocent. There was grievous sin on both sides, yet a certain ignorance could be pleaded in extenuation, since neither recognized in Christ "*the Lord of Glory*" (see 1 Cor. ii. 8).

"Although St Peter endeavours to excuse their crime, he does not hold them guiltless. When on the cross Jesus said: *Father, forgive them, for they know not what they do,*" He gives us to understand that, if He asks mercy on account of their ignorance, nevertheless, the greatness of the sin required the exercise of God's mercy" (Mgr. le Camus).

Note.—St Paul excuses the Jews of Antioch from the same motive. *The rulers thereof, not knowing him, nor the voices of the prophets. . . . And finding no cause of death in him, they desired of Pilate that they might kill him* (*infra,* xiii. 27–28). As regards sins of ignorance, we have our Lord's clear teaching: *He that knew not, and did things worthy of stripes, shall be beaten with few stripes* (St Luke xii. 48). Culpable ignorance of our faith is a sin of omission against the first commandment. God, if infinitely just, is also infinitely merciful, therefore He will allow for any circumstances which diminish the guilt of the offender.

18. *those things which God before,* etc. It was thus that our Lord Himself had explained the Scriptures to the two disciples on the road to Emmaus: *And beginning at Moses and all the prophets, he expounded to them in all*

prophetarum, pati Christum suum, sic implevit.

19. Pœnitemini igitur, et convertimini ut deleantur peccata vestra:

20. Ut cum venerint tempora refrigerii a conspectu Domini, et miserit eum, qui

all the prophets, that his Christ should suffer, he hath so fulfilled.

19. Be penitent, therefore, and be converted, that your sins may be blotted out.

20. That when the times of refreshment shall come from the presence of the Lord, and he shall send

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the scriptures the things that were concerning him (St Luke xxiv. 27). All the prophets who had spoken of the Messias had predicted His sufferings, and some, by their lives and tribulations, were types of Him. The Jews, blinded by their desires and prejudices, refused to accept these prophecies literally, whereas they clung to all the predictions which foretold the glory of the Messias.

that his Christ should suffer. As Rackham remarks: "St Peter has meanwhile been removing the offence of the cross by pointing out that—

(1) It was the deed of the Jews.
(2) Jesus was perfectly innocent.
(3) He had conquered death, and suffering was but the gate to the office of the Messias—viz. a Lordship of Life.
(4) It was the will of God, foreshadowed in the suffering Servant of Isaiah."

19. *Be penitent.* See Annot. on ii. 38. Repentance is the indispensable condition for obtaining the remission of sins.

blotted out. The metaphor is taken from a wax tablet, on which letters were written with the fine end of a metal stylus, and effaced or "blotted out" with the blunt end.

20. *of refreshment.* The Greek word (ἀνάψυξις) here used signifies "rest," "relaxation," or "breathing time," and is applied to Pharao's relief when the plague of frogs ceased. Cf. *Pharao seeing that rest was given, hardened his own heart* (Ex. viii. 15). By "times of refreshment" most Catholic commentators and many others understand the full fruition of the Messianic reign after the second Advent, when *God shall wipe away all tears from their eyes; and death shall be no more* (Apoc. xxi. 4). Thus the Psalmist exclaims: *We have passed through fire and water, and thou hast brought us out into a refreshment* (Ps. lxv. 12).

St Paul speaks of this rest: *Seeing it is a just thing with God to repay . . . . to you that are troubled, rest with us when the Lord Jesus shall be revealed from heaven with the angels of his power, in a flame of fire yielding vengeance to them who know not God, and who obey not the gospel of our Lord Jesus Christ* (2 Thess. i. 6–8). The expression also implies that an interval of labour, anguish, and tribulation must precede these "times of refreshment." That God has so ordained, we know from the teaching of Christ Himself, for after having foretold the terrible convulsions of Nature, which will take place at the end of the world, He concludes: *But when these things begin to come to pass, look up, and lift up your heads: because your redemption is at hand* (St Luke xxi. 28).

the presence of the Lord. A Hebraism meaning "from God," *i.e.* by His divine providence. When "the times of refreshment"

prædicatus est vobis, Iesum Christum,

21. Quem oportet quidem cælum suscipere usque in tempora restitutionis omnium, quæ locutus est Deus per os sanctorum suorum a sæculo Prophetarum.

22. Moyses quidem dixit: Quoniam Prophetam susci-

him who hath been preached unto you, Jesus Christ,

21. Whom heaven indeed must receive until the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets from the beginning of the world.

22. For Moses said: *A prophet*

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come, they do so by God's decree, which goes forth from His presence (Alford).

and he shall send him. "That he may send him" is a better rendering of the Greek (ἀποστείλῃ).

preached unto you. The best MSS. give *preordained unto you* (προκεχειρισμένον ὑμῖν). The first-fruits of the Messianic reign were to be for the chosen people of God, hence to them first the Gospel was preached.

21. *Whom heaven indeed must receive.* The word St Jerome uses, "suscipere," "to retain," "to keep,' renders the meaning clearly. Christ must remain in heaven until the appointed time *which the Father hath put in his own power* (*supra*, i. 7). During this interval the Church on earth continues, with the assistance of the Holy Spirit, the work of evangelizing the world.

the times of the restitution of all things. Our Lord once, in reply to a question of His disciples, *answering said to them: Elias indeed shall come, and restore all things. But I say to you, that Elias is already come but they knew him not* (St Matt. xvii. 11–12). Hence we see that the expression "the restitution of all things" is used in a twofold sense,—

(*a*) With reference to the inaugurating of Christ's earthly kingdom by the ministry of the Baptist.

(*b*) With reference to His second Advent. Cf. *Behold I make all things new* (Apoc. xxi. 5). *And I saw a new heaven and a new earth, for the first heaven and the first earth was gone, and the sea is now no more* (*ibid.* i.)

In this passage the words are used by St Peter in the second sense.

which. This refers to "times" of which the prophets spoke.

from the beginning of the world. Lit. "from the earliest point of time." The first promise of the Redeemer was made to Adam and Eve by God Himself in the Garden of Eden (see Gen. iii. 15), and that promise was recorded by the pen of Moses.

The truth expressed by this clause was familiar to the Jews. Cf. *As he spoke by the mouth of his holy prophets, who are from the beginning* (St Luke i. 70).

22. *Moses said.* The Jews based their belief on Moses and the prophets; St Peter, by quoting the prophets and Moses the Lawgiver, shows that both pointed to the Messias.

A prophet. St Peter here quotes freely from Deut. xviii. 18–19 which

tabit vobis Dominus Deus vester de fratribus vestris, tamquam me, ipsum audietis iuxta omnia quæcumque locutus fuerit vobis.

23. Erit autem: omnis anima, quæ non audierit Prophetam illum, exterminabitur de plebe.

24. Et omnes prophetæ a Samuel, et deinceps, qui locuti sunt, annuntiaverunt dies istos.

25. Vos estis filii prophetarum et testamenti, quod disposuit Deus ad patres

shall the Lord your God raise up unto you of your brethren, like unto me: him you shall hear according to all things whatsoever he shall speak to you.

23. *And it shall be, that every soul which will not hear that prophet, shall be destroyed from among the people.*

24. And all the prophets from Samuel and afterwards, who have spoken, have told of these days.

25. You are the children of the prophets and of the testament which God made to our fathers,

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runs thus: *I will raise up a prophet out of the midst of their brethren like to thee; and I will put my words in his mouth, and he shall speak to them all that I shall command him. And he that will not hear his words, which he shall speak in my name, I will be the revenger.*

That such a prophet was expected is clear from several passages of the Scriptures, *e.g.*—

(*a*) The deputation from the Sanhedrin asked St John the Baptist, *Art thou the prophet?* (St John i. 21).

(*b*) After the feeding of the five thousand: *Those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world* (*ibid.* vi. 14).

(*c*) At the feast of Tabernacles. Some said, *This is the prophet indeed* (*ibid.* vii. 40).

raise up,—i.e. "appoint" or "send." There is no reference here to the Resurrection.

unto you. Note how St Peter brings out the privileges of the Jews, as in verses 20, 25, 26.

like unto me. Moses was a type of Christ.

him you shall hear. These words are a parenthesis, and are not in the original prophecy.

23. *shall be destroyed*, etc. St Peter paraphrases the words of Moses, which run thus, "I will be the revenger"; the sense, however, is identical.

24. *all the prophets from Samuel.* Samuel was the first great prophet after Moses, and the founder of the schools of the prophets (see 1 Kings xix. 20). He records one of the clearest Messianic promises in quoting the words of Nathan to David, *I will raise up thy seed after thee . . . . and I will establish the throne of his kingdom for ever* (2 Kings vii. 12–13). In the Talmud, Samuel is styled "the master of the prophets."

25. *You are the children of the prophets.* The Jews were of the same race as the prophets, and to them the prophecies were addressed.

nostros, dicens ad Abraham: Et in semine tuo benedicentur omnes familiæ terræ.

26. Vobis primum Deus suscitans Filium suum, misit eum benedicentem vobis: ut convertat se unusquisque a nequitia sua.

saying to Abraham: *And in thy seed shall all the kindreds of the earth be blessed.*

26. To you first God raising up his Son, hath sent him to bless you: that every one may convert himself from his wickedness.

And in thy seed, etc. The quotation is from Gen. xii. 3: *In thee shall all the kindred of the earth be blessed.* The Jews prided themselves on being the children of the covenant. Cf. *He hath not done in like manner to every nation, and his judgments he hath not made manifest to them* (Ps. cxlvii. 20).

26. *To you first.* Thus St Paul taught. Cf. *To the Jews first, and also to the Greek, i.e.* Gentile (Rom. ii. 10).

his Son. Better, "His Servant," as in verse 13.

sent him to bless you. Lit. "sent him blessing you" (εὐλογοῦντα).

that every one may convert, etc. This is the great blessing Christ came to bestow on man—the pardon of sin through the Redemption. Conversion, *i.e.* a change from a sinful to a holy life, is the joint work of God and man. God bestows the grace, man co-operates by his good will.

wickedness. The Greek has the plural "wickednesses" (πονηριῶν), thus referring to the different kinds of sin which men commit.

CHAPTER IV

ST PETER AND ST JOHN BEFORE THE SANHEDRIN

1. Loquentibus autem illis ad populum, supervenerunt sacerdotes, et magistratus templi, et Sadducæi,

1. And as they were speaking to the people, the priests and the officer of the temple and the Sadducees came upon them,

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1. *And as they were speaking.* The arrival of the priests interrupted the discourse. The Temple authorities were suspicious of large gatherings in the Temple courts, as such assemblies had often brought them into collision with the Roman governors.

the priests. Evidently those who were on duty that week. The priests were divided into twenty-four courses, each of which served in turn for seven days, beginning on the Sabbath-day.

the officer of the temple. St Luke refers to the *magistrates of the temple* in his gospel (ch. xxii. 4, 52), where they are spoken of in the plural.

2. Dolentes quod docerent populum, et annuntiarent in Iesu resurrectionem ex mortuis:

3. Et iniecerunt in eos manus, et posuerunt eos in custodiam in crastinum: erat enim iam vespera.

2. Being grieved that they taught the people, and preached in Jesus the resurrection from the dead:

3. And they laid hands upon them, and put them in hold, till the next day; for it was now evening.

It seems that the officer here mentioned was the captain of the various bands of Levites who guarded the Temple night and day. Each band had its own chief, and one officer presided over them all.

From the fact that his name is found joined with that of the chief priests, we may infer that he held a high position. There is a reference to the officer of the Temple in *Bell. Jud.*, vi. 5. 3. Besides the duty of supervising the Levitical guards, the captain and his subordinate officers looked after the Temple buildings and other material offices. The Talmudists speak of this officer as "the man of the mountain of the house."

the Sadducees. These were a sect of Jews, mostly influential and wealthy, who held materialistic views. St Luke gives their principal tenet in ch. xxiii. 8: *The Sadducees say that there is no resurrection, neither angel, nor spirit, but the Pharisees confess both.*

The name "Sadducee" is said to be derived from "Zadok." Two eminent men bore this name.

1. Zadok, a high-priest, who lived in the time of Solomon.
2. Zadok, a disciple of Antigonus Socheus (a Nasi of the Sanhedrin, *circa* B.C. 250).

The high-priest and his kindred were mostly Sadducees.

came upon them. The same expression is used in some Greek codices of the chief priests, scribes, and ancients who "came upon" our Lord when He was walking in the Temple, perhaps in that very porch (see St Luke xx. 1). It was thus, too, that the angel appeared to the shepherds of Bethlehem (see St Luke ii. 9).

2. *Being grieved that they taught*, etc. The hostility of the Sadducees is noticeable *after* the Resurrection of Christ, on which the apostles laid such stress.

As this doctrine was opposed to the materialistic creed of the Sadducees, they naturally tried to prevent its promulgation, fearing to lose their prestige and influence should it gain ground with the people.

in Jesus. The apostles appealed to the Resurrection of Jesus, since His resurrection is a pledge that all mankind shall rise again.

Cf. *For by a man came death, and by a man the resurrection of the dead. And as in Adam all die, so also in Christ all shall be made alive* (1 Cor. xv. 21, 22).

3. *laid hands.* The captain with his guards arrested the apostles. As a *sect*, the Sadducees had no judicial power.

in hold. Lit. "in custody" (εἰς τήρησιν), either into private keeping or the public prison. The latter seems more probable, since we read in ch. v. 18, *they put them in the common prison.*

Lumby remarks: "The Jews only employed imprisonment for this precautionary purpose. It was not a mode of punishment with them, and where we find mention of it as so used in the Scripture records, the authorities who inflicted it were not Jewish" (*Camb. Gk. Test.*, p. 121).

evening. The apostles had gone up to the Temple at three o'clock,

4. Multi autem eorum, qui audierant verbum, crediderunt: et factus est numerus virorum quinque millia.

5. Factum est autem in crastinum, ut congregarentur principes eorum, et seniores et scribæ in Ierusalem.

4. But many of them, who had heard the word, believed: and the number of the men was made five thousand.

5. And it came to pass on the morrow, that their princes, and ancients, and scribes were gathered together in Jerusalem;

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and it was now "the second evening," *i.e.* about six o'clock, when the day ended.

We read in Jer. xxi. 12, *O house of David, thus saith the Lord: Judge ye judgment in the morning.* On this the Rabbis based their precept that "judgments about life must be begun in the day and concluded in the day."

4. *many of them*, etc. The people were not deterred from accepting the apostles' teaching by the hostility of their rulers. Possibly some of these converts were among the *great multitude* who, when Christ preached in the Temple, *heard him gladly* (St Mark xii. 37). Their eager acceptation contrasts with the hostility of the rulers of Israel.

heard the word,—*i.e.* St Peter's sermon.

believed. They accepted Jesus Christ as the Messias.

the number of the men. There were now about five thousand disciples in all, according to the more generally received opinion, which is based on the ordinary meaning of the Greek verb (ἐγενήθη) "amounted to" or "came to"; consequently St Luke here gives us to understand that two thousand converts had recruited the ranks since the day of Pentecost.

Some of the fathers (St Jerome, St Jn. Chrys., St Aug.) take the five thousand *exclusive* of those who were received into the Church at Pentecost. It is probable that "men" is used generically here to include persons of both sexes.

Cf. *The queen of the south shall rise in the judgment with the men of this generation* (St Luke xi. 31).

5. *their*,—*i.e.* the princes or rulers of the Jews. It is clear from the context to whom the pronoun refers.

princes, and ancients, and scribes. These three classes constituted the Sanhedrin, which consisted of seventy-one members:—

(*a*) The chief priests and the twenty-four heads of courses (see St Luke i. 5).

(*b*) The scribes or lawyers.

(*c*) The elders or heads of families.

(*d*) The president and the Sagan or vice-president.

The chief priests and the scribes represented the religious constituent; the ancients, the political and executive.

The Sanhedrin was the supreme Jewish court of appeal, but under the Romans, it no longer had the power to inflict capital punishment.

in Jerusalem. The preposition used in the Greek varies. Some MSS. read "in," others read "into." The latter is used after verbs of motion towards a place. As the affair was urgent, it is highly probable that the

6. Et Annas princips sacerdotum, et Caiphas, et Ioannes, et Alexander, et quotquot erant de genere sacerdotali.

7. Et statuentes eos in medio, interrogabant: In qua virtute, aut in quo nomine fecistis hoc vos?

6. And Annas the high-priest, and Caiphas, and John, and Alexander, and as many as were of the kindred of the high-priest.

7. And setting them in the midst, they asked: By what power, or by what name have you done this?

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members of the Sanhedrin who dwelt in the suburbs had been summoned to assemble in the city.

Those who accept the former reading (ἐν), "in," take it as pointing out the city itself as distinct from the Temple, and they infer that the examination was not held in the "Gazith" within the Temple Court, but in the Senate-house, outside the Temple area, by the west wall.

6. *Annas, the high-priest.* Annas was the ex-high-priest, a man of great influence, whose five sons held in turn the office of high-priest. Our Lord was taken *to Annas first, for he was father-in-law to Caiphas, who was the high-priest of that year* (St John xviii. 13). As this office, by the Mosaic Law, was held for life, the people considered Annas as the pontiff "de jure," and the one who actually held the office as the pontiff "de facto."

Caiphas. The son-in-law of Annas, who held office from A.D. 18–36, having been appointed by the Roman procurator, Valerius Gratus.

John and Alexander. Nothing is known for certain of these two, but it has been conjectured that they were closely related to the family of the high-priest, as their names are thus noted.

Lightfoot identifies John with the famous Rabbi Johanan ben Zaccai of whom the Talmudists speak, and who, after the fall of Jerusalem, obtained the authorization of the Romans to establish the assemblies of the Sanhedrin at Japhneh. Some think that Alexander was the wealthy alabarch or governor of the Jews in Egypt. According to Josephus, he was a principal person among his contemporaries both for his family and his wealth. He was also more eminent for his piety than his son Alexander, etc. (*Antiq.*, xx., v. 1). Patrizzi remarks that there is nothing to prevent our accepting the hypothesis that this Alexander was on a visit to Jerusalem, and that, on account of his zeal for the Temple, he obtained a seat as a Sanhedrist.

of the kindred of the high-priest. Lit. "of the high-priestly family." The Greek adjective here used is rarely found (ἀρχιερατικοῦ). We must understand those who had held the office of high-priest, and also influential members of their families.

7. *setting them in the midst.* So a short time previously, Jesus Himself had been sent *to Caiphas the high-priest, where the scribes and the ancients were assembled* (St Matt. xxvi. 57). The Sanhedrists sat in a semicircle on raised seats, and the accused stood in the centre. Behind them sat three rows of the disciples of the Rabbis.

The rulers of Israel expected that these simple Galileans would be frightened and deterred from their resolution to preach the Gospel, when they found themselves in the midst of such a solemn assembly of great men. But, strong in their faith of Jesus Christ, the apostles faced their accusers.

they asked. Better, "began asking" (ἐπυνθάνοντο). The question was put by several, or repeated by the same person.

8. Tunc repletus Spiritu sancto Petrus, dixit ad eos: Principes populi, et seniores, audite:

9. Si nos hodie diiudicamur in benefacto hominis infirmi, in quo iste salvus factus est,

8. Then Peter, filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear:

9. If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole,

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By what power? Lit. "What kind of power?" (Ἐν ποίᾳ δυνάμει;). The word used points to a miraculus power, and it is evident that there is no attempt to deny the miracle, but the rulers probably wished to convict the apostles of sorcery. By the Law of Moses, those who worked wonders by the power of the devil were condemned to death.

by what name? St Peter had worked the miracle *in the name of* Jesus Christ of Nazareth (ch. ii. 6), and had openly declared that he had done so by this name (iii. 16). Certainly these facts had been communicated to the Sanhedrin, but they wished to obtain a formal answer, and perhaps hoped that the apostles would not dare to repeat this statement in their presence, and that, consequently, the Name of Jesus would be discredited.

The Jews exorcised by invoking the names of certain angels, of the patriarchs, or the name of Solomon.

have you done this? There is extreme contempt in the question, and the pronoun "you" (ὑμεῖς) is very emphatic by its position. The judges also refrain from speaking of the good deed performed as a miracle, but merely call it "this thing" (τοῦτο).

8. *Peter, filled with the Holy Ghost.* Thus our Lord's promise was fulfilled which St Matthew records in his gospel: *But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak. For it is not you that speak, but the Spirit of your Father that speaketh in you* (x. 19–20. See also St Luke xxi. 12–15). Whence we learn that God always assists His servants in the work which He assigns to them, and this holds good of the humblest disciple.

Ye princes of the people, etc. St Peter pays due respect to those who sit in Moses' seat; at the same time, he gladly seizes his first opportunity of addressing the rulers of Israel, and of announcing to them the Gospel of Jesus Christ.

9. *If.* There is no doubt expressed here, and the conjunction used is equivalent in this context to "since."

we . . . are examined. The Greek word (ἀνακρινόμεθα) is used technically of a judicial enquiry.

In classical Greek it is used only of a preliminary examination, not of an actual trial.

good deed. Lit. "act of benevolence" (εὐεργεσίᾳ). Thus St Peter designates the miracle, to which his judges scornfully referred as "this

10. Notum sit omnibus vobis, et omni plebi Israel: quia in nomine Domini nostri Iesu Christi Nazareni, quem vos crucifixistis, quem Deus suscitavit a mortuis, in hoc iste astat coram vobis sanus.

10. Be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole.

11. Hic est lapis, qui reprobatus est a vobis ædificantibus, qui factus est in caput anguli:

11. This is *the stone which was rejected by* you *the builders: which is become the head of the corner:*

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thing." He also calls attention to the fact that they are being tried not as *malefactors* but as *benefactors.*

been made whole. Lit. "been saved" (σέσωσται). The word originally referred to soundness of body, then it was applied to healing bodily infirmities, and finally, by analogy, to deliverance from spiritual evils.

10. *Jesus Christ of Nazareth.* St Peter quotes the very title of the Cross, and boldly utters the Name they so hated.

whom you crucified. The soldiers were the instrument, but the Jews the instigators.

God hath raised from the dead. These words were addressed to the very men who had been told of the wonderful events which took place at the sepulchre on Easter morning. *Cf. Behold some of the guards came into the city and told the chief priets all things that had been done* (St Matt. xxviii. 11). They had given *a great sum of money to the soldiers* as a bribe after having taken counsel *with the ancients*; yet, in spite of their precautions, the news of the Resurrection had spread.

If Christ had not risen, how easily the Sadducees could have produced His dead body and thus have proved the apostles to be guilty of imposition, but they never suggest such a way of discrediting them, and this inaction on the part of our Lord's enemies is one of the proofs of the Resurrection.

this man. He stood beside the apostles, and doubtless St Peter pointed to him at this moment. It looks as though the man had been put into custody with them.

11. *This is the stone.* St Peter follows up his accusation by applying to these rulers of Israel the words of Ps. cxvii. 22, as the lawfully constituted builders.

This psalm was regarded as Messianic, and some of those whom St Peter was addressing had heard our Lord apply it to Himself and their rejection of Him, when they questioned Him in the Temple in Holy Week, saying: *By what authority dost thou these things? and who hath given thee this authority?* (St Matt. xxi. 23). On this occasion they also understood the allusion, for *they knew that he spoke of them* (*Ibid.* verse 45).

the stone. Jesus was the corner stone, which unites the two walls and supports the roof of the spiritual edifice, and also the foundation on which it rested. St Peter does not quote the exact words of the psalm.

rejected by you the builders. St Peter's argument is that those who

12. Et non est in alio aliquo salus. Nec enim aliud nomen est sub cælo datum hominibus, in quo oporteat nos salvos fieri.

12. Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

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should have been the first to welcome Christ, were precisely the ones who persecuted and put Him to death, but God, who willed that He should be the corner stone, had raised Him up, and glorified His Name by healing this poor cripple.

12. *Neither is there salvation.* Better, "the salvation" (ἡ σωτηρία), that which was promised to Israel. St Peter proceeds from the lesser to the greater, from the cure of bodily ailments to the deliverance from spiritual death.

THE SANHEDRIN DISMISS THE APOSTLES

13. Videntes autem Petri constantiam, et Ioannis, comperto quod homines essent sine litteris, et idiotæ, admirabantur, et cognoscebant eos quoniam cum Iesu fuerant:

13. Now seeing the constancy of Peter and of John, understanding that they were illiterate and ignorant men, they wondered; and they knew them that they had been with Jesus:

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13. *constancy.* Better, "boldness" (παρρησίαν). See Annot. on ii. 29.

and of John. Either St John had also spoken, and thus shewed his constancy, or it was manifested by his countenance and attitude.

understanding. The verb in the original (καταλαβόμενοι) is used with reference to that which has been discovered by investigation.

Cf. *Yet have I found* (*i.e.* discovered nothing) . . . . *worthy of death* (*infra*, xxv. 25). Since the preceding evening, the rulers had had time to make enquiries. The words do not necessarily prove that the apostles betrayed their lack of education by their speech or manner, as "illiterate" here means one who was not versed in the Jewish Law like the scribes.

ignorant. (Gk. (ἰδιῶται). The word designated *lay persons* as distinct from those who followed any profession. It does not necessarily imply an *unlearned* man. From this Greek word we derive our word "idiot," which is an example of a word degenerating in meaning.

they knew them. Better, "they were recognizing them." The verb is in the imperfect (ἐπεγίνωσκόν). A Bezan text reads "some of them recognized them." The Sadducees did not come in contact with our Lord so much as the Pharisees, who watched His movements closely, and must have known His disciples by sight, for Jesus, surrounded by His apostles, had disputed with the Sadducees in the Temple during Holy Week concerning the resurrection of the dead. Also St John *was known to the high-priest* (St John xviii. 15), and had procured

14. Hominem quoque videntes stantem cum eis, qui curatus fuerat, nihil poterant contradicere.

15. Iusserunt autem eos foras extra consilium secedere: et conferebant ad invicem.

16. Dicentes: Quid faciemus hominibus istis? quoniam quidem notum signum factum est per eos, omnibus habitantibus Ierusalem: manifestum est, et non possumus negare.

14. Seeing the man also who had been healed, standing with them, they could say nothing against it.

15. But they commanded them to go aside out of the council: and they conferred among themselves,

16. Saying: What shall we do to these men? for indeed a known miracle hath been done by them to all the inhabitants of Jerusalem: it is manifest, and we cannot deny it.

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admission for St Peter into *the court of the high-priest*, so that it is possible that those Sadducees, who were members of the Sanhedrin, saw these two followers of Jesus of Nazareth on both these occasions. Now it gradually recurs to their minds and they "recognize" them, for the verb here employed is used of personal recognition, rather than knowledge of a fact.

14. *Seeing the man also . . . . standing with them.* The man shewed gratitude to his benefactors and courage, since he ran the risk at least of being excommunicated, like the man born blind whom our Lord healed (see St John ix. 34).

they could say nothing, etc. They were embarrassed and hindered in their designs because—

(*a*) An evident miracle had been wrought.
(*b*) It was manifestly unjust to punish men for a good deed.
(*c*) They feared the people.

The Sadducees were not only reduced to silence by the words of the apostles, but "the miracle uttered a voice of its own, and that sign stopped their mouths" (St John Chrys.).

Another motive may have been working in them, as Lumby (*Gk. Test.*, p. 126) remarks: "We may see from what happened afterwards that there were men in the council not without the thought that God was really working through the apostles. Gamaliel says (v. 39) 'If this work be of God'; and if this feeling operated in him, the recognized head of the Jewish court, it is not unlikely that others were also silent, with the consideration that haply they might be fighting against God."

15. *they conferred among themselves.* It may be asked how St Luke learned what passed within the council hall during this conference. To this question we reply, that either he was directly inspired by the Holy Spirit, or as *a great multitude also of the priests obeyed the faith* (*infra*, vi. 7) afterwards, some of these priestly converts may have related this incident.

16. *we cannot deny it.* As the rulers of Israel had rejected the miracles of Christ and hardened their hearts, so now they refuse as a body to accept the signs worked by the apostles as a proof of their mission.

17. Sed ne amplius divulgetur in populum, comminemur eis, ne ultra loquantur in nomine hoc ulli hominum.

18. Et vocantes eos, denuntiaverunt ne omnino loquerentur, neque docerent in nomine Iesu.

19. Petrus vero, et Ioannes respondentes, dixerunt ad eos: Si iustum est in conspectu Dei, vos potius audire quam Deum, iudicate.

20. Non enim possumus quæ vidimus et audivimus non loqui.

17. But that it may be no farther spread among the people, let us threaten them, that they speak no more in this name to any man.

18. And calling them, they charged them not to speak at all, nor teach in the name of Jesus.

19. But Peter and John answering, said to them: If it be just in the sight of God, to hear you rather than God, judge ye.

20. For we cannot but speak the things which we have seen and heard.

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17. *no farther spread*, etc. The disciples were now a sufficiently large body to attract the attention of the inhabitants of Jerusalem, and fresh converts were daily added to the ranks.

The worst fears of the rulers were justified. Cf. *Lest perhaps his disciples come . . . . and say to the people, He is risen from the dead ; and the last error shall be worse than the first* (St Matt. xxvii. 64).

let us threaten. Lit. "with a threat let us threaten" (ἀπειλῇ ἀπειλησώμεθα). This is a literal translation of the Hebrew idiom which St Luke has carefully preserved.

Examples of this idiom :—

(a) *Hearing hear and understand not* (Is. vi. 9).
(b) *Rejoiceth with joy* (St John iii. 29).
(c) *By hearing you shall hear* (St Matt. xiii. 14).

18. *charged them,—i.e.* peremptorily commanded them (παρήγγειλαν). The same word occurs in v. 28 and v. 40, and it is also used with reference to our Lord's commands not to publish His miracles (see St Mark vi. 8 ; St Luke v. 14).

not to speak at all. Better, "absolutely not to utter" (τὸ καθόλου μὴ φθέγγεσθαι). They forbade them to mention the name of Jesus, either privately or publicly.

19. *in the sight of God.* "The Eternal is appealed to as the ever-present Judge,—as sitting invisible in that august council, before whom they were then pleading."

to hear you rather than God. Resistance to civil authorities is an imperative duty when their commands are opposed to those of God. The apostles were the leaders of the noble army of martyrs who sacrificed their lives rather than yield on this point. The same truth holds good in its application to the lesser duties of life. The Catholic must give God the first place in his daily life. As by "God," the apostles meant our Lord, they therefore distinctly asserted His Divinity.

21. At illi comminantes dimiserunt eos: non invenientes quomodo punirent eos propter populum, quia omnes clarificabant id, quod factum fuerat in eo quod acciderat.

21. But they threatening, sent them away: not finding how they might punish them, because of the people: for all men glorified what had been done, in that which had come to pass.

22. Annorum enim erat amplius quadraginta homo, in quo factum fuerat signum istud sanitatis.

22. For the man was about forty years old, in whom that miraculous cure had been wrought.

21. *threatening.* That is, having further threatened. St John Chrysostom contrasts the boldness of the apostles with the fear of the Sanhedrin:—

"For who, I would ask, were the frightened? those who said, 'that it spread no further among the people,' or those who said, 'we cannot but speak the things we have seen and heard'? And these had a delight, a freedom of speech, a joy surpassing all; those a despondency, a shame, a fear; for they feared the people. But these were not afraid of those; on the contrary, while these spoke what they would, those did not what they would. Which were in chains and dangers? was it not these last?" (*Hom.*, x. 4).

all men glorified. Not the rulers, but the common people who had always eagerly heard Christ. It is characteristic of St Luke to note effects produced by miracles on the spectators.

22. *about forty years.* As St Luke was a physician, he naturally noted the circumstances which affected the disease,—in this case its duration.

THE APOSTLES' PRAYER

23. Dimissi autem venerunt ad suos; et annuntiaverunt eis quanta ad eos principes sacerdotum, et seniores dixissent.

23. And being let go, they came to their own company, and related all that the chief priests and ancients had said to them.

24. Qui cum audissent, unanimiter levaverunt vocem

24. Who having heard it, with one accord lifted up their voice to

23. *their own company.* They went to the place, possibly to the Cenacle, where the other apostles and disciples were assembled, and among these we may include the holy women. St Andrew welcomed his brother back, Salome her son John, who was also the adopted son of our blessed Lady.

All this blessed company had certainly been praying for St Peter and St John, as we know they did on a like occasion some time after. Cf. *Peter therefore was kept in prison. But prayer was made without ceasing by the church unto God for him* (*infra*, xii. 5). We may infer that the man who had been healed accompanied the apostles to the Cenacle.

related all. None were allowed to be present at the trials before the Sanhedrin except the parties concerned, *i.e.* the accused and the witnesses. On this occasion no witnesses were called.

24. *with one accord lifted up their voice.* See Annot. on i. 14. Three explanations of these words have been suggested:—

ad Deum, et dixerunt: Domine, tu es qui fecisti cælum, et terram, mare, et omnia, quæ in eis sunt:

25. Qui Spiritu sancto per os patris nostri David, pueri tui, dixisti: Quare fremuerunt Gentes, et populi meditati sunt inania?

God, and said: Lord, thou art he that didst make heaven and earth, the sea, and all things that are in them.

25. Who by the Holy Ghost, by the mouth of our father David thy servant hast said, *Why did the gentiles rage, and the people meditate vain things?*

(*a*) They employed a form of prayer already adopted.
(*b*) All were inspired to utter the same words.
(*c*) Several prayed in turn, and St Luke summarizes their petitions.
(*d*) One led, probably St Peter, and the others joined in heart and soul with him.

The first hypothesis is favoured by the verb being in the plural (εἶπον), "they said," but this may be explained as referring to their all uniting in offering the same petitions. Prayer is the great resource of the Church and of the individual Christian in the hour of need.

Lord. The original word (Δέσποτα) shews that they appealed to God as the Sovereign Ruler of the Universe, and also as their own Master. Cf. *Grant unto thy servants, that with all confidence they may speak thy word* (verse 29).

"The God of the physical world is here invoked by the Church as one with the God of Grace; a refutation of the false notion which afterwards grew into a heresy in the hands of Marcion and the Manichæans, who separated the one from the other, and made an opposition between them."

25. *Who . . . . by the mouth*, etc. The MSS. vary greatly as regards this passage, but our Vulgate agrees with many good versions and the quotations found in St Irenæus. The difficulty lies in the assertion that God is said to speak "by the Holy Ghost," which has no parallel elsewhere in Scripture, though God is often said to speak *through* His prophets. Hence Beleen is of opinion that the words are a gloss, and Knabenbauer agrees with him. These words are wanting in a great many codices. Tischendorf also rejects the phrase "*by the Holy Ghost.*"

Why did the Gentiles rage? This is a quotation from Ps. ii. 1, which was always regarded as Messianic until Christianity was established, and then, seeing the agreement of this psalm with what happened to our Lord, Jewish teachers preferred to take it literally of David's enemies, that thus "they might be able to answer the heretics," *i.e.* the Christians.

This psalm is quoted literally from the Septuagint. It is not referred to in the gospels, but St Paul twice applies it to our Lord (see Heb. i. 5, v. 5).

The word here rendered rage (ἐφρύαξαν) is used of the snorting of a high-mettled horse. Hence it signifies metaphorically passion arising from pride, such as tyrants exhibit.

people. The Greek has the plural "peoples" (λαοὶ). The reference is

26. Astiterunt reges terræ, et principes convenerunt in unum adversus Dominum, et adversus Christum eius ?

27. Convenerunt enim vere in civitate ista adversus sanctum puerum tuum Iesum, quem unxisti, Herodes, et Pontius Pilatus cum Gentibus, et populis Israel,

28. Facere quæ manus tua, et consilium tuum decreverunt fieri.

29. Et nunc, Domine, respice in minas eorum, et

26. *The kings of the earth stood up, and the princes assembled together against the Lord and against his* CHRIST.

27. For of a truth there assembled together in this city, against thy holy child Jesus whom thou hast anointed, Herod, and Pontius Pilate, with the gentiles and the people of Israel,

28. To do what thy hand and thy counsel decreed to be done.

29. And now, Lord, behold their threatenings, and grant unto thy

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either to the Jews dispersed in different countries, and speaking different languages, or to the twelve tribes of Israel.

Note how each part of the prophecy has its corresponding fulfilment in the Passion of our Lord.

Prophecy.	Fulfilment.
Gentiles.	The Roman governors and soldiers.
people.	The Jews.
kings.	Herod.
princes.	Pontius Pilate and Jewish rulers.
his Christ.	Jesus.

27. *of a truth.* This expression corresponds with the "Amen, Amen," of the gospels. The speaker now applies the psalm to our Lord.

in this city. These words are found in the best MSS., and are probably genuine.

Herod. Son of Herod the Great, and tetrarch of Galilee. St Luke alone relates that Jesus was sent to Herod Agrippa by Pilate, and that, on this occasion, Herod and Pontius Pilate, who were estranged, made friends.

Pontius Pilate. The Roman governor of Judea, who delivered up Jesus to be crucified.

28. *To do what thy hand*, etc. "The Lord did not direct the hands of these furious men against Himself, but He permitted them to be so directed, nor, because He foresaw what they would do, did He oblige them to act thus, nor did He force them to will these things, but He abstained from preventing them" (St Leo, serm. xvi.).

Wordsworth has an excellent note on this subject:—"In all discussions on this and other similar texts, we must not lose sight of certain great principles:—

1. That God is the One Great First Cause.
2. That He wills that all should act according to the Law which He has given them.
3. That it is His will that man's will should be *free*."

29. *And now, Lord, behold*, etc. In this first recorded prayer of the Christian Church we notice four points:—

(*a*) The union of heart and soul that existed among the disciples.

da servis tuis cum omni fiducia loqui verbum tuum,

30. In eo quod manum tuam extendas ad sanitates, et signa, et prodigia fieri per nomen sancti filii tui Iesu.

31. Et cum orassent, motus est locus, in quo erant congregati: et repleti sunt omnes Spiritu sancto, et loquebantur verbum Dei cum fiducia.

servants, that with all confidence they may speak thy word,

30. By stretching forth thy hand to cures and signs and wonders, to be done by the name of thy holy Son Jesus.

31. And when they had prayed, the place was moved wherein they were assembled: and they were all filled with the Holy Ghost, and they spoke the word of God with confidence.

(*b*) The absence of any desire of vengeance on their enemies.
(*c*) Their earnest prayer for strength to accomplish the mission confided to them.
(*d*) Their firm faith in asking that miracles might accompany their words.

with all confidence. See Annot. on ii. 29.

30. *By stretching forth thy hand.* Better, "while thou stretchest forth thy hand." They asked that those, who should witness these miracles, might confess, like Nicodemus, that such works proved the agents to be divinely commissioned, and that the beholders might be led to accept the doctrine of the apostles. Cf. *This man came to Jesus by night, and said to him: Rabbi, we know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him* (St John iii. 2).

The symbol of an "outstretched arm" as a sign of God's protection is frequently found in the Scriptures, *e.g.*—

(a) *The Lord thy God brought thee out from thence with a strong hand and a stretched-out arm* (Deut. v. 15).
(b) *Thou hast brought forth thy people Israel . . . . with a strong hand and stretched-out arm* (Jer. xxxii. 21).

31. *place was moved.* The apostles had appealed to the Lord of the universe, and He, in return, grants them an outward sign,—a physical convulsion,—and by this earthquake was granted a proof of the interior gifts which the Holy Ghost vouchsafed to them.

This sign was not given at Pentecost, but we find it recorded that, after St Paul and Silas had prayed to God in the prison at Philippi, *suddenly there was a great earthquake, so that the foundations of the prison were shaken* (*infra*, xvi. 26). In the Scriptures the earthquake is often spoken of as a sign of God's presence. Cf. *And he* (*i.e.* man) *shall go into the clefts of rocks, and into the holes of stones from the face of the fear of the Lord, and from the glory of his majesty, when he shall rise up to strike the earth* (Is. ii. 21).

On this occasion "it was on every ground probable that the token of the especial presence of God would be some phenomenon which would *be recognized by those present as such*" (Alford, *Greek Test.*).

Three effects followed their fervent prayer:—
(*a*) An exterior sign was granted.
(*b*) The Holy Spirit descended.
(*c*) The apostles were strengthened to preach boldly.

UNANIMITY AND CHARITY IN THE PRIMITIVE CHURCH

32. Multitudinis autem credentium erat cor unum, et anima una: nec quisquam eorum, quæ possidebat, aliquid suum esse dicebat, sed erant illis omnia communia.

32. And the multitude of believers had but one heart and one soul: neither did any one say that aught of the things which he possessed was his own, but all things were common unto them.

33. Et virtute magna reddebant Apostoli testimonium resurrectionis Iesu Christi Domini nostri: et gratia magna erat in omnibus illis.

33. And with great power did the apostles give testimony of the resurrection of Jesus Christ our Lord: and great grace was in them all.

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32. *the multitude of believers.* Either five thousand or eight thousand, according to the view we take of verse 4. St Luke now passes from the public life and trials of the Church to the private life of the disciples, which is characterized by (*a*) prayer; (*b*) community of goods, which was the fruit of charity. "Even the word *own* was discarded."

one heart and one soul. Their common faith was their bond of union, and their life of detachment was the result of their ardent charity. Between the children of the Church, the spirit of Christian fellowship should always exist; and though we are called to do good to all, those of the "*household of faith*" have a prior claim to our services. The expression "one heart and one soul" is a Hebrew idiom. Cf. *The rest also of Israel were of one heart to make David king* (1 Para. xii. 38).

did any one say, etc. The R.V. renders this better, "Not one of them said." Thus the words of our Lord were realised: *By this shall all men know that you are my disciples, if you have love one for another* (St John xiii. 35). On the community of goods see Annot. on ii. 44–45.

33. *great power.* (δυνάμει.) The word employed may refer to miracles as well as to preaching. (See Annot. on i. 8, p. 62.)

give testimony of the resurrection, etc. This explains verse 31: *They spoke the word with confidence.* The original has the imperfect, "went on giving testimony" (ἀπεδίδουν τὸ μαρτύριον).

great grace. A few commentators take this as meaning that they found favour with the people, but the greater number consider it has reference to the grace of God, since the word employed (χάρις) is oftener used with reference to God, and the conjunction "for" (γάρ) connects this statement with what follows and shews how this "grace" enabled them to sacrifice their worldly possessions for the good of their poorer brethren. The word (χάρις) "grace," *i.e.* of God, is a favourite one with St Paul.

It occurs also in ch. vi. 8: *Stephen, full of grace and fortitude, did great wonders,*

34. Neque enim quisquam egens erat inter illos. Quotquot enim possessores agrorum, aut domorum erant vendentes afferebant pretia eorum, quæ vendebant,

35. Et ponebant ante pedes Apostolorum. Dividebatur autem singulis prout cuique opus erat.

36. Ioseph autem, qui cognominatus est Barnabas ab Apostolis, (quod est interpretatum Filius consolationis) Levites, Cyprius genere.

34. For neither was there any one needy among them. For as many as were owners of lands or houses sold them, and brought the price of the things they sold,

35. And laid it down before the feet of the apostles. And distribution was made to every one according as he had need.

36. And Joseph, who by the apostles was surnamed Barnabas (which is by interpretation, the son of consolation), a Levite, a Cyprian born,

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etc. When St Luke applies the word to human favour (ii. 47), he qualifies it by the phrase "*with all the people*"; here there is no such limitation.

in them all. Better, "upon them all" (ἐπὶ πάντας αὐτούς)

34. *brought.* The tense in the Greek shews that these actions were continually being performed, either as fresh converts joined the Church, or as earlier disciples sold one thing after another as need arose.

36. *Joseph.* The name is given thus in ℵ, A, B, D, E, but other MSS. give "Joses." This is the first mention of St Barnabas.

which is, by interpretation, The son of consolation. An explanation for Theophilus and other Gentile readers.

"The interpretation of the name itself, however, is not easy. "Bar" means *son*, and *Nabas* may be connected with the Hebrew *Nebi* (*prophet*), or the Aramaic "*Nevahah*" (*refreshment*). Deissmann thinks it a Hebrew form of *Barnebous* (*son of Nebo*), a name which has been found in a Syrian inscription. The difficulty, which occurs with several of the names in the Acts, is really due to our ignorance of the vernacular; and we must fall back upon St Luke, our best authority, who interprets it as *son of paraclesis*. "Paraclesis" was a spiritual gift, closely akin to, but distinct from, prophecy and teaching. Its meaning is shewn by the work of the Holy Spirit, who is the Paraclete. A paraclete is one whom we call to our side to help us by his advocacy or otherwise. And so *paraclesis* denotes the spiritual help which Christians render to one another. At one time it may take the form of *exhortation*, at another of comfort or *consolation*. The best equivalent, which will cover both elements, is '*encouragement*'" (Rackham, *Acts of the Apost.*, p. 63).

a Levite. One of the tribe of Levi, which was set apart to minister to the priests in the Temple as a reward for their zeal in repressing idolatry.

The Israelites had made a golden calf, and were worshipping it when Moses came down from Mount Sinai after having received the *two tables of the testimony*. Seeing the people still persisted in their idolatry Moses said: *If any man be on the Lord's side let him join with me. And all the sons of Levi gathered themselves together unto him . . . . And Moses said: You have consecrated your hands this day to the Lord, every man in his son and in his brother, that a blessing may be given to you* (Ex. xxxii. 26, 29).

St Barnabas is the first Levite whose conversion to Christianity is recorded.

a Cyprian born. Cyprus is an important and fertile island of the Mediterranean, lying south of Cilicia and west of Syria.

37. Cum haberet agrum, vendidit eum, et attulit pretium, et posuit ante pedes Apostolorum.

37. Having land, sold it, and brought the price, and laid it at the feet of the apostles.

Three times we find a reference to a man's native city, and each time the statement is made of a Jew. The other passages are—

(a) *Aquila, born in Pontus* (xviii. 2).

(b) *Apollo, born at Alexandria* (xviii. 24).

37. *Having land.* Better, "a field" (ἀγροῦ). The Levites as a tribe were not allowed a given portion of Palestine like the other tribes. They received tithes instead.

This, however, does not appear to have been always strictly observed even in Palestine, and still less elsewhere, for Jeremias, who was a Levite, bought the field of Hanameel his cousin for *seven staters and ten pieces* of silver (Jer. xxxii. 9). Josephus, also a Levite, held lands near Jerusalem (*Vita*, 76). Hence we may conclude that, after the Captivity, the prohibition concerning the Levites possessing lands by inheritance was practically a dead letter, while there seems to have been no restriction as regards the right of a Levite to purchase land.

laid it at the feet of the apostles. It is an Oriental custom to lay gifts at the feet of a person. The apostles probably sat on raised seats, like the elders in the synagogue. St Barnabas voluntarily gave the whole price of the field, thus showing his generosity.

CHAPTER V

SIN OF ANANIAS AND SAPHIRA

1. Vir autem quidam nomine Ananias, cum Saphira uxore sua vendidit agrum,

1. But a certain man named Ananias, with Saphira his wife, sold a piece of land,

1. *Ananias.* This name was common among the Jews, *e.g.*—

Greek form { Ananias, *a certain disciple at Damascus* (*infra*, ix. 10). / Ananias, *the high-priest* (*infra*, xxiii. 2).

Hebrew form { Hananias, *father of Phaltias* (1 Para. iii. 21). / Hananias, *the son of Azur* (Jer. xxviii. 1).

The name, like that of John, signifies "the Lord is gracious."

This incident must be taken in connection with what is related above concerning the generosity of Barnabas. Probably the esteem, which he had won for his spirit of detachment, had stirred up in Ananias the desire to secure for himself a like fame, while, at the same time, he had not the courage to give up all. To *appear* generous, rather than to *be* generous, was his aim and ambition.

Saphira. This may be derived from the Hebrew meaning "beautiful" or "pleasant," or from the Greek (σάπφειρος) "a sapphire."

a piece of land. Lit. "a possession" (κτῆμα) of any description, landed or otherwise, but the translation is justified by the words of St Peter, who refers to *the price of the land* (verse 3).

2. Et fraudavit de pretio agri, conscia uxore sua: et afferens partem quamdam, ad pedes Apostolorum posuit.

2. And by fraud kept back part of the price of the land, his wife being privy thereunto: and bringing a certain part of it, laid it at the feet of the apostles.

3. Dixit autem Petrus: Anania, cur tentavit satanas cor tuum, mentiri te Spiritui sancto, et fraudare de pretio agri?

3. But Peter said: Ananias, why hath satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the land?

by fraud kept back. Ananias was defrauding God, to whom the money was probably made over, either by a formal vow, or by the fact that the act of selling the land was a kind of tacit engagement that he intended, like other generous disciples, to devote the price to the common fund for the use of the Church, without reserving anything for himself (Calmet).

Elsewhere the R.V. translates this same word "purloining" and our Rheims Testament "defrauding." Cf. *Not defrauding (purloining), but in all things shewing good fidelity* (Titus ii. 10).

of the land. These words are not found in the Greek MSS.

his wife being privy thereunto. The stress laid on the complicity of Saphira shews that their sin was deliberately planned and carried out.

at the feet of the apostles. See Annot. on iii. 35.

3. *Peter said.* In this first example of a punishment inflicted on two members of the early Church, St Peter, as the Head of the Apostles, denounces their sin.

By the power of the Holy Spirit, he was able to discern the innermost thoughts of the heart. Thus Eliseus was supernaturally enlightened concerning the sin of Giezi. Cf. *And Eliseus said: Whence comest thou, Giezi? He answered: Thy servant went no whither. But he said: Was not my heart present, when the man turned back from his chariot to meet thee? So now thou hast received money, and received garments. . . . But the leprosy of Naaman shall also stick to thee, and to thy seed for ever. And he went out from him a leper, as white as snow* (4 Kings v. 25–27.)

why hath Satan tempted? etc. Lit. "filled thy heart" (ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου). Ananias is not blamed because Satan had tempted him, since he was unable to prevent a suggestion of the evil one. His sin consisted in that he had opened his heart to the evil thought, and allowed Satan *to fill* it with depravity.

The devil can suggest evil, but man is always free to resist. There is no sin until the will gives its consent and the soul takes *deliberate* pleasure in the sinful thought.

"To fill the heart" is a Hebraism. Cf. *Sorrow hath filled your heart* (St John xvi. 6).

lie to the Holy Ghost. Note the various sins which Ananias and Saphira committed:—

(a) *Vanity.* They desired the esteem of men.

(b) *Covetousness,* in withholding part of the price.

(c) *Presumption,* in imagining that their sin would not be detected by the Holy Ghost.

(d) *Distrust,* in fearing that they should come to want if they gave all.

4. Nonne manens tibi manebat, et venundatum in tua erat potestate? Quare posuisti in corde tuo hanc rem? Non es mentitus hominibus, sed Deo.

4. Whilst it remained, did it not remain to thee? and after it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God.

5. Audiens autem Ananias hæc verba, cecidit et expiravit. Et factus est timor magnus super omnes qui audierunt.

5. And Ananias hearing these words, fell down, and gave up the ghost. And there came great fear upon all that heard it.

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4. *Whilst it remained*, etc. St Peter shews up the sin in its true light. Note that there was no compulsion in the primitive Church as regards the community of goods. St Augustine thus paraphrases St Peter's words:—If you were unwilling to sell, who forced you? If you wished to give but half, who exacted the whole?" (serm. cxlviii.).

conceived this thing,—*i.e.* deliberately planned and executed it.

not lied to men, but to God. Compare the two statements made by St Peter:—*That thou shouldst lie to the Holy Ghost* (verse 3).

Thou hast not lied to men but to God (verse 4).

From these two passages we prove the Divinity of the Holy Ghost, a doctrine which all Catholics are bound to accept.

Various other passages bear out this truth, *e.g.*—

(a) *All scripture, inspired of God* (*i.e.* by the Holy Ghost), *is profitable to teach, to reprove, to correct, to instruct in justice* (2 Tim. iii. 16).

(b) *It is written in the prophets: And they shall all be taught of God* (St John vi. 45).

(c) *Now we have received not the spirit of this world, but the Spirit that is of God; that we may know the things that are given us from God* (1 Cor. ii. 12).

(d) *Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?* (1 Cor. iii. 16).

(e) *Or know you not, that your members are the temple of the Holy Ghost, who is in you, whom you have from God; and you are not your own? For you are bought with a great price. Glorify and bear God in your body* (1 Cor. vi. 19, 20).

5. *Ananias . . . . gave up the ghost.* Lit. "breathed forth his spirit" (ἐξέψυξεν). The same word is also used of Herod Agrippa. *He gave up the ghost* (*infra*, xii. 23). In both cases it describes a violent death by a manifest judgment of God. These are the only passages in the New Testament where this verb is used.

St Peter *pronounced no sentence*, he simply announced it by a prophetic spirit. Ananias was struck, like Giezi, by a judgment of God; and from the fact that Ananias was thus instantly punished, we are not to infer that he was lost eternally. St Paul teaches clearly that temporal chastisements are not always followed by eternal damnation. Cf. *To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ* (1 Cor. v. 5). Many of the Fathers of the Church hold that this was a temporal punishment inflicted for the spiritual good of the offenders, and for the instruction of all who saw or heard of the event.

there came great fear upon all that heard. The news soon spread abroad, both among the members of the Church and those who were hostile (see verse 11). It must have also reached the ears of the rulers of Israel, but they took no steps against the apostles in consequence.

6. Surgentes autem iuvenes, amoverunt eum, et efferentes sepelierunt.

7. Factum est autem quasi horarum trium spatium, et uxor ipsius, nesciens quod factum fuerat, introivit.

8. Dixit autem ei Petrus: Dic mihi, mulier, si tanti agrum vendidistis? At illa dixit: Etiam tanti.

6. And the young men rising up, removed him, and carrying him out buried him.

7. And it was about the space of three hours after, when his wife, not knowing what had happened, came in.

8. And Peter said to her: Tell me, woman, whether you sold the land for so much? And she said: Yea, for so much.

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6. *the young men.* Lit. "the younger men" (οἱ νεώτεροι). Some think that these young men held a certain subordinate office in the Church, like the attendants in the synagogues. Others take the words as referring to the younger disciples, to whom such an office would naturally fall.

removed him. Lit. "wound him round" (συνέστειλαν), probably in his "abba" or outer garment. In the East, coffins were not used, and the burial followed closely on the death. This custom prevailed partly from sanitary reasons, since, owing to the great heat, corruption quickly set in, and partly from fear of legal defilement, which all who touched a corpse incurred.

carrying him out. Without the city walls; few tombs, except the ancient monuments of the kings of Juda, were to be found in Jerusalem. (See Annot. on ii. 29, p. 91.)

buried him. Probably in a cave hewn out of a rock. All Jews, except the very poorest, provided their own place of sepulture; and as Ananias and Saphira were rich, or at least had a certain competence, they would not have neglected this custom. It is, however, not certain that they were interred in their own vault, as the Jews provided a burying-place for strangers, criminals, and outcasts. As both man and wife had died by the manifest judgment of God, they may have been buried as public criminals, whom it was forbidden to inter in the family vault.

7. *about the space of three hours.* Doubtless at the next hour of prayer.

"The rapidity of the burials and the apparent absence of enquiry suggest difficulties to our minds. But it is to be remembered that, just as in the account of Pentecost, our 'prophetic' authority is not concerned to supply us with the social details which interest the modern antiquarian. His interest is entirely confined to the prophetic elements in the history" (Rackham, p. 67).

8. *woman.* This word is not found in the Greek, and both the A.V. and the R.V. omit it.

for so much. St Peter either named the sum or pointed to the heap of money at his feet. It was evidently more than half the price, since a small sum would have at once aroused suspicion as to their veracity.

Yea, for so much. Saphira confirms by word the lie which her

9. Petrus autem ad eam: Quid utique convenit vobis tentare Spiritum Domini? Ecce pedes eorum, qui sepelierunt virum tuum ad ostium, et efferent te.

9. And Peter *said* unto her: Why have you agreed together to tempt the Spirit of the Lord? Behold the feet of them who have buried thy husband are at the door, and they shall carry thee out.

10. Confestim cecidit ante pedes eius, et expiravit. Intrantes autem iuvenes, invenerunt illam mortuam: et extulerunt, et sepelierunt ad virum suum.

10. Immediately she fell down before his feet, and gave up the ghost. And the young men coming in, found her dead; and carried her out, and buried her by her husband.

11. Et factus est timor magnus in universa ecclesia, et in omnes qui audierunt hæc.

11. And there came great fear upon the whole church, and upon all that heard these things.

husband had acted. St Peter, by his question, gave Saphira the opportunity of retracting, had she desired to do so.

9. *agreed together.* This circumstance aggravated their guilt; they had conceived an evil deed, by which they might, as it were, "tempt" or test the omniscience of the Holy Ghost, and thus prove whether really He could discern what passed in the inmost soul.

Behold the feet, etc. This time St Peter clearly prophesied the fate of Saphira, who thus learned that the same judgment which had stricken her husband was reserved also for her.

The footsteps of the young men could be heard in the distance, or St Peter knew by inspiration that they were close at hand.

11. *church.* This is the second time the word occurs in the Acts, and it proves that by this time a certain organization had been effected. Instead of "the apostles," "the disciples," "the brethren," we have "the Church," with its hierarchy, which, however, had not yet received its full development.

MIRACLES WROUGHT BY THE APOSTLES. INCREASE OF THE CHURCH

12. Per manus autem Apostolorum fiebant signa,

12. And by the hands of the apostles were many signs and won-

12. *by the hands of the apostles.* Great importance is attached to the work of the apostles:—

(*a*) They alone, in these early days, worked miracles.
(*b*) They taught boldly in Solomon's Porch.
(*c*) God blessed their words by the increase in the numbers of the disciples.
(*d*) The priests, rulers, and all others who were hostile, for a time, kept at a distance, and *durst not join* them, nor interfere with them.

et prodigia multa in plebe. Et erant unanimiter omnes in porticu Salomonis.

13. Ceterorum autem nemo audebat se coniungere illis; sed magnificabat eos populus.

14. Magis autem augebatur credentium in Domino multitudo virorum, ac mulierum,

ders wrought among the people. And they were all with one accord in Solomon's porch.

13. But of the rest no man durst join himself unto them; but the people magnified them.

14. And the multitude of men and women who believed in the Lord was more increased:

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signs and wonders. As "signs," they were proofs that the apostles were divinely commissioned; as "wonders," they inspired awe and amazement in the minds of the people.

among the people. In like manner, their Divine Master had worked most of His miracles to alleviate the sufferings of the poor. They were ever the cherished portion of the flock, and so should it be with us. All Catholics ought to love and cherish the poor, and thus minister to Christ Himself.

And they were all, etc. These words, as far as the end of verse 13, are parenthetical.

with one accord. See Annot. on i. 14.

Solomon's porch. See Annot. on iii. 11.

13. *of the rest.* The rulers and all who rejected Christ as the Messias.

the people magnified them. Thus also it happened in the lifetime of Jesus; the rulers were hostile, but *all the people rejoiced for all the things that were gloriously done by him* (St Luke xiii. 17). So manifest was this fact, that the Pharisees at once boldly threw down this challenge, *Hath any one of the rulers believed in him, or of the Pharisees?* (St John vii. 48).

14. *men and women.* This is one of St Luke's characteristic references to womanhood, and, with the exception of the ministering women (see *supra*, i. 14), the first distinct allusion to the conversion of women, although the "five thousand" mentioned in iv. 4 doubtless includes both sexes. It is evident that men, rather than women, would gather in the Temple cloisters, and thus they were the first to hear the Gospel preached.

who believed in the Lord. Better, "believing in the Lord" (πιστεύοντες τῷ κυρίῳ). Faith is a necessary condition for admission in the Church of Christ.

The numbers were now so considerable that the historian does not attempt to give even an approximation. The rulers of Israel made these numerous conversions one of the charges against the apostles: *You have filled Jerusalem with your doctrine* (verse 28).

Some commentators read here, "believers were the more added *to the Lord*, instead of "believers *in the Lord* were added or increased." The same expression occurs in ch. xi. 24, where it is rendered "*to the Lord*."

15. Ita ut in plateas eiicerent infirmos, et ponerent in lectulis ac grabatis, ut, veniente Petro, saltem umbra illius obumbraret quemquam illorum, et liberarentur ab infirmitatibus suis.

15. Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities.

16. Concurrebat autem et

16. And there came also together

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15. *Insomuch.* The historian resumes the narrative concerning the mighty works of the apostles.

into. Better, "down" or "along" (κατὰ).

streets. The open places (τὰς πλατείας). Those through which the apostles passed on their way to and from the Temple.

laid them on beds. How a like scene must have recurred to the apostles when, with their beloved Master, they journeyed through *the land of Genezareth*, and the people hearing of their arrival *began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into towns or into villages or cities, they laid the sick in the streets* (St Mark vi. 55–56). The word here rendered "beds" (κραβάττων) is said to be a Macedonian word for the coarse pallet used as a camp bed.

his shadow. All the apostles wrought signs, but St Peter is mentioned "as the greatest in pre-eminence and spiritually-energizing of the apostles" (Arnold). Our Lord's words were now fulfilled: *He that believeth in me, the works that I do, he also shall do; and greater than these shall he do* (St John xiv. 12). St Peter's shadow was really the medium through which the miracles of healing were wrought, for, undoubtedly, these persons were cured, otherwise the neighbouring cities would not have brought out their sick. God, who can work a miracle without any outward sign by a mere volition, can, when He pleases, employ a hand, a rod, a voice, clay, or a shadow, and these exterior instruments serve to excite the faith of the recipient and of the spectators.

In the Old Testament we read of a miracle connected with a shadow as the sign that Ezechias would be restored to health. *Ezechias had said to Isaias: What shall be the sign that the Lord will heal me, and that I shall go up to the temple of the Lord the third day? And Isaias said to him: This shall be the sign from the Lord, that the Lord will do the word which he hath spoken: Wilt thou that the shadow go forward ten lines, or that it go back so many degrees? And Ezechias said: It is an easy matter for the shadow to go forward ten lines; and I do not desire that this be done, but let it return back ten degrees. And Isaias the prophet called upon the Lord, and he brought the shadow ten degrees backwards by the lines, by which it had already gone down in the dial of Achaz* (4 Kings xx. 8–11).

any. Better, "some one" (τινί). One single cure would have been a boon, but God, whose generosity is boundless, cured multitudes by the agency of His ministers.

they might be delivered, etc. These words are in the Syriac version, but not in the Greek MSS.

16. *there came.* The imperfect tense (συνήρχετο) shews that they continued coming.

multitudo vicinarum civitatum Ierusalem, afferentes ægros, et vexatos a spiritibus immundis; qui curabantur omnes.

to Jerusalem a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits; who were all healed.

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neighbouring cities. Small hamlets are spoken of as "cities" in the Scriptures, e.g. *a city that is called Naim* (St Luke vii. 11); *a city called Nazareth* (St Matt. ii. 23). The multitudes came from Hebron, Emmaus, Bethlehem, Rama, Bethania, Lydda, Joppa, etc.

troubled. Lit. "vexed." St Luke here uses a medical term.

unclean spirits. The multitude confessed that the apostles had power to cure spiritual evils as well as bodily diseases.

who were all healed. Dwell for a moment on the spectacle: the vast multitude of sick, accompanied or borne by their relations and friends, and all converging on Jerusalem, where they hoped to obtain their cure. Contrast this with their homeward journey, since *all were healed.* How joyously they hastened home to proclaim the good news to those whom they had left behind.

IMPRISONMENT AND MIRACULOUS DELIVERANCE OF THE APOSTLES. THEIR DEFENCE BEFORE THE SANHEDRIN

17. Exsurgens autem princeps sacerdotum, et omnes, qui cum illo erant, (quæ est hæresis Sadducæorum) repleti sunt zelo:

17. Then the high-priest rising up, and all they that were with him (which is the heresy of the Sadducees), were filled with envy.

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17. *high-priest.* Probably Annas.

rising up. The high-priest deemed it expedient to prevent the apostles from preaching the Gospel, and the same motive, envy, which led them to persecute our blessed Lord, urged them to attack His followers.

all they that were with him. Those who shared his views. This would embrace others besides the members of the Sanhedrin. It is probable that Annas was a Sadducee. Josephus states (*Antiq.*, xx. 8) that Ananias, his son, who was afterwards high-priest, belonged to this sect. The Sanhedrin consisted of Sadducees and Pharisees (see Acts xxiii. 9), but the former took the initiative in persecuting the apostles, because they taught the resurrection of the dead.

envy. The Greek word (ζῆλου) here denotes a combined sentiment of envy, malice, and rage.

18. Et iniecerunt manus in Apostolos, et posuerunt eos in custodia publica.

19. Angelus autem Domini per noctem aperiens ianuas carceris, et educens eos, dixit:

20. Ite, et stantes loquimini in templo plebi omnia verba vitæ huius.

21. Qui cum audissent, intraverunt diluculo in tem-

18. And they laid hands on the apostles, and put them in the common prison.

19. But an Angel of the Lord by night opening the doors of the prison, and leading them out, said:

20. Go, and standing speak in the temple to the people all the words of this life.

21. Who having heard *this*, early in the morning entered into the

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18. *laid hands.* The arrest probably took place after sunset, in Solomon's Porch.

on the apostles. They arrested all the Twelve, as the ringleaders of the new religion.

common prison. Lit. "in public ward" (*ἐν τηρήσει δημοσίᾳ*), as distinct from "private custody." Here the Twelve would be well guarded until the trial on the morrow.

19. *an Angel of the Lord.* This is one of the numerous references to angelic intervention recorded in the Acts (see Intro., p. 49).

opening the doors . . . . leading them out. We are not told how it was that the guards knew nothing of the deliverance of their prisoners.

Evidently the guards had not slept, since they were found *standing* before the doors at their post. We may infer that their eyes were blinded, as in the case of the detachment of soldiers, whom the king of Syria sent to arrest Eliseus. Cf. *And the enemies came down to him; but Eliseus prayed to the Lord, saying: Strike, I beseech thee, this people with blindness. And the Lord struck them with blindness, according to the word of Eliseus. . . . And when they were come into Samaria, Eliseus said: Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw themselves to be in the midst of Samaria* (4 Kings vi. 18 and 20).

20. *Go, and standing*, etc. The actual words of the angel are cited and this cuts away the ground from those modern critics who whittle away, as far as possible, the supernatural element in the incidents related in Holy Scripture.

Some have gone so far as to assert that the deliverance of the apostles was due to an earthquake, but can an earthquake speak and give a command? Others suggest that a friend bribed the guards and thus procured their release, but had this been the case, would not the friend have counselled them to save themselves by flight, rather than to go and preach publicly in the Temple, and thus imperil his safety, their own, and that of the guards?

to the people. Our Lord's words were fulfilled: *the poor have the gospel preached to them* (St Matt. xi. 5).

all the words of this life. The doctrine of eternal life which Jesus, by His Passion and Resurrection, assured to man.

Cf. *Thou hast the words of eternal life* (St John vi. 69). *Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent* (St John xvii. 3).

21. *early in the morning.* The Temple was opened to worshippers at

plum, et docebant. Adveniens autem princeps sacerdotum, et qui cum eo erant, convocaverunt consilium, et omnes seniores filiorum Israel, et miserunt ad carcerem ut adducerentur.

22. Cum autem venissent ministri, et, aperto carcere, non invenissent illos, reversi nuntiaverunt,

23. Dicentes: Carcerem quidem invenimus clausum cum omni diligentia, et custodes stantes ante ianuas: aperientes autem neminem intus invenimus.

24. Ut autem audierunt hos sermones magistratus

temple, and taught. And the high-priest coming, and they that were with him, called together the council, and all the ancients of the children of Israel: and they sent to the prison to have them brought.

22. But when the ministers came, and opening the prison, found them not there; they returned and told,

23. Saying: The prison indeed we found shut with all diligence, and the keepers standing before the doors: but opening it, we found no man within.

24. Now when the officer of the temple, and the chief priests heard

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daybreak, when the morning sacrifice was offered. Also the traders gathered early in the Court of the Gentiles, so as to supply what was needed for the sacrifices.

into the temple. This was still their favourite resort for public prayer. The disciples had not yet broken off from the observance of the Mosaic Law.

and taught. All the apostles obeyed the angel's command, and each gathered an audience around him. Many of these listeners must have witnessed the arrest of the Twelve on the previous evening, and have known, or at least seen, our Lord Himself.

the council and all the ancients. These words seem to point to a full gathering of the Sanhedrin, not merely to a few, sufficient to constitute a "*quorum.*" The Sadducees regarded this new teaching as a grave evil, and took all measures to repress it. The "ancients" or "elders" were representatives of the tribes of Israel. The Sanhedrin consisted of,—

(*a*) The chief priests. (*b*) The scribes. (*c*) The ancients (not necessarily old men) who were nominated by those in authority.

they sent to the prison. From the Council chamber on the south side of the Temple. The apostles were probably preaching on the western side of the Temple area, in Solomon's Porch.

22. *ministers.* Better, "officers," doubtless a detachment of the Temple guard.

23. *shut with all diligence.* Not merely "shut," but "fastened" or "barred" (κεκλεισμένον) with all "security" (ἐν πάσῃ ἀσφαλείᾳ). Thus the apostles had fastened the door securely *for fear of the Jews* when, eight days after Easter Day, Christ appeared to them (St John xx. 19).

templi, et principes sacerdotum, ambigebant de illis quidnam fieret.

25. Adveniens autem quidam nuntiavit eis: Quia ecce viri, quos posuistis in carcerem, sunt in templo stantes, et docentes populum.

26. Tunc abiit magistratus cum ministris, et adduxit illos sine vi; timebant enim populum ne lapidarentur.

27. Et cum adduxissent

these words, they were in doubt concerning them, what would come to pass.

25. But one came and told them: Behold the men whom you put in prison, are in the temple standing, and teaching the people.

26. Then went the officer with the ministers, and brought them without violence; for they feared the people, lest they should be stoned.

27. And when they had brought

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24. *chief priests.* This is the reading of the Vulgate, the Syriac, and some cursives, but the best MSS. give "the priest" or the "high-priest."

in doubt. Better, "perplexed" (*διηπόρουν*).

what would come to pass. Lit. "whereunto this would grow" (*τί ἂν γένοιτο τοῦτο*), as in the R.V.

25. *in the temple standing, and teaching.* In obedience to the angel's command.

26. *brought them.* It may be asked what benefit the apostles derived from their miraculous deliverance, since, on the same day, they were again taken prisoners and scourged.

To this objection we reply that—

(*a*) The apostles' faith was strengthened by this intervention of God in their favour.
(*b*) The Sanhedrin were deterred from accomplishing their evil purpose fully, since God so manifestly protected the apostles.
(*c*) The apostles had thus a special opportunity of convincing the people that God was with them.

Also we may note that our Lord nowhere promises to deliver His ministers from suffering and persecution, but He strengthens them to endure it.

without violence. The words in the original are emphatic by position. The R.V. renders "but not with violence."

be stoned. The Jews, when stirred up to anger, often resorted to this method of violence, *e.g.*—

(a) *They took up stones therefore to cast at him, but Jesus hid himself, and went out of the temple* (St John viii. 59).
(b) *The Jews then took up stones to stone him* (*i.e.* Jesus), (*ibid.* x. 31).
(c) *And they stoned Stephen* (*infra*, vii. 58).
(d) *Certain Jews . . . . stoning Paul, drew him out of the city, thinking him to be dead* (*infra*, xiv. 18).

The apostles did not profit by their popularity to stir up a tumult. They were glad to take this favourable opportunity of proclaiming the Gospel before the Sanhedrin.

illos, statuerunt in consilio, et interrogavit eos princeps sacerdotum,

28. Dicens: Præcipiendo præcepimus vobis ne doceretis in nomine isto: et ecce replestis Ierusalem doctrina vestra; et vultis inducere super nos sanguinem hominis istius.

29. Respondens autem Petrus et Apostoli, dixerunt: Obedire oportet Deo magis, quam hominibus.

30. Deus patrum nostro-

them, they set them before the council. And the high-priest asked them,

28. Saying: Commanding we commanded you that you should not teach in this name: and behold you have filled Jerusalem with your doctrine, and you have a mind to bring the blood of this man upon us.

29. But Peter and the apostles answering, said: We ought to obey God rather than men.

30. The God of our fathers hath

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28. *Commanding we commanded you*, etc. Lit. "with a command we commanded" (παραγγελίᾳ παρηγγείλαμεν). See Annotations on iv. 17, where the same Hebraism is employed. The high-priest brings two charges against the apostles,—

(*a*) Disobedience to the command laid upon them by the Sanhedrin not to preach any more in the Name of Jesus (see *supra*, iv. 18).

(*b*) Inciting the people to exact vengeance for the blood of Jesus at the hands of their rulers.

The Sanhedrin ask no question concerning the deliverance of the apostles, nor do they deign to mention the Name of Jesus. They refer only to "*this name*," "*your doctrine*," and "*this man*." To name our Lord would have recalled the terrible torments of the Crucifixion. In the Talmud, the name "Teloni" (*i.e.* such a one) is often contemptuously applied to our Lord.

to bring the blood, etc. Yet the people, urged on by their leaders, had expressed their willingness to take this responsibility on themselves when they said: *His blood be upon us and upon our children* (St Matt. xxvii. 25).

29. *We ought to obey.* St Peter repeats even more emphatically, in the name of the other apostles, what he had already said when first the Sanhedrin forbade him and St John to preach the Gospel. Their preaching on this occasion was in compliance with the *express command* of the angel.

St Peter's reply to the Council may be thus summarized:—
(*a*) He lays down the general principle that God must be obeyed before man.
(*b*) He explains how the apostles are the chosen witnesses to a crucified and risen Saviour.
"The whole is a perfect model of concise and ready eloquence and of unanswerable logical coherence, and a notable fulfilment of the promise of Christ:—*But when they shall deliver you up, take no thought how or what to speak; for it shall be given you in that hour what to speak*" (St Matt. x. 19).

30. *God of our fathers.* St Peter appealed to the God of their fathers, and thus shews the New Dispensation to be the completion of the Old.

rum suscitavit Iesum, quem vos interemistis, suspendentes in ligno.

31. Hunc principem et salvatorem Deus exaltavit dextera sua ad dandam pœnitentiam Israeli, et remissionem peccatorum.

32. Et nos sumus testes horum verborum, et Spiritus sanctus, quem dedit Deus omnibus obedientibus sibi.

raised up Jesus, whom you put to death, hanging him upon a tree.

31. Him hath God exalted with his right hand, *to be* prince and saviour, to give repentance to Israel, and remission of sins.

32. And we are witnesses of these things, and the Holy Ghost, whom God hath given to all that obey him.

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raised up,—i.e. from the dead.

upon a tree. The word here translated "tree" (ξύλου) signifies a "post" or "gibbet." It is used of a hewn log rather than of a tree covered with its bark. The same word occurs in ch. x. 39 and in Gal. iii. 13, and is translated "tree" in both passages.

31. *with his right hand.* By His omnipotence. Cf. *Sit thou at my right hand* (Ps. cix. 1).

prince and saviour. As "Prince" He claims allegiance, as "Saviour" He absolves. "These words to a Jew would have great significance, for they had a saying that salvation was one of the things which God kept in His own power. If Christ, then, was to bestow this gift on Israel, He must be owned by them as God" (Lumby, *Gk. Test.*, p. 146).

remission of sins. This could only be granted to those who repented, and this law holds good for every human being—repentance must precede forgiveness.

32. *we are witnesses.* St Peter recalled to mind here the express command given by Christ to the apostles just before His Ascension (see i. 8). They were now testifying in Jerusalem, as He had bidden them.

and the Holy Ghost. The Holy Ghost bore witness by the powers which He bestowed on the apostles to work miracles, and by the numerous conversions which resulted from their teaching. Our Lord's promise was fulfilled:—*the Spirit of truth, who proceedeth from the Father, he shall give testimony of me* (St John xv. 26).

GAMALIEL PROCURES THE RELEASE OF THE APOSTLES.

33. Hæc cum audissent, dissecabantur, et cogitabant interficere illos.

33. When they had heard these things, they were *cut to the heart*, and they thought to put them to death.

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33. *they were cut to the heart.* Lit. "they were sawn through"

34. Surgens autem quidam in consilio Pharisæus, nomine Gamaliel, legis doctor, honorabilis universæ plebi, iussit foras ad breve homines fieri;

35. Dixitque ad illos: Viri Israelitæ attendite, vobis super hominibus istis quid acturi sitis.

34. But one in the council rising up, a Pharisee, named Gamaliel, a doctor of the law, respected by all the people, commanded the men to be put forth a little while.

35. And he said to them: Ye men of Israel, take heed to yourselves what you intend to do, as touching these men.

(διεπρίοντο). The words "the heart" do not occur here in the original, but the complete phrase is given in ch. vii. 54. The verb "to saw" (πρίω) and some of its compounds are surgical terms.

they thought. Lit. "they began to take counsel" (ἐβουλεύοντο).

to put them to death. They were only prevented from executing their design by Gamaliel; but though he restrained the rage of the Sanhedrists, he could not prevent them from scourging the apostles.

34. *a Pharisee.* The word is derived from the Hebrew "pharash," to separate. The Pharisees were an important Jewish sect. Their chief tenets were as follows:—

(*a*) The written law had been supplemented by an oral law delivered by Moses to their forefathers, and this, embodied in these "traditions of the ancients," even took precedence of the written law.

(*b*) Various minute ritual precepts were necessary to "protect" or "hedge round the Law," and these were to be found in the teaching of certain eminent Rabbis or doctors in Israel.

(*c*) They taught that man was immortal, and they believed in the Resurrection, and in the existence of angels and spirits.

The Pharisees were ambitious and ostentatious, but yet they were more popular than the Sadducees, because they shewed more clemency in their judgments; also they distributed abundant alms. Their piety and zeal for the Law of Moses procured for them the veneration of the lower classes. As Gamaliel was a Pharisee, he would naturally oppose the violent measures proposed by the Sadducees, especially as the doctrine of the Resurrection was in question.

Gamaliel. He was the grandson and disciple of Hillel, who was celebrated for his moderation and tolerance, and was respected as one of the great teachers of Israel. Gamaliel succeeded Hillel's son, Simeon, as President of the Sanhedrin. He was one of the seven on whom the highest title "Rabban" was conferred. There were three degrees of this title—Rabbi, Rab, and Rabban.

to be put forth. See Annot. on ch. iv. 15. Perhaps Saul of Tarsus, the disciple of Gamaliel, was present, and from him later St Luke may have derived his information.

Summary of Gamaliel's Speech.

1. He recommends caution, and bases his advice on two examples:—
   The insurrection of Theodas, which was *brought to nothing*.
   The rebellion of Judas, which was also a signal failure.
2. He advises an "opportunist policy," since—
   If it be of man, it will certainly fail.
   If it be of God, it must succeed.
3. He warns them not to risk fighting against God.

36. Ante hos enim dies exstitit Theodas, dicens se esse aliquem, cui consensit numerus virorum circiter quadringentorum; qui occisus est; et omnes, qui credebant ei, dissipati sunt, et redacti ad nihilum.

37. Post hunc exstitit Iudas Galilæus in diebus

36. For before these days rose up Theodas, affirming himself to be somebody, to whom a number of men, about four hundred, joined themselves; who was slain, and all that believed him were scattered and brought to nothing.

37. After this man rose up Judas of Galilee in the days of the en-

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35. *Ye men of Israel.* He addresses them as one having authority.

36. *rose up Theodas*, etc. This passage has given rise to much hostile criticism on the part of modern critics, chiefly those of the German rationalistic school, who see here an historical anachronism, on the ground that Josephus speaks of a certain "Theudas" who stirred up an insurrection in the reign of Claudius, when Fadus was procurator, that is, some ten years later than the date of Gamaliel's speech. According to St Luke, this Theodas excited a rebellion *before the days of the enrolling*, since Judas of Galilee "rose up *after* him." Now, the taxation was imposed about ten years after the Nativity of Christ; consequently, if St Luke and Josephus speak of the same man, the sacred historian would have committed an anachronism of more than thirty years. But we have no proof that the two historians do refer to the same individual, but rather to the contrary, for St Luke asserts that Theodas had only *about four hundred followers*, whereas Josephus states that "Theudas persuaded *a great part of the people* to take their effects with them and to follow him to the river," etc. (*Antiq.*, xx. 51). Again, St Luke asserts that Theodas was slain and his followers "*were scattered and brought to nothing*"; but while Josephus states that Theudas was slain, he says that the troops of Fadus, falling upon the adherents of Theudas unexpectedly, slew many of them and took many of them alive" (*ibid.*). Hence neither the circumstances nor the time agree; and "if the Pharisee Josephus is to be believed when he writes of one Theudas, why should not the Pharisee Gamaliel be believed when he speaks of another? Theodas was a common Hebrew name.

affirming himself to be somebody,—i.e. some great one. Simon the magician gave *out that he was some great one* (*infra*, viii. 9).

37. *Judas of Galilee.* Josephus also speaks of this leader, and he describes him as "Judas of Galilee" (*Antiq.*, xx. 5. 2). He raised an insurrection against the payment of taxes to a foreign power. On three occasions a census of the Jews, in view of a capitation tax, was taken by order of Augustus;—in 27 B.C.; somewhere between 7–4 B.C.; and another in A.D. 14. The second was the one to which St Luke refers in his gospel (ch. ii. 1–2). The tax was not actually imposed until some few years after this second census, and Judas and his followers revolted against it.

professionis, et avertit populum post se, et ipse periit; et omnes, quotquot consenserunt ei, dispersi sunt.

38. Et nunc itaque dico vobis; discedite ab hominibus istis, et sinite illos: quoniam si est ex hominibus consilium hoc, aut opus, dissolvetur:

39. Si vero ex Deo est, non poteritis dissolvere illud, ne forte et Deo repugnare inveniamini. Consenserunt autem illi.

40. Et convocantes Apostolos, cæsis denuntiaverunt ne omnino loquerentur in nomine Iesu, et dimiserunt eos.

41. Et illi quidem ibant gaudentes a conspectu consilii, quoniam digni habiti

rolling, and drew away the people after him; he also perished; and all, even as many as consented to him, were dispersed.

38. And now therefore I say to you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought.

39. But if it be of God, you cannot overthrow it; lest perhaps you be found even to fight against God. And they consented to him.

40. And calling in the apostles, after they had scourged them, they charged them that they should not speak at all in the name of Jesus, and they dismissed them.

41. And they indeed went from the presence of the council rejoicing, that they were accounted worthy to

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This was one of the most desperate efforts of the Jews to throw off the yoke of the conqueror. Judas was aided by one Sadduc, and they stirred up their adherents to fight for the independence of Israel and to refuse tribute to Cæsar in any form, which they regarded as "no better than an introduction to slavery" (*Antiq.*, xviii. 1. 1). The party, of which Judas was a leader, was known as the sect of the "Zealots" or "Galileans." Simon the Cananite, surnamed "Zelotes," one of the apostles, was probably a member of this sect.

By a manifest slip of the pen, Josephus once refers to Judas as a Gaulonite, but in other passages he distinctly asserts that he was a Galilean (*Antiq.*, xviii. 1. 1).

dispersed. The insurrection broke out again on several occasions, and the excesses of the Zealots precipitated the fall of Jerusalem.

38. *come to nought.* Lit. "be overthrown" (καταλυθήσεται).

39. *consented.* They agreed not to put them to death.

40. *after they had scourged.* Thirty-nine blows were given in all—thirteen on the breast, thirteen on the right shoulder, and the same number on the left. Each of the apostles was subjected to this ignominious and painful punishment, but the remembrance that their Master had submitted to this degradation enabled them to rejoice that they were counted worthy to suffer for Him. The object of the Sadducees in inflicting this punishment was evidently to discredit the teachers of the new sect.

41. *for the name.* See Annot. on iii. 6.

42. *every day they ceased not*, etc. Strong in the power of the Holy Spirit, they were undaunted by threats and punishments.

sunt pro nomine Iesu contumeliam pati.

42. Omni autem die non cessabant in templo, et circa domos docentes, et evangelizantes Christum Iesum.

suffer reproach for the name of Jesus.

42. And every day they ceased not, in the temple, and from house to house, to teach and preach Christ Jesus.

preach Christ Jesus. Better, "preach that Jesus is the Christ" (εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν).

CHAPTER VI

THE APPOINTMENT OF THE SEVEN DEACONS

1. In diebus autem illis, crescente numero discipulorum, factum est murmur Græcorum adversus Hebræos,

1. And in those days, the number of the disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their

1. *in those days.* The note of time is indefinite, but the reference must be to the interval between the release of the apostles, and the martyrdom of St Stephen.

This is conjectured by some authorities to have taken place some three or four years after the Crucifixion, i.e. *circa* 33 or 34 A.D.

Greeks,—i.e. the Grecian Jews or "Hellenists," which latter word is derived from the verb (ἑλληνίζειν) "to speak Greek." The Palestinian Jews, especially those inhabiting the province of Judea, despised the Jews of the Dispersion, who spoke Greek, mixed freely with Gentiles, lived in foreign lands, and, to a certain extent, adopted foreign customs, and held more liberal views than were tolerated in Judea. The Jews of Judea spoke Aramaic, and considered it a crime to learn Greek. Living under the shadow of the Temple, they prided themselves on their exclusiveness, and despised even the Jews of Galilee, because this province was partly peopled by Gentiles.

The Hellenists used the Septuagint version of the Old Testament, and had special synagogues for their use, in which the services were conducted in Greek. The inveterate antagonism between these two classes of Jews naturally led to difficulties, and the immediate action taken by the apostles, when the murmuring arose, was a tacit recognition that the complaints were not unfounded. This was the first of a series of difficulties stirred up by the judaizing party, who wished to graft the religious observances of the Christian faith upon the ceremonies and observances of the Mosaic Law. They had yet to learn that the Gospel was to place all believers on the same footing, and thus to remove all racial, and lingual, and social prejudices.

Hebrews. The Palestinian Jews.

widows. The Law of Moses enjoined that special provision should be made for orphans and widows.

eo quod despicerentur in ministerio quotidiano viduæ eorum.

2. Convocantes autem duodecim multitudinem discipulorum, dixerunt: Non est æquum nos derelinquere verbum Dei, et ministrare mensis.

3. Considerate ergo, fratres

widows were neglected in the daily ministration.

2. Then the twelve calling together the multitude of the disciples said: It is not reason that we should leave the word of God and serve tables.

3. Wherefore, brethren, look ye

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neglected. The apostles could not look after the material duties of distributing food when the Church had increased so considerably, and evidently, before the appointment of the seven deacons, some Hebrews had been discharging these duties for the apostles. This view is favoured by a Bezan text, which reads "in the daily ministrations, the widows of the Hellenists were neglected by the ministers (*i.e.* servers or deacons) of the Hebrews," and by the apostles' words, "It is not reason that we *should leave* the word of God," etc.

daily. The word rendered "daily" (καθημερινός) is not found elsewhere in the New Testament, and is rarely used by Greek authors.

ministration. The daily distribution of food.

The three subjoined sets of words correspond:—

Greek.	Latin.	English.
diaconos	minister	servant
diaconein	ministrare	serve
diaconia	ministratio	service

The English triplet is, however, derived from the Latin "servus," a slave, whereas a "diaconos" was of higher rank than a slave, and might even be a steward.

2. *the multitude.* St Luke no longer attempts an approximation as regards numbers.

It is not reason. Lit. "it is not fit or pleasing" (Οὐκ ἀρεστόν ἐστιν). The same word is translated "was liked" (*i.e.* pleased) in verse 5.

should leave. Better, "having forsaken or deserted" (καταλείψαντας). After the example set them by our Saviour, they refused to be judges or administrators of temporal matters. Cf. *And one of the multitude said to him: Master, speak to my brother that he divide the inheritance with me. But he said to him: Man, who has appointed me judge or divider over you?* (St Luke xii. 13–14).

serve tables. The position of these words in the original denotes emphasis. The expression "to serve tables" (διακονεῖν τραπέζαις) was used of waiting on those who took food, and also of changing money at a banker's bench or counter.

Here it probably denotes the daily distribution of food, since a community of goods presupposes alms in kind rather than in money, and this mode of life was evidently adopted in imitation of the practice of our Lord during His public life, when He and His apostles had all things in common, and Judas kept the purse.

3. *brethren.* This was the usual way of addressing the disciples

viros ex vobis boni testimonii septem, plenos Spiritu sancto, et sapientia, quos constituamus super hoc opus.

out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business.

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collectively (see *supra*, i. 1–16), and is particularly appropriate here, since a division had arisen among them.

look ye out among you, etc. "The fixing the number, and the ordaining them—this kind of business rested with them; but the choice of the men they made over to the people, that they might not seem to act from favour, just as God also leaves it to Moses to choose as elders those whom he knew" (St John Chrys.).

And the Lord said to Moses: Gather unto me seventy men of the ancients of Israel, whom thou knowest to be ancients and masters of the people . . . . that they may bear with thee the burden of the people, and thou mayst not be burthened alone (Num. xi. 16–17).

seven men. Various conjectures have been put forth as to why this number was chosen, *e.g.*—

(*a*) Seven is the number which signifies fulness or completeness, *e.g.*—

The seven gifts of the Spirit.
The seven sacraments.
The seven days of the week.

(*b*) The Christians dwelt in seven different wards or districts of Jerusalem, and a minister was appointed for each one.

Note.—The word "deacon" does not occur in the Acts. It is derived from the Greek word (διακονεῖν) "to serve." St Paul speaks of the "deacon" as ministering to a bishop. The name was ultimately given to a body of men who ranked below the priests and waited on them. They constituted the lowest grade of the greater or Holy Orders. An ancient tradition traces the order of deacons to the appointment of the Seven, but, as circumstances changed, the duties of the deacons were modified and their office became more exclusively spiritual in character, but even from the beginning we find Stephen and Philip evangelizing. In spite of occasional indistinctness in certain passages of the Acts and of the epistles in the use of the terms *bishop*, *priest*, and *deacon*, the Catholic Church teaches that the orders of the deaconate, priesthood, and episcopate are all three of divine origin, and distinct from one another, and that they are all component parts of the *Hierarchia* of the Church of Christ.

of good reputation, etc. Lit. "borne witness to" (μαρτυρουμένος) in a good sense. Note the qualifications exacted by the apostles were the possession of—

(*a*) A blameless life.
(*b*) The fulness of the Spirit.
(*c*) The gift of wisdom.

whom we may appoint. The appointment of the ministers of the Church, following the precedent given in the Acts of the Apostles, has always been the prerogative of the Holy Father, the successor of St Peter. Although at various times—*e.g.* under the Catholic Tudors in England

4. Nos vero orationi et ministerio verbi instantes erimus.

5. Et placuit sermo coram omni multitudine. Et elegerunt Stephanum, virum plenum fide et Spiritu sancto, et Philippum, et Prochorum,

4. But we will give ourselves continually to prayer, and to the ministry of the word.

5. And the saying was liked by all the multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and

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and after the French Revolution—civil rulers have been allowed to choose and present candidates for the office of a bishop, yet the Pope reserves to himself the right of appointing them ; and, in like manner, priests and deacons are appointed by the bishops.

over this business. Lit. "over this need" or "want" (*ἐπὶ τῆς χρείας ταύτης*). The word *χρέια* is also translated "office" or "charge," since every "office" presupposes some "need."

4. *give ourselves continually.* Better, with the R.V., "continue steadfastly in" (*προσκαρτερήσομεν*). This word frequently occurs in the Acts, *e.g.*—

(a) *All these were persevering . . . . in prayer* (i. 14).
(b) *They were persevering in the doctrine of the apostles* (ii. 42).

In each of these passages the verb "to continue steadfastly" (*προσκαρτερέω*) is employed.

to prayer. The duty of prayer is incumbent on the minister of God, since, like Moses, he is called to stand between God and the people. Thus the Church enjoins on her priests the duty of reciting the seven Canonical Hours daily. Prayer includes both public offices and private devotions, just as "*the ministry of the word*" includes preaching, catechizing, instructing converts, and composing works on religious subjects to instruct Catholics or to refute heresies.

ministry of the word. This was the special work assigned to them by our blessed Lord.

5. *was liked by.* Better, "pleased."

Stephen. The word signifies "a crown," and St Stephen was the first disciple of Christ who obtained the crown of martyrdom. In view of what St Luke is about to relate concerning St Stephen, he dwells particularly on his virtues, although all the Seven must have fulfilled the conditions laid down by the apostles.

full of faith,—i.e. of that living faith which is manifested by good works.

and of the Holy Ghost. St Stephen not only received those gifts of the Spirit which are bestowed on all Christians in baptism and confirmation, but also the plenitude of the "charismata" or extraordinary spiritual gifts, as we see from the fact that he did *great wonders and signs*, and that the Hellenists were not able to resist his eloquence or to refute his statements.

Philip. His "acts" are narrated in ch. viii., and he is spoken of as "an evangelist" in ch. xxi. 8.

et Nicanorem, et Timonem, et Parmenam, et Nicolaum, advenam Antiochenum.

6. Hos statuerunt ante conspectum Apostolorum: et orantes imposuerunt eis manus.

Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.

6. These they set before the apostles: and they praying imposed hands upon them.

Prochorus, Nicanor, Timon, Parmenas, Nicolas. Of these we know nothing beyond their names. All the seven deacons bore Greek names, which seems to point to most of them being Hellenists, but this inference cannot be too rigidly pressed, for many Jews who were not Hellenists bore Greek or Latin names, *e.g.* SS. Philip, Andrew, Mark, Peter, Didymus, etc. The object of having a certain number of Hellenists among the deacons was to ensure impartiality in the distribution of alms.

According to St Irenæus (*Contra Hæres*, i. 26) and Tertullian (*de Præser*, c. 47), Nicolas the deacon was the founder of the sect of the Nicolaites, which encouraged immorality and partook of food offered to idols. This error is condemned by St John in the Apocalypse. Cf. *So hast thou also them that hold the doctrine of the Nicolaites* (ii. 15). St Hilary (in Matt. xxv.) and St Epiphanius (*Adv. hæres*, i. 25) confirm this tradition. On the other hand, St Clement of Alexandria (*Strom.*, 3, 4) speaks of Nicolas the deacon as an "apostolic man," while Eusebius (*Hist. Eccles.*, iii. 20) defends his reputation, and asserts that his words were misconstrued by his enemies, and St Clement also states that Nicolas led a pure life. The Nicolaites certainly claimed Nicolas the deacon as their leader, but as the traditions are so contradictory, the true facts of the case are unknown.

a proselyte. A convert to Judaism. These were divided into two classes—

(*a*) Proselytes of Righteousness, who accepted all the obligations of the Mosaic Law, with all its observances.

(*b*) Proselytes of the Gate, who accepted the moral law, but not the ceremonial laws.

Christianity found many converts among this second class, since they were not attached to the ceremonies and traditions of the Jewish ritual.

of Antioch. St Luke was also "a proselyte of Antioch."

6. *set before.* They presented those chosen, that the apostles might confirm their choice.

praying, imposed hands. The *outward sign* of the sacrament of Holy Order is the laying on of the bishop's hands, the *form* is the words said, and the *inward grace* in this case was the reception of the power to accomplish the special duties of a deacon.

In all the sacraments we have these three essential parts. The laying on of hands is proper to the sacraments of Confirmation and Holy Order. This rite was symbolical of bestowing a blessing.

(*a*) Jacob blessed the sons of Joseph. Cf. *He, stretching forth his right hand, put it upon the head of Ephraim the younger brother; and the left upon the head of Manasses who was the elder, changing his hands* (Gen. xlviii. 14).

(*b*) When the Levites were consecrated to the service of God, the representatives of the people laid their hands on them.

(*c*) Moses appointed Josue as his successor by laying hands on him. Cf. Moses *laying his hands on his head, repeated all things that the Lord had commanded* (Num. xxviii. 23).

7. Et verbum Domini crescebat, et multiplicabatur numerus discipulorum in Ierusalem valde: multa etiam turba sacerdotum obediebat fidei.

7. And the word of the Lord increased, and the number of the disciples was multiplied in Jerusalem exceedingly: a great multitude also of the priests obeyed the faith.

7. *word of the Lord increased.* The deacons having been chosen, it follows that—

(*a*) The apostles were free to devote themselves more exclusively to evangelizing.

(*b*) St Stephen, by his eloquence and wisdom, helped to spread the knowledge of the truth.

(*c*) It is probable that St Philip and the other deacons who were "*full of the Holy Ghost and of wisdom*" also evangelized.

multiplied in Jerusalem. "Where Christ was slain, there the preaching increased. . . . But I would have thee remark under what circumstances the multitude increased after these trials," *i.e.* the threatening of the Sanhedrin, the scourging of the apostles, the deceit of Ananias, the murmuring of the Hellenists (St John Chrys. *Hom.*, xiv.).

a great multitude also of the priests. After the Captivity we know that 4289 priests returned, but in the days of the apostles there must have been even more. The fervour of the disciples in frequenting the services in the Temple certainly attracted the attention of the priests who ministered in their courses. Evidently only the lower grades of the priesthood are referred to here. The high-priests still held aloof. The prosperity of the Church in Jerusalem was now at its zenith, and this great multitude of priests was an important acquisition. At this point of time their acceptation of the Gospel did not prevent their performing the accustomed duties in the Temple, for the Church had not yet separated from the Jewish forms of worship, though she supplemented them by her special rites.

obeyed the faith. A scriptural expression for the acceptation of the truths taught by the apostles. Cf. *By whom we have received grace and apostleship for obedience to the faith in all nations for his name* (Rom. i. 5).

THE "ACTS" OF ST STEPHEN

8. Stephanus autem plenus gratia et fortitudine faciebat prodigia et signa magna in populo.

8. And Stephen full of grace and fortitude did great wonders and signs among the people.

8. *Stephen.* Beyond what St Luke records, nothing is known of St Stephen's personal life. Three hypotheses have been put forward:—

(*a*) He was one of the Hellenists himself, since he disputed with them. His language rather bears out this inference.

9. Surrexerunt autem quidam de synagoga, quæ appellatur Libertinorum, et Cyrenensium, et Alexandrinorum, et eorum qui erant a

9. Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of

(*b*) He was one of the Libertini.

(*c*) He was one of the Seventy-two disciples (Epiph., *Hær.*, xx. 4).

In any case, like St Paul, he was an educated man, and, from the freedom with which he addresses the Council as *men, brethren and fathers*, and not like St Peter as *princes of the people and ancients*, it has been inferred that he was a man of a certain standing. "Stephen soon became in the eyes of the Jews, the foremost among the Nazarene heretics by his fearless denunciation of the emptiness of Judaism as practised by Pharisee as well as Sadducee. He drew down on his head the bitter hatred of each of the powerful parties in the state."

great wonders and signs. This is the first mention in the Acts of others besides the apostles working miracles, though we know that the Seventy-two disciples had healed the sick and cast out devils as well as the apostles.

9. *there arose.* Moved by indignation and rage at their defeat.

synagogue. Synagogues were buildings in which the Jews met for prayer and instruction. Their institution dates from the Captivity, and in every Jewish city or hamlet there was at least one synagogue. The Rabbis asserted that there were 480 synagogues in Jerusalem. Though this is evidently an exaggeration, there were certainly a large number, and, in general, these meeting-places were not very large.

The synagogue was so built that in every place the congregation faced Jerusalem. Those who read the Law stood up, while the one who explained it sat down. Each synagogue had a "ruler," who was responsible for the order and regularity of the services. These consisted in reading a portion of the Law and a selection from the prophets. The readings were followed by an explanation, after which certain psalms and prayers were recited. The service was concluded by a priest giving the blessing.

Libertines. These were descendants of those numerous Jewish captives, whom Pompey had taken prisoners and deported to Rome *circa* B.C. 63. They were subsequently emancipated, and being banished from Rome on account of their faith, some of their descendants returned to Judea. The "libertini" signifies "freedmen." Tacitus mentions that 4000 Libertini being "infected with Jewish and Egyptian superstitions," were sent to recruit the Roman army in Sardinia (*Annal.*, ii. lxxxv). Josephus, however, states that these exiles were all Jews (*Antiq.*, xviii., iii. 5).

A few commentators consider "Libertini" to be erroneously written for "Libystine," *i.e.* inhabitants of Libya, a province adjacent to Cyrene and Alexandria, but there is no real ground for rejecting the word "Libertini," since a whole colony of Jews bearing this name had a synagogue in Jerusalem.

Cyrenians. See Annot. on ii. 10. Jews formed one-fourth of the population of Cyrene.

Alexandrians. Two-fifths of the population of Alexandria was composed of Jews, and at this time their number amounted to at least 100,000. The Alexandrian Jews were renowned for their learning. They had settled in Egypt during the reigns of Alexander the Great and

Cilicia et Asia, disputantes cum Stephano:

10. Et non poterant resistere sapientiæ et Spiritui, qui loquebatur.

11. Tunc summiserunt viros, qui dicerent se audivisse eum dicentem verba blasphemiæ in Moysen, et in Deum.

them that were of Cilicia and Asia, disputing with Stephen.

10. And they were not able to resist the wisdom and the spirit that spoke.

11. Then they suborned men to say they had heard him speak words of blasphemy against Moses and against God.

Ptolemy Lagus. It was in Alexandria that the Septuagint version of the holy Scriptures was made.

Cilicia. This was St Paul's native province, and it contained a large Jewish population. Antiochus the Great, in return for the Jews' assistance against the Ptolemies, encouraged them to colonize in his Asiatic provinces, and Seleucus went so far as to give them equal civic rights with the Macedonians and Greeks (Josep., *Antiq.*, xii., iii. 1. 3).

Asia,—i.e. Proconsular Asia. See Annot. on ii. 9.

disputing with Stephen. (συνζητοῦντες.) This word is used of the carping interrogations of the Pharisees, who sought to entangle Christ in His words, by asking for a sign from heaven (see St Mark viii. 11).

St Stephen seems to have taken the aggressive, as Mgr. le Camus remarks:—"Stephen, with his liberal views and his clear conception of the future destiny of the Church, was the first to raise his hand against the old boundary-wall of Judaism" (*L'œuvre des Apôtres*, p. 114).

10. *they were not able*, etc. Lit. "they had no strength" (οὐκ ἴσχυον). Our Lord once more fulfilled His promise:—*For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay* (St Luke xxi. 15). The same verb (ἀντιστῆναι) "to resist" occurs in both these passages.

wisdom. The Holy Ghost, "the spirit of wisdom," spoke by the mouth of St Stephen. Jesus had bidden His disciples be wise as serpents and harmless as doves.

St Stephen is the first preacher of the Gospel who is said to have had "wisdom," but our Lord promised this gift to His disciples, and we frequently find the word in reference to Christ, *e.g.*—

How came this man by this wisdom and miracles? (St Matt. xiii. 54).

Jesus advanced in wisdom and age, and grace with God and men (St Luke ii. 52).

11. *suborned.* Lit. "to provide," but the word is always used in a bad sense. "Subornation of perjury" is the legal expression for inducing any one to swear falsely.

In their rage at being unable to refute St Stephen's arguments, the Hellenists had recourse to the weapons of the weak and cowardly, viz. treachery and lies, founded on misconstructions placed on the words of the accused.

men. Two witnesses at least were required by the Jewish law. Cf. *One witness shall not rise up against any man, whatsoever the sin or wickedness be; but in the mouth of two or three witnesses every word shall stand* (Deut. xix. 15).

words of blasphemy. By blasphemy the Jews understood practically any

12. Commoverunt itaque plebem, et seniores, et scribas; et concurrentes rapuerunt eum, et adduxerunt in consilium.

13. Et statuerunt falsos testes, qui dicerent: Homo iste non cessat loqui verba adversus locum sanctum et legem.

14. Audivimus enim eum dicentem: Quoniam Iesus Nazarenus hic destruet locum istum, et mutabit traditiones, quas tradidit nobis Moyses.

12. And they stirred up the people, and the ancients, and the scribes; and running together they took him, and brought him to the council.

13. And they set up false witnesses, who said: This man ceaseth not to speak words against the holy place and the law.

14. For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the traditions which Moses delivered unto us.

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sins against the covenant, *e.g.* speaking contemptuously of the Law or of God, calling down imprecations in the Name of God. The accusation against St Stephen was twofold,—

(*a*) speaking against the Temple.

(*b*) speaking against the Law (or against Moses).

The accusation of blasphemy *against God* was not brought forward specifically, since any words against the Law would fall under this heading.

12. *stirred up the people . . . . ancients . . . . scribes.* This time the people side with their rulers. Pharisees and Sadducees, Hebrews and Hellenists, are united against Stephen. So far the people had supported the new doctrines, but the Hellenists worked on their religious prejudices, and won them over by representing that the disciples were disloyal to the Mosaic Law.

running together. There was a general tumult, under cover of which St Stephen was apprehended.

14. *we have heard him say.* From St Stephen's defence, which we may consider as typical of his doctrine, we are justified in concluding that he had, in his public disputations, insisted on the truth that the Law was destined to pass away, having accomplished its work of bringing men to Christ. He, like our Saviour, probably taught that the Temple of Jerusalem was no longer to be the one centre of worship (see St John iv. 20). Such assertions could easily be misconstrued by exasperated and defeated enemies.

this Jesus of Nazareth. Lit. "this Jesus, the Nazarene" (Ἰησοῦς ὁ Ναζωραῖος οὗτος). There is contempt shewn in the epithet "this" and also in the word "Nazarene."

destroy this place . . . . change the traditions. Notice the resemblance between the trial of our Lord and that of the proto-martyr of the Church. The accusation was the same in substance; the same motive which led them to persecute the Master, urged them to stone the disciple.

15. Et intuentes eum omnes, qui sedebant in consilio, viderunt faciem eius tamquam faciem Angeli.

15. And all that sat in the council looking on him, saw his face as if it had been the face of an Angel.

15. *all that sat.* Among whom we may include Saul of Tarsus, the disciple of Gamaliel, and a native of Cilicia.

the face of an Angel. As the face of Moses was transfigured when he conversed with God, so St Stephen, whose soul was full of the Holy Ghost, was supernaturally illumined, so that the eyes of his adversaries were riveted upon him.

The glorious countenance of an angel is thus described in the Scriptures :—
(a) *His countenance was as lightning, and his raiment as snow* (St Matt. xxviii. 3).
(b) *And I saw another mighty angel . . . and his face was as the sun* (Apoc. x. 1).
(c) *His face* (was) *as the appearance of lightning and his eyes as a burning lamp* (Dan. x. 6).

Writing on this passage, St Augustine thus speaks of the first of the noble army of Christian martyrs: "O lamb, foremost (of the flock of Christ) fighting in the midst of wolves, following after the Lord, but still at a distance from Him, and already the angel's friend. Yes, how clearly was he the angel's friend, who, while in the very midst of the wolves, still seemed like an angel; for so transfigured was he by the rays of the Sun of Righteousness that, even to his enemies, he seemed a being not of this world" (*Serm.* 214 *in Append.*).

CHAPTER VII

ST STEPHEN'S DEFENCE BEFORE THE SANHEDRIN

In studying this defence, the student must keep several points in view, viz.—

1. The words are uttered by one *full of the Holy Ghost*, so that his enemies *were not able to resist the wisdom and the Spirit that spoke in him.*

The promises made by Christ, both to the Seventy-two disciples and to the apostles, were fulfilled when St Stephen stood before his judges.
(a) *And when they shall bring you into the synagogues, and to magistrates and powers, be not solicitous how or what you shall answer, or what you shall say. For the Holy Ghost shall teach you in the same hour what you must say* (St Luke xii. 11–12).
(b) *But when they shall deliver you up, take no thought how or what to speak; for it shall be given you in that hour what to speak. For it is not you that speak, but the Spirit of your Father that speaketh in you* (St Matt. x. 19–20).

2. St Stephen's object is to refute the two accusations brought against him, viz. of—

(*a*) Blasphemy against the Temple.
(*b*) Changing the traditions which Moses delivered.

3. His object in addressing the Sanhedrin is—

(*a*) To clear himself from these false charges.

(*b*) To shew that his accusers themselves break the Law.
(*c*) To prove that Jesus is the Messias.
(*d*) To refute the narrow exclusiveness of the Hebrews, who imagined that they alone were pleasing to God, and recipients of His favours, and that Jerusalem was the only holy place

4. St Stephen abstains from pronouncing the name of Jesus, and endeavours to lead his hearers up to the truth gradually, by tracing the history of God's dealings with His people and their rebellious conduct, and by bringing forward those who were pre-eminently types of Christ. Had he begun by preaching Christ, the Sanhedrin would have refused to listen.

5. A mere outline of St Stephen's words has come down to us, since the discourse was interrupted by the rage of his enemies.

6. Bearing in mind that St Stephen was inspired by the Holy Ghost, all apparent discrepancies are to be studied reverently. Our limited knowledge, and the few details given, render it difficult for us to grasp and reconcile certain statements, but, as Catholics, we are bound to accept what the Church teaches on these disputed points, and to submit our judgment to her infallible teaching.

On these discrepancies Bloomfield has an excellent note. He remarks that, first, "the discrepancies in question have been *greatly exaggerated*; secondly, that they are, in general, far from being *irreconcilable*; and thirdly, that if, in one or two instances, they may be really such, yet if we consider that the speaker is arguing with the people, according to *Jewish ideas*, and on *Jewish principles*, and alleging facts which they themselves recognized, there is nothing which can reasonably impeach the veracity or cast a slur on the inspiration of this great proto-martyr; for in those few particulars it is admitted that he spoke on the authority of those rabbinical traditions whose authority his hearers regarded as unquestionable. If these discrepancies were far greater than they are, they need not perplex our faith, since the whole speech of Stephen—the whole view of the history of his forefathers, which it relates with such pregnant brevity—is obviously framed according to the accredited and received notions then prevalent among the Jews. It could not, indeed, in common sense or in real wisdom, be otherwise. Had Stephen departed in the least particular from the established views of the early history, as taught by the wise men, the scribes and lawyers of the day, he would have given unnecessary offence; the solemn, all-important, all-absorbing question of the divine mission of Jesus, and the truth of Christianity, would have been in danger of degenerating into, or might have been interrupted by, idle and antiquarian disputes on the interpretation of the text of Genesis". (*Greek Testament*, in h. l.).

The great work of critical exegesis is to establish, as far as possible, the original text, and this we know to be inspired. It is worthy of remark, however, that the Holy Spirit leaves to the speaker or writer his own peculiar style, and that just as we often speak of things to children as they are capable of conceiving them, so the inspired writers spoke to men as they were capable of understanding, and in their writings we find various allusions to popular beliefs and traditions, as for example when Josue commanded the sun to stand still rather than the earth. So in various passages, the Holy Spirit, through His human agents, accommodates Himself to the weakness and ignorance of man.

HISTORICAL DIFFICULTIES IN ST STEPHEN'S DEFENCE

I. St Stephen asserts that God appeared to Abraham "when he was in Mesopotamia, *before* he dwelt in Charan" (verse 2).

Objection.—There is no mention in Gen. xi. 31 of Abraham having received any call from God before he left Mesopotamia for Haran.

Reply.—

(*a*) Silence is not equivalent to contradiction.

(*b*) A divine call is presupposed by the following passages:—

i. God thus addressed Abraham: *I am the Lord who brought thee out from Ur of the Chaldees, to give thee this land* (Gen. xv. 7).

ii. *I took your father Abraham from the borders of Mesopotamia, and brought him into the land of Chanaan* (Jos. xxiv. 3).

iii. *Thou, O Lord God, art he who chosest Abram, and broughtest him forth out of the fire of the Chaldeans* (2 Esdras ix. 7).

According to Jewish tradition (Philo, *de Abram*, v. 15. Josephus, *Ant.*, i. 7. 1), Abraham was called twice,—

1. From his country and kindred (Ur of the Chaldees).
2. From his father's house (Haran).

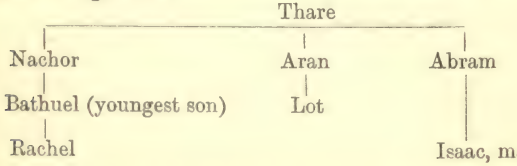
II. In verse 4 we read that Abraham left Charan (*i.e.* Haran) *after* the death of Thare his father.

Objection.—This statement does not agree with three passages of Genesis,—

(a) *Thare lived seventy years, and begot Abram, and Nachor and Aran* (xi. 26).
(b) *The days of Thare were two hundred and five years, and he died in Haran* (xi. 32).
(c) *Abram was seventy-five years old when he went forth from Haran* (xii. 4).

From these passages, Thare must have lived sixty years after Abraham left Haran.

Reply.—According to the Jewish tradition, Abraham was Thare's youngest son, and, moreover, Thare may have had many other children. Abraham is placed first because he was the most celebrated son of Thare. Therefore, if Thare was seventy years of age when his eldest son was born, he may have been one hundred and thirty when Abraham, his youngest son, was born, and this inference is strengthened by the fact that Abraham's son Isaac married Rebecca, his *second* cousin, who was the grandchild of Nachor, and her father Bathuel was the youngest of Nachor's eight sons.



Some other examples of inversion in the order of names are subjoined.

(*a*) Sem, the youngest son, is invariably placed first, when Noe's sons, Sem, Cham, and Japheth, are named (see Gen. ix. 18, x. 1).

(*b*) Isaac's name precedes Ismahel (see 1 Para. i. 28).
(*c*) Moses is generally placed before Aaron, his elder brother (Exod. v. 20).
(*d*) Juda, the fourth son, heads the list of Jacob's children (see 1 Para. iv. 1), (Ruben was the eldest).

It is probable that only the three most prominent sons of Thare are mentioned—

Abraham, the father of the faithful.
Nachor, the grandfather of Rebecca.
Aran, the father of Lot.

Another explanation, based on a Jewish tradition, but less probable, is that Thare became an idolater, and that the passage refers to his spiritual death, not to his actual decease. On this passage Lumby writes: "On this chronological difficulty Jewish literature has the explanation (Midrash, *Rabbah on Genesis*, cap. 39), that God absolved Abraham from the care of his father, and yet, lest Abraham's departure from Terah should lead others to claim the same relaxation of a commandment for themselves, Terah's death is noticed in holy writ before Abraham's departure; and it is also added, to explain the mention of *death*, that 'the wicked (and among them Terah is reckoned, see Josh. xxiv. 2) are called dead while they are alive'" (*Cam. Greek Test.*, p. 161).

III. St Stephen gives four hundred years as the period of bondage.

Objection.—The Israelites were only in bondage in Egypt for two hundred and fifteen years.

Reply.—St Stephen refers in round numbers to the period during which Abraham and his descendants were sojourners and had no country of their own. *Cf.*—

(a) *Thy seed shall be a stranger in a land not their own, and they shall bring them under bondage, and afflict them four hundred years* (Gen. xv. 13).
(b) *The abode of the children of Israel that they made in Egypt was four hundred and thirty years* (Ex. xii. 40).

The actual time of slavery only lasted for two hundred and fifteen years, but the period of exile was four hundred and thirty (see also Gal. iii. 17). Until the Israelites had conquered the Canaanites and established themselves in the land, it was to them a strange country. St Stephen does not assert that the Israelites were in bondage *in Egypt* for four hundred years.

The chronology of this period may be briefly summarized thus:—

	Years.
Abraham dwelt in Haran for	5
,, ,, Canaan	11
Between the birth of Ismahel and that of Isaac	14
From the birth of Isaac to the birth of Jacob	60
,, ,, ,, Jacob ,, ,, Joseph	90
Joseph died at the age of	110
From Joseph's death to the birth of Moses	60
From the birth of Moses to the Exodus	80
	430

In the Septuagint version, the text quoted above from Exod. xii. 40 reads "in Egypt and in Canaan." Josephus, in one passage, gives the period of bondage as 215 years (*Antiq.*, ii. 15. 2), and in others he keeps to the round number of 400 (see *Antiq.*, ii. 9. 1; *Bell. Jud.*, v. 9. 4).

IV. In the quotation from Genesis xv. 13—that his seed should sojourn, etc.—St Stephen adds, they "*shall serve me in this place.*"

Objection.—These words are not in the original, but are taken from Ex. ii. 12, and refer to Mount Sinai.

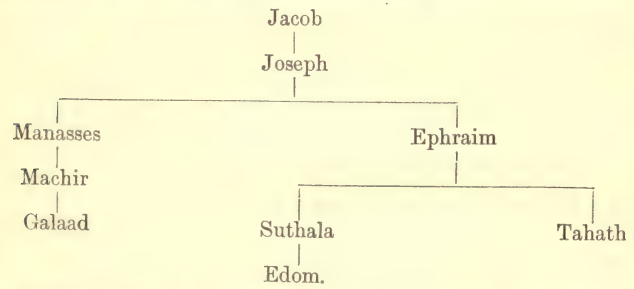
Reply.—St Stephen, following a practice common with Jewish writers and speakers, combines two prophecies in order to press home his argument that God's worship was not to be, as the Palestinian Jews imagined, confined to Jerusalem, since God Himself had chosen Mount Sinai as the spot where their forefathers had been called to worship God, long before they obtained possession of Jerusalem and made it their holy city.

By "this place" some commentators understand the land of Canaan, others think it refers to the Temple itself, others take these words as in their original context, as referring to Horeb.

V. In verse 14 we read: *Joseph sending, called thither Jacob, his father, and all his kindred, seventy-five souls.*

Objection.—This does not agree with Gen. xlvi. 27: *All the souls of the house of Jacob, that entered into Egypt, were seventy.*

Reply.—The Septuagint version, from which St Stephen quotes, gives seventy-five, and this number is obtained by adding five more important descendants of Manasses and Ephraim given in the subjoined table.



In another passage of Genesis (xlvi. 26) the number that went down with Jacob into Egypt is given as sixty-six, but this is exclusive of Jacob, Joseph, and of his two sons Manasses and Ephraim. These, added to the sixty-six, give a total of seventy, and thus another apparent discrepancy is reconciled. To resume these statements briefly, sixty-six plus Jacob, Joseph, Manasses, and Ephraim amounts to seventy. Seventy plus Machir, Galaad, Suthala, Tahath, and Edom gives seventy-five.

VI. St Stephen asserts that *all* the patriarchs were buried in Sichem, in the sepulchre which Abraham purchased of the sons of Hemor, the son of Sichem.

Objection.—It was Jacob, not Abraham, who purchased land in Sichem.

First Reply.—As the whole context shews that St Stephen was thinking of Sichem, it is probable that he spoke of "Jacob," and not of

"Abraham," which was inserted by error ; if this be so, the difficulty is cleared up. Few commentators, however, put forward this view, since it is unsupported by reliable manuscript authority.

Second Reply.—The fact that Jacob *bought that part of the field, in which he pitched his tents, of the children of Hemor, the father of Sichem, for a hundred lambs* (Gen. xxxiii. 19), does not prevent Abraham having also purchased a field for a *sum of money* of the sons of Hemor, the *son* of Sichem. As Hemor was the prince of the Sichemites, and as this name seems to have been the hereditary title for their ruler (see Judges ix. 28), there is nothing strange in the recurrence of the name of "Hemor." Stephen evidently refers to some rabbinical tradition well known to his hearers.

There were many such traditions held by the Rabbis concerning the patriarchs and prophets, and many local traditions which are not found in the Old Testament. Some of these are quoted in the New Testament; thus the dispute between Michael the Archangel and the devil is related by St Jude only : *When Michael, the archangel disputing with the devil, contended about the body of Moses, he durst not bring against him the judgment of railing speech, but said : The Lord command thee* (St Jude 9)

Again, the names of the two magicians, "Jannes and Mambres," who withstood Moses, are not given in the Old Testament, yet St Paul mentions them (see 2 Tim. iii. 8). It is therefore probable that Abraham bought a field as well as Jacob, and this inference is strengthened by the subjoined facts :—

(*a*) Sichem was the first place in the Holy Land in which God appeared to Abraham. Cf. *Abram passed through the country into the place of Sichem . . . . and the Lord appeared to Abram and saith to him : To thy seed will I give this land* (Gen. xii. 6–7).

(*b*) Abraham *built there an altar to the Lord, who had appeared to him* (*ibid.*), hence he must have purchased a portion of land on which to build this altar, for Abraham could not consecrate to God what belonged to another, the more so that he was both rich and generous.

Sichem was regarded as a sacred spot when first the Israelites dwelt in Canaan, and in the days of St Jerome there was a tradition that the twelve patriarchs were buried there, and he relates how St Paula visited their tombs. This tradition still exists, and travellers are shewn the site of these tombs (*Pal. Ex. Report*, 1877).

On this subject Lightfoot writes : "It was very commonly, and without any kind of doubt, received amongst them, that the bones of the twelve patriarchs, as well as those of Jacob, were carried out of Egypt and buried in the land of Canaan ; and it is written, "Ye shall carry up my bones with you." Thus far, therefore, Stephen speaks with the consent of that nation, viz. that the bones of the patriarchs were conveyed out of Egypt into Canaan. But what can we say as to their being buried in *Sychem*? Doubtless he spake according to the commonly received opinion amongst them in this thing also ; though I cannot but say that all Jewish writers, as far as I have met with, are wholly silent in it. Nay, Josephus himself will have them buried in Hebron, and that before the Israelites came out of Egypt. The Talmudists speak very much of Joseph's being buried in *Sychem*. But as to the burying of the other

patriarchs there, they have not one word. I conceive the reason why the Jews are so silent in this matter may be, because they fear it would be a reproach to themselves, and too great an honour for the Samaritans, that the patriarchs' bones should lie amongst them" (*Hor. Hebr.*, pp. 75–76).

VII. In the quotation from Amos v. 27, St Stephen has "Babylon."

Objection.—But in Amos we read "Damascus," not Babylon.

Reply.—Amos was referring to the Assyrian Captivity of Israel (4 Kings xvii. 6), not to the Babylonian Captivity of Juda. Hence he used the word Damascus. But the Holy Spirit, by the lips of St Stephen, amplifies the prophecy, which He Himself had inspired Amos to utter, and shews that the fulfilment had exceeded the prediction. Here, as in verse 14, we have an example of two prophecies being blended in one. The distinct prediction concerning the Babylonian Captivity is found in the book of Jeremias: *I will give all Juda into the hand of the king of Babylon, and he shall carry them away to Babylon* (xx. 4).

On this passage Lightfoot remarks: "Nothing was more usual in the schools and pulpits of the Jews than for the reader or preacher to vary and invert the text of the Scripture, to adapt and accommodate it to his own sense. Hundreds of times we meet with this phrase in the Talmudic writers and the Jewish expositors, *Do not read this or that word so, but so or so*; where, forsaking the proper and genuine reading, they put another in the stead, that may better fall in with the matter they are upon. Not that they reject or vilify the original text, but to bring what they allege more ingeniously to their own purpose" (*Hor. Hebr.*, p. 87).

ST STEPHEN'S APOLOGY BEFORE THE COUNCIL

1. *Age of the Patriarchs Abraham and Joseph.*

1. Dixit autem princeps sacerdotum: Si hæc ita se habent?

2. Qui ait: Viri fratres, et patres audite: Deus gloriæ

1. Then the high-priest said: Are these things so?

2. Who said: Ye men, brethren and fathers, hear. The God of glory

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1. *Are these things so?* The high-priest, as president of the Council, now calls on St Stephen to answer the accusations brought against him.

2. *Ye men, brethren.* The Greek reads "ye men, who are brethren and fathers": "fathers" was the usual respectful form of address to the ancients and rulers.

God of glory. This is a reference here to the Shechinah, which rested on the Ark of the Covenant between the cherubim. God shewed

apparuit patri nostro Abrahæ, cum esset in Mesopotamia, prius quam moraretur in Charan,

3. Et dixit ad illum: Exi de terra tua, et de cognatione tua, et veni in terram, quam monstravero tibi.

4. Tunc exiit de terra Chaldæorum, et habitavit in Charan. Et inde, postquam mortuus est pater eius, transtulit illum in terram istam, in qua nunc vos habitatis.

5. Et non dedit illi hereditatem in ea nec passum

appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charan.

3. And said to him: *Go forth out of thy country and from thy kindred, and come into the land which I shall shew thee.*

4. Then he went out of the land of the Chaldeans, and dwelt in Charan. And from thence, after his father was dead, he removed him into this land wherein you now dwell.

5. And he gave him no inheritance in it, no, not the pace of a foot:

Himself in glory to the patriarchs and others on several occasions, *e.g.*—

To Moses at the burning bush. *And the Lord appeared to him in a flame of fire out of the midst of a bush, and he saw that the bush was on fire and was not burnt* (Ex. iii. 2. See also Ex. xxiv. 17–18). St Paul speaks of Christ as *the Lord of glory* (1 Cor. ii. 8).

our father. St Stephen lays claim to the patriarchs as his ancestors, and thus declares himself a true Israelite.

Mesopotamia. Abraham was a native of Ur of the Chaldees (see Gen. xi. 31), which Josue, when addressing the Israelites at Sichem, describes as *on the other side of the river* (Jos. xxiv. 2), *i.e.* of the Euphrates. Mesopotamia is a Greek word, and the place was known to the Hebrews as "Aram of the two rivers."

Charan. In the Old Testament the place is called Haran (Gen. xi. 32), and also *the city of Nachor* (Gen. xxiv. 10). This place still exists as a small village, inhabited by Arabs, and is called "Harrân."

3. *Go forth out*, etc. This is a quotation from Gen. xii. 1.

which I shall shew thee. Abraham obeyed *and he went out, not knowing whither he went* (Heb. xi. 8).

4. *Chaldeans.* The inhabitants of Chaldea, of which Babylon was the capital. The boundaries of this country varied greatly at different periods of their national history.

he removed,—i.e. God removed Moses. The word here rendered "removed" (μετῴκισεν) is the technical term for planting a colony.

5. *gave him no inheritance.* Yet Abraham was well content, for *by faith he dwelt in the land of promise, as in a strange country, dwelling in cottages with Isaac and Jacob, the co-heirs with him of the same promise. For he looked for a city that hath foundations, whose builder and maker is God* (Heb. xi. 9–10).

pace of a foot. This expression is found in the Scriptures and in the classics, *e.g.*—

pedis: sed repromisit dare illi eam in possessionem, et semini eius post ipsum, cum non haberet filium.

6. Locutus est autem ei Deus: Quia erit semen eius accola in terra aliena, et servituti eos subiicient, et male tractabunt eos annis quadringentis:

7. Et gentem, cui servierint, iudicabo ego, dixit Dominus, et post hæc exibunt, et servient mihi in loco isto.

8. Et dedit illi testamentum circumcisionis; et sic genuit Isaac, et circumcidit eum die octavo; et Isaac, Iacob; et Iacob, duodecim Patriarchas.

but he promised to give it him in possession, and to his seed after him, when *as yet* he had no child.

6. And God said to him, *That his seed should sojourn in a strange country, and that they should bring them under bondage, and treat them evil four hundred years:*

7. *And the nation which they shall serve, will I judge,* saith the Lord: *and after these things they shall go out, and shall serve me in this place.*

8. And he gave him the covenant of circumcision, and so he begot Isaac, and circumcised him the eighth day; and Isaac begot Jacob; and Jacob the twelve patriarchs.

(*a*) For I will not give you of their land so much as the step of one foot can tread upon (Deut. ii. 5).

(*b*) "Pedem ubi ponat in suo non habet" (Cic., *ad Att.*, xii. 2. He has no place of his own where he might put his foot).

The cave of Machpelah which Abraham purchased, and the piece of land which Jacob gave to Joseph, were not considered as gifts from God.

he promised to give it him. This promise was given when circumcision was instituted as a covenant between God and the seed of Abraham. The promise runs thus: *To thy seed will I give this land* (Gen. xii. 7).

This promise was made to Abraham on several occasions:—

(*a*) When he was called to leave Ur of the Chaldees (Gen. xii. 1).

(*b*) When he returned from Egypt. *All the land which thou seest, I will give to thee, and to thy seed for ever* (*ibid.* xiii. 15).

(*c*) When God made the covenant of circumcision with him: *To thy seed the land of thy sojournment, all the land of Canaan for a perpetual possession, and I will be their God* (*ibid.* xvii. 8).

Note that the promise becomes gradually more explicit.

when as yet he had no child. Some years must have elapsed between the giving of the promise and the birth of Isaac, since *Sarai was very beautiful* (Gen. xii. 14) when Abraham went to Egypt, and when Isaac was born she was "*grown old*," and no longer hoped to become a mother (Gen. xviii. 12).

6. *That his seed should sojourn,* etc. Quotation from Gen. xv. 13.

8. *covenant of circumcision.* This was made just a year before Isaac's birth. Circumcision was the outward sign of God's covenant with Abraham's seed (see Gen. xvii. 9–14), by which He promised him a numerous posterity and the possession of Canaan.

9. Et Patriarchæ æmulantes, Ioseph vendiderunt in Ægyptum, et erat Deus cum eo:

10. Et eripuit eum ex omnibus tribulationibus eius; et dedit ei gratiam et sapientiam in conspectu Pharaonis, regis Ægypti, et constituit eum præpositum super Ægyptum, et super omnem domum suam.

11. Venit autem fames in universam Ægyptum, et Chanaan, et tribulatio magna; et non inveniebant cibos patres nostri.

9. And the patriarchs, through envy, sold Joseph in Egypt; and God was with him,

10. And delivered him out of all his tribulations: and he gave him favour and wisdom in the sight of Pharao king of Egypt, and he appointed him governor over Egypt, and over all his house.

11. Now there came a famine upon all Egypt, and Canaan, and great tribulation: and our fathers found no food.

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9. *the patriarchs.* The heads of the twelve tribes.

through envy. This is the first example St Stephen adduces to shew that the Israelites always rejected the leaders whom God raised up to deliver them. Thus the Jews had delivered up Christ through envy. Cf. *For he knew that for envy they had delivered him* (St Matt. xxvii. 18).

sold Joseph into Egypt. The incident is thus related in Genesis: *And when the Madianite merchants passed by, they drew him out of the pit, and sold him to the Ismaelites for twenty pieces of silver, and they led him into Egypt* (xxxvii. 28). When, some years later, Joseph made himself known to his brethren, *he said: I am Joseph, your brother, whom you sold into Egypt* (Gen. xlv. 4).

God was with him. For further details on this point see Gen. xxxix., where this statement is repeated three times (in verses 2, 21, 23). Hence God's favours to His servants were not restricted to those in Palestine.

10. *wisdom.* This is evidently a reference to Joseph's having interpreted the king's dreams, as well as to his wise government in his high office.

Pharao. This was a title or dynastic name of the ancient rulers of Egypt. The word originally meant "the sun," whence the derived meaning "the king."

The Græco-Macedonian sovereigns bore the name of Ptolemy (a warrior).

all his house. Over the royal palace, "in which, according to Oriental usage, all authority, legislative, judicial, and executive, centred." Joseph's position corresponded to that of a Prime Minister with extraordinary powers.

11. *all Egypt, and Canaan.* This happened in accordance with Joseph's prediction.

Cf. *The seven years of scarcity, which Joseph had foretold, began to come: and the*

12. Cum audisset autem Iacob esse frumentum in Ægypto, misit patres nostros primum :

13. Et in secundo cognitus est Ioseph a fratribus suis, et manifestatum est Pharaoni genus eius.

14. Mittens autem Ioseph accersivit Iacob, patrem suum, et omnem cognationem suam in animabus septuaginta quinque.

15. Et descendit Iacob in Ægyptum ; et defunctus est ipse, et patres nostri.

16. Et translati sunt in Sichem, et positi sunt in sepulchro, quod emit Abraham pretio argenti a filiis Hemor, filii Sichem.

17. Cum autem appropinquaret tempus promissionis, quam confessus erat Deus Abrahæ, crevit populus, et multiplicatus est in Ægypto,

12. But when Jacob had heard that there was corn in Egypt, he sent our fathers first:

13. And at the second time Joseph was known by his brethren, and his kindred was made known to Pharao.

14. And Joseph sending, called thither his father Jacob and all his kindred in seventy-five souls.

15. So Jacob went down into Egypt, and he died, and our fathers.

16. And they were translated into Sichem, and were laid in the sepulchre that Abraham bought for a sum of money of the sons of Hemor, the son of Sichem.

17. And when the time of the promise drew near, which God had promised to Abraham, the people increased and was multiplied in Egypt.

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famine prevailed in the whole world, but there was bread in all the land of Egypt (Gen. xli. 54).

food. Lit. "fodder" for their cattle (χορτάσματα). This word is rarely used of food for men.

The patriarchs' wealth consisted in flocks and herds, consequently, when food failed for the cattle, famine necessarily ensued.

12. *corn in Egypt.* In ancient times Egypt was the great granary of the known world ; and later, Rome obtained large provisions of wheat from this country (see *infra*, xxvii. 6–38).

our fathers,—i.e. ten of the patriarchs only. Benjamin did not go with them on their first visit to Egypt.

13. *at the second time.* This time they went to release Simeon, whom Joseph had detained as a hostage, and also to purchase more wheat. Benjamin accompanied them on this visit.

17. *when the time.* Better, "as the time" (καθὼς . . . . ὁ χρόνος), *i.e.* as the time of the fulfilment of the promise drew near. None of the "fathers" saw the final accomplishment of the promises, since *all these died according to faith, not having received the promises, but beholding them afar off* (Heb. xi. 13).

the people increased and were multiplied. This explains why *the king, who knew not Joseph*, nor how he had saved the Egyptians from famine, was afraid lest the Hebrews should rise in rebellion.

18. Quoadusque surrexit alius rex in Ægypto, qui non sciebat Ioseph.

19. Hic circumveniens genus nostrum, afflixit patres nostros ut exponerent infantes suos, ne vivificarentur.

18. Till another king arose in Egypt who knew not Joseph.

19. This same dealing craftily with our race, afflicted our fathers, that they should expose their children to the end they might not be kept alive.

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18. *another king.* This was Amasis, the first king of the eighteenth dynasty, which reigned after the expulsion of the Hykos or shepherd kings.

knew not,—*i.e.* had no esteem for him nor for his services.

19. *that they should expose,* etc. The tyrannical king forced them to expose their children, *i.e.* to cast out their babes (*βρέφη*), so as to reduce the population as far as the males were concerned. The girls were preserved because they could not take up arms, and also they had a certain value as slaves.

Cf. *Pharao therefore charged all his people, saying: Whatsoever shall be born of the male sex, ye shall cast into the river, whatsoever of the female, ye shall save alive* (Ex. i. 22).

ST STEPHEN'S DEFENCE BEFORE THE COUNCIL (*continued*)

2. *The Age of Moses, his Work and Office.*

20. Eodem tempore natus est Moyses, et fuit gratus Deo, qui nutritus est tribus mensibus in domo patris sui.

20. At the same time was Moses born, and he was acceptable to God; who was nourished three months in his father's house.

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20. *At the same time.* Moses, the deliverer, was born when the Israelites were in the depths of their degradation.

acceptable to God. Lit. "fair to God" (*ἀστεῖος τῷ θεῷ*). In Ex. ii. 2 we find him called "*a goodly child,*" and in the epistle to the Hebrews "*a comely babe*" (xi. 23).

On the beauty of Moses at the age of three years Josephus writes: "It happened frequently, that those, who met him as he was carried along the road, were obliged to turn again upon seeing the child; that they left what they were about, and stood still a great while to look on him, for the beauty of the child was so remarkable and natural to him on many accounts that it detained the spectators, and made them stay longer to look on him" (*Antiq.*, ii., ix. 5).

Moses had also the gifts and abilities required for his mission:—

(*a*) Physical advantages—*fair to God.*
(*b*) Education—see verse 22.
(*c*) Strength of character.
(*d*) Exceptional abilities—he was *mighty in words and deeds.*
(*e*) Experience, gained by tribulation.

in his father's house. In the house of Amram and Jochabed, his parents. For the early history of Moses see Ex. ii.

21. Exposito autem illo, sustulit eum filia Pharaonis, et nutrivit eum sibi in filium.

22. Et eruditus est Moyses omni sapientia Ægyptiorum, et erat potens in verbis et in operibus suis.

23. Cum autem impleretur ei quadraginta annorum tempus, ascendit in cor eius ut visitaret fratres suos, filios Israel.

21. And when he was exposed, Pharao's daughter took him up, and nourished him for her own son.

22. And Moses was instructed in all the wisdom of the Egyptians: and he was mighty in his words and in his deeds.

23. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

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21. *Pharao's daughter.* According to Josephus, her name was Thermuthis, and when "she saw the child, she was greatly in love with it, on account of its size and beauty" (*Antiq.*, ii., ix. 5).

22. *Moses was instructed*, etc. According to a Jewish tradition, Pharao's daughter was childless. She adopted Moses, who thus became heir to the throne of Egypt; hence he was educated as befitted his future position.

the wisdom of the Egyptians. The Egyptian priests were learned men, renowned for their knowledge of natural sciences, magic, astronomy, medicine, and mathematics; consequently, they were the teachers of Egypt.

mighty in his words and in his deeds. The same words are applied to our blessed Lord. Cf. *Who was a prophet, mighty in work and word before God* (St Luke xxiv. 19). Moses was not naturally eloquent. Cf. *Moses said: I beseech thee, Lord, I am not eloquent from yesterday and the day before; and since thou hast spoken to thy servant, I have more impediment and slowness of tongue* (Ex. iv. 10). This difficulty in expressing himself seems to have been confined to his earlier career, for, in the record of his discourses in the desert, we find no trace of it.

A Jewish tradition credits Moses with the power of persuading others by his words. Moses' own words on this point may perhaps be attributed to his humility, rather than to his lack of eloquence.

St Stephen evidently refers in this passage to the traditions concerning the deeds of Moses before he fled from Egypt. Thus Josephus relates that Moses headed an Egyptian force and conquered the Ethiopians, and that he protected his soldiers from the venomous serpents by means of the ibis, which feeds on these reptiles (*Antiq.*, ii., x. 2).

23. *full forty.* Better, "when he was completing his fortieth year" (ὡς δὲ ἐπληροῦτο κ.τ.λ.). St Stephen here again quotes a tradition familiar to his hearers, and thus he divides the patriarch's life into three equal periods of forty years:—

(*a*) From his birth till he fled from Egypt.
(*b*) From his flight from Egypt until his return.
(*c*) From the Exodus to his death, when he was one hundred and twenty years old (Deut. xxxiv. 7).

it came into his heart. Evidently by a divine impulse. Moses, as heir

24. Et cum vidisset quemdam iniuriam patientem, vindicavit illum, et fecit ultionem ei, qui iniuriam sustinebat, percusso Ægyptio.

25. Existimabat autem intelligere fratres, quoniam Deus per manum ipsius daret salutem illis: at illi non intellexerunt.

26. Sequenti vero die apparuit illis litigantibus: et reconciliabat eos in pace, dicens: Viri, fratres estis, ut quid nocetis alterutrum?

27. Qui autem iniuriam faciebat proximo, repulit eum, dicens: Quis te constituit principem, et iudicem super nos?

28. Numquid interficere me tu vis, quemadmodum interfecisti heri Ægyptium?

29. Fugit autem Moyses in verbo isto: et factus est advena in terra Madian, ubi generavit filios duos.

24. And when he had seen one of them suffering wrong, he defended him: and striking the Egyptian, he avenged him who suffered the injury.

25. And he thought that his brethren understood that God by his hand would save them: but they understood it not.

26. And the day following he shewed himself to them when they were at strife; and would have reconciled them in peace, saying: Men, ye are brethren, why hurt you one another?

27. But he that did the injury to his neighbour, thrust him away, saying: *Who hath appointed thee prince and judge over us?*

28. *What, wilt thou kill me, as thou didst yesterday kill the Egyptian?*

29. And Moses fled upon this word: and was a stranger in the land of Madian, where he begot two sons.

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to the throne, and educated at the royal palace, could have had few opportunities of knowing much of his kinsmen.

24. *when he had seen*, etc. This incident is related in Ex. ii. 11–15. *striking the Egyptian.* Moses killed him.

25. *he thought that his brethren*, etc. The Hebrews knew that God had promised Abraham that his descendants should be delivered from their captivity in a strange land; consequently, when Moses exposed his own life to defend one of his own nation, he hoped that they would recognize in him the deliverer raised up by God.

29. *Moses fled upon this word.* This was the immediate cause of his departure, but Moses had already decided to cast in his lot with his oppressed brethren, *rather choosing to be afflicted with the people of God* (Heb. xi. 25).

There is a Jewish tradition that the Egyptians, being jealous of Moses, told Pharao that he would stir up a rebellion and bring innovations into the land (*Antiq.*, ii. 11. 1).

land of Madian. This is the Greek form of "Midian," which is

30. Et expletis annis quadraginta, apparuit illi in deserto montis Sina Angelus in igne flammæ rubi.

31. Moyses autem videns, admiratus est visum. Et accedente illo ut consideraret, facta est ad eum vox Domini, dicens:

32. Ego sum Deus patrum tuorum. Deus Abraham, Deus Isaac, et Deus Iacob. Tremefactus autem Moyses, non audebat considerare.

30. And when forty years were expired, there appeared to him in the desert of Mount Sina an Angel in a flame of fire in a bush.

31. And Moses seeing it, wondered at the sight. And as he drew near to view it, the voice of the Lord came unto him, saying:

32. *I am the God of thy fathers; the God of Abraham, the God of Isaac, and the God of Jacob.* And Moses being terrified, durst not behold.

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probably that part of Arabia Petrea on the eastern branch of the Red Sea, on which Mount Sinai stands.

The Midianites were the descendants of Madian (or Midian), the fourth son of Abraham. They were a nomadic people and possessed but few cities.

two sons. The names of his sons by Sephora were Gersam and Eliezer.

30. *when forty years were expired.* This number is frequently mentioned both in the Old and the New Testament. This was Moses' time of preparation for his great mission as the deliverer of Egypt.

Mount Sina. More correctly "Sinai." In Ex. iii. 1 we read Horeb, but the two names are used indifferently, being two peaks of one range of mountains.

Cf. *Thou didst stand before the Lord thy God in Horeb* (Deut. iv. 10).

Moses said: *The Lord came from Sinai and from Seir he rose up to us* (*ibid.* xxxiii. 2).

According to Stanley, Horeb is probably the Mountain of the Dried-up Ground; Sinai, the Mountain of the Thorn.

an Angel. Where the Hebrews speak of God appearing, the Hellenists use the expression "the Angel," by whom they understand the Shechinah or the Word (λογός) of God. Several Fathers of the Church accept this doctrine, and, in the Angel speaking absolutely as God, they recognize the Word of God, the Second Person of the Blessed Trinity, forestalling, as it were, the great mystery of the Incarnation (Mgr. le Camus, *L'œuvre des Apôtres*, p. 124).

This view is borne out by the context, since it is *the voice of the Lord* that speaks to Moses out of the burning bush: and the voice said *I am the God of thy fathers*, etc.

a flame of fire in a bush. Lit. "in a flame of a bush of fire" (ἐν φλογὶ πυρὸς βάτου).

"The vegetation is still that which we should infer from the Mosaic history. The wild acacia (*Mimosa Nilotica*), under the name of "sunt," everywhere represents the "seneh" or "senna" of the Burning Bush" (Stanley, *Sinai and Palestine*, p. 20).

32. *I am the God*, etc. If St Stephen was one of the Seventy-two disciples, he may have heard our Lord quote this passage when arguing with the Sadducees concerning the resurrection of the dead (St Matt.

33. Dixit autem illi Dominus: Solve calceamentum pedum tuorum; locus enim, in quo stas, terra sancta est.

34. Videns vidi afflictionem populi mei, qui est in Ægypto, et gemitum eorum audivi, et descendi liberare eos. Et nunc veni, et mittam te in Ægyptum.

35. Hunc Moysen, quem negaverunt, dicentes: Quis te constituit principem et iudicem? hunc Deus principem et redemptorem misit,

33. And the Lord said to him: *Loose the shoes from thy feet; for the place wherein thou standest is holy ground.*

34. *Seeing I have seen the affliction of my people, which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, and I will send thee into Egypt.*

35. This Moses, whom they refused, saying: *Who hath appointed thee prince and judge?* him God sent to be prince and redeemer by the

xxii. 32); and certainly some, if not most, of the Sadducees whom St Stephen was addressing had taken part in that discussion.

33. *Loose the shoes*, etc. In the East it is customary to stand barefooted in the presence of a superior, hence the Arabs enter their mosques barefooted. The Pythagoreans also taught that when worshipping or sacrificing the feet should be bare. The Jewish priests observed this custom when ministering at the altar, as the Samaritans do even now.

The practice evidently arose from a feeling of reverence, and a fear lest any holy place should be defiled by the dust which clung to the sandals.

holy ground. Hence, on the testimony of the "Angel," *i.e.* of God Himself, there were other sacred places besides Jerusalem.

34. *Seeing I have seen.* (ἰδὼν εἶδον.) An emphatic Hebrew affirmation, equivalent to "I have surely seen."

"Reduplication is one of the earliest and most universal methods of emphasis."

am come down to deliver them. God often accommodates Himself to human language when expressing His relations with men. Thus He speaks of casting our sins behind His back, of pleading with His people, carrying them in His arms, etc.

35. *him God sent to be prince*, etc. St Stephen now brings out the chief points in which Moses was a type of Christ.

(*a*) Moses was a prince and redeemer.
(*b*) Moses delivered his people, doing wonders and signs.
(*c*) Moses was a prophet and one of their brethren.
(*d*) Moses received "the words of life" for his brethren.
(*e*) The Hebrews *would not obey* Moses, but thrust him away.

(*a*) God exalted Jesus *to be prince and saviour.*
(*b*) Jesus was *mighty in work and word* (St Luke xxiv. 19).
(*c*) Jesus was also a prophet and of the family of David.
(*d*) Jesus is *the way, the truth and the life.*
(*e*) The Jews cried out, *Not this man but Barabbas.*

cum manu Angeli, qui apparuit illi in rubo.

36. Hice duxit illos, faciens prodigia et signa in terra Ægypti, et in Rubro mari, et in deserto annis quadraginta.

37. Hic est Moyses, qui dixit filiis Israel: Prophetam suscitabit vobis Deus de fratribus vestris, tamquam me, ipsum audietis.

38. Hic est, qui fuit in Ecclesia in solitudine cum Angelo, qui loquebatur ei in monte Sina, et cum patribus nostris: qui accepit verba vitæ dare nobis.

39. Cui noluerunt obedire patres nostri; sed repulehand of the Angel who appeared to him in the bush.

36. He brought them out, doing wonders and signs in the land of Egypt, and in the Red Sea, and in the desert forty years.

37. This is that Moses who said to the children of Israel: *A prophet shall God raise up to you of your own brethren, as myself: him shall you hear.*

38. This is he that was in the church in the wilderness, with the Angel who spoke to him on mount Sina, and with our fathers: who received the words of life to give unto us.

39. Whom our fathers would not obey; but thrust him away, and

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36. *He brought them out,—i.e.* from their bondage in Egypt.

doing wonders and signs. A reference to the ten plagues which fell upon the Egyptians through the instrumentality of Moses.

the Red Sea. The allusion is to the waters of the Red Sea dividing, so that the Israelites passed dry-shod while the waters closed over their enemies the Egyptians. (See Ex. xiv.)

This sea possibly derived its name from the reddish hue of its waters, due to the sea-weeds with which it abounds, so that the Jews called it the "weedy sea." The waters are so transparent that the weeds and coral can be clearly seen in its depths, and fragments of red coral are cast up on its shores.

Note.—St Stephen here breaks off the thread of his discourse to shew that, as the Israelites of old treated Moses, so the Jews of his day had rebelled against and rejected Jesus the Messias.

37. *A prophet shall God raise up.* The quotation is from Deut. xviii. 15. St Peter also cited these words when speaking to the people in Solomon's Porch (see *supra*, iii. 22).

38. *the church in the wilderness,—i.e.* the assembly or congregation of the children of Israel to whom the Law was given. (See Annot. on v. 11.) St Stephen points out that the assembly worshipped God in the desert, and there received communications from Him through Moses.

the words of life,—i.e. words that should teach men how to obtain everlasting life.

Cf. *The word of God is living and effectual and more piercing than any two-edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart* (Heb. iv. 12).

runt, et aversi sunt cordibus suis in Ægyptum,

40. Dicentes ad Aaron: Fac nobis deos, qui præcedant nos: Moyses enim hic, qui eduxit nos de terra Ægypti, nescimus quid factum sit ei.

41. Et vitulum fecerunt in diebus illis, et obtulerunt hostiam simulacro, et lætabantur in operibus manuum suarum.

42. Convertit autem Deus,

in their hearts turned back into Egypt.

40. Saying to Aaron: *Make us gods to go before us. For as for this Moses, who brought us out of the land of Egypt, we know not what is become of him.*

41. And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands.

42. And God turned, and gave

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39. *in their hearts turned back*, etc. The Israelites did not wish to go back to Egypt, but to return to the worship of the idols of Egypt. This is manifest from the words of the people, who said: *These are thy gods, O Israel, that have brought thee* OUT *of the land of Egypt* (Ex. xxxii. 4).

40. *to go before us.* The words are quoted from Ex. xxxii. 1. It was an ancient custom of the Orientals to have their idols carried before them when journeying or going to battle, and carvings representing these gods were placed on the prow of their vessels. The Israelites, in their journeyings in the desert, were led by the pillar of fire by night and of cloud by day (see Ex. xiii. 21).

41. *they made a calf.* This in the Greek is expressed by one word, apparently coined by St Stephen (ἐμοσχοποίησαν). Osiris, the sun-god, was worshipped at Memphis under the figure of the bull Apis, and the image of the bull Mnevis was venerated in Heliopolis, in Lower Egypt.

The calf was made by Aaron at the request of the people. Cf. *The Lord therefore struck the people for the guilt on occasion of the calf which Aaron had made* (Ex. xxxii. 35). At the feasts celebrated in honour of these bull deities, the most unbridled licence was permitted.

in those days. While God was giving Moses the Law, the people rebelled and broke the first commandment by making graven images.

and rejoiced. Moses and Josue, coming down from Mount Sinai, heard them rejoicing. Josue took it for *the noise of battle*, but Moses, better informed, knew it to be *the voice of singers* (Ex. xxxii. 17–18).

The Israelites evidently chose to represent the true God under the form of a calf, because they had seen the Egyptians worship the sun under the symbol of a bull. The ox was one of the cherubic images mentioned in Ezec. i. 10. Quite recently some immense images of bulls have been discovered at Nineveh. Jeroboam, after the division of the kingdom of Israel, set up golden calves at Bethel and at Dan. See 3 Kings xii. 28–29.

42. *And God turned, and gave them up.* Another example of accommodation of divine acts to human language. God ceased to invite them to repentance, and allowed them, for a time, to sin with impunity.

Cf. *Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without testimony, doing good from heaven* (Acts xiv. 15–16).

et tradidit eos servire militiæ cæli, sicut scriptum est in libro prophetarum: Numquid victimas et hostias obtulistis mihi annis quadraginta in deserto, domus Israel?

43. Et suscepistis tabernaculum Moloch, et sidus dei vestri Rempham, figuras, quas fecistis, adorare eas. Et transferam vos trans Babylonem.

them up to serve the host of heaven, as it is written in the book of the prophets: *Did you offer victims and sacrifices to me for forty years in the desert, O house of Israel?*

43. *And you took unto you the tabernacle of Moloch, and the star of your God Rempham, figures which you made, to adore them. And I will carry you away beyond Babylon.*

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to serve the host of heaven. The sun, moon, and stars. Thus we read that Manasses, king of Juda, *built altars to Baalim, and made groves, and he adored all the host of heaven, and worshipped them* (2 Para. xxxiii. 3).

The worship of "the hosts of heaven" is not mentioned often in the early history of the Jews. It is distinctly forbidden by the first commandment.

Under the kings, this sin was frequently committed, and we find numerous allusions to it in the prophets, *e.g. And the houses of Jerusalem, and the houses of the kings of Juda shall be unclean as the place of Topheth: all the houses upon whose roofs they have sacrificed to all the host of heaven, and have poured out drink-offerings to strange gods* (Jer. xix. 13). Sabæism, or the worship of the "hosts of heaven," was practised in Chaldea, Phœnicia, and Egypt.

the book of the prophets. The prophecy is quoted from Amos v. 25–27. The Rabbis included the works of the twelve minor prophets in one roll or volume. The twelve minor prophets are:—Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, Malachias.

Did you offer? Amos here rebukes the Israelites because when in the desert, although they offered sacrifices to Jehovah, in their hearts they clung to their false gods, and, consequently, He could not accept their offerings. The words "*to me*" are emphatic, and were intended to bring home the truth that the sacrifices were offered not to God, but to Moloch.

St Stephen applies the words of Amos, written at a later period in the history of the Israelites, to the sins of idolatry which they committed in the desert.

43. *you took unto you the tabernacle of Moloch.* Lit. "you lifted up" (ἀνελάβετε). The allusion is to the practice of bearing the idol aloft before them, in the same way that the Ark of the Covenant was carried in the van when the Israelites were on the march through the desert.

We must probably identify Moloch with Baal Shemesh, the sun-god of Tyre. It was customary to place the idol under a small portable tabernacle when camping. This is clearly brought out in the original: *But you carried a tabernacle for your Moloch, and the image of your idols, the star of your god, which you made to yourselves* (Amos v. 26).

Hence St Stephen contrasts:—

Moloch with Jehovah.
The tabernacle of Moloch with the tabernacle of God.

The Hebrew Scriptures read, "And Chiun, your images, the star of your god which ye made for yourselves"; but St Stephen quotes from

44. Tabernaculum testimonii fuit cum patribus nostris in deserto, sicut disposuit illis Deus, loquens ad Moysen, ut faceret illud secundum formam, quam viderat.

44. The tabernacle of the testimony was with our fathers in the desert, as God ordained for them, speaking to Moses *that he should make it according to the form which he had seen.*

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the Septuagint, and the Greek translators evidently substituted for the Arabic word "Chiun" (Saturn) the Coptic word "Rephan." This is the generally accepted explanation of the difference between the Hebrew and the Septuagint version.

In the time of Achaz and Manasses, Moloch was worshipped in the Valley of Hinnom, which lay on the south side of Mount Sion. It was a mile and a half in length, and formed a deep, solitary glen, surrounded by rugged cliffs and barren mountains. This place was considered as symbolical of the place of eternal torments, because, under Achaz and Manasses, horrible rites in honour of Moloch and Chamos were performed there, and victims were burnt alive. An immense hollow brass idol, containing a powerful furnace, was placed at the opening of the ravine, and the Israelites used to place their children in the red-hot arms of the idol, while trumpets and cymbals were sounded to drown the cries of the victims.

Verse 44. St Stephen now resumes his argument, and enforces, by other examples, the truth that the worship of God was not confined to one place.

44. *The tabernacle of the testimony,—i.e.* the Ark of the Covenant. Both these names are found in the Old Testament (see Ex. xxxviii. 21, xxv. 21). This sacred chest contained Aaron's rod, the pot of Manna, and the tables of the Law; and these were "testimonies" of God's love for His people, of His power put forth on their behalf, and of His just claim to their allegiance.

that he should make it, etc. The command was as follows: *Thou shalt rear up the tabernacle according to the pattern that was shewn thee in the mount* (Ex. xxvi. 30).

ST STEPHEN'S DEFENCE BEFORE THE COUNCIL (*continued*)

3. *The Age of the Prophets.*

45. Quod et induxerunt, suscipientes patres nostri cum Iesu in possessionem gentium, quas expulit Deus a facie patrum nostrorum, usque in diebus David,

45. Which also our fathers receiving, brought in with Jesus, into the possession of the gentiles, whom God drove out before the face of our fathers: unto the days of David.

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45. *our fathers receiving.* The Greek runs, "our fathers having received it in succession" (ἣν καὶ εἰσήγαγον διαδεξάμενοι κ.τ.λ.). Those who first received the Ark of the Covenant never entered the Promised Land, as a punishment for their disobedience.

brought in with Jesus. Josue and Jesus are two forms of the same

46. Qui invenit gratiam ante Deum, et petiit ut inveniret tabernaculum Deo Iacob.

47. Salomon autem ædificavit illi domum.

48. Sed non Excelsus in manufactis habitat, sicut propheta dicit:

46. Who found grace before God, and desired to find a tabernacle for the God of Jacob.

47. But Solomon built him a house.

48. Yet the Most High dwelleth not in houses made by hand, as the prophet saith:

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name. St Stephen here refers to Josue leading the people into the Promised Land, when the Ark of the Covenant was carried before them.

Cf. The heralds went through the midst of the camp of Israel proclaiming: *Let there be between you and the ark the space of two thousand cubits: that you may see it afar off, and know which way you must go* (Jos. iii. 2, 4).

Wordsworth has an excellent note here: "It is observable that the name of *Jesus*, though ever in the *thoughts* of St Stephen, and, as it were, hovering on his lips in almost every sentence, is never *expressed* in his speech but here, where it does *not* mean Jesus of Nazareth, but Jesus (or Joshua) the son of Nun. How much wisdom was there in this! If he had openly *spoken* as he *felt* concerning Jesus of Nazareth, he would have been stopped at once by the rage of his hearers (see v. 53, 54), and the Christian Church would never have had the speech of St Stephen. There was divine eloquence in his silence. And all his words were, and ever will be, *φωνᾶντα συνετοῖσι, i.e.* vocal to the wise. And this word *Jesus*—not used for Christ, but for Joshua, the type of Christ—is full of meaning. It is significant of the fact already insisted on—that the whole speech is *allusive* to Christ" (*in h. l.*).

into the possession of the gentiles,—i.e. when the Israelites entered into Canaan, the portion or possession of the Gentiles (*ἐν τῇ κατασχέσει τῶν ἐθνῶν*).

46. *Who found grace before God.* Thus St Stephen indirectly refutes the accusation of blasphemy against the Temple by speaking with the greatest reverence of David, who conceived the project to build it, and of Solomon, who executed what his father had planned.

desired to find. David did not obtain permission to build the Temple. This privilege was reserved for Solomon, of whom God said, by the lips of Nathan: *He shall build a house to my name, and I will establish the throne of his kingdom for ever* (2 Kings vii. 13).

48. *Yet the Most High*, etc. St Stephen now argues that although God permitted a Temple to be raised in His honour, yet He by no means restricted His favours or presence to that spot.

None had realised this better than Solomon, who at the dedication of the Temple prayed thus: *Is it then to be thought that God should indeed dwell upon earth? for if heaven, and the heavens of heavens cannot contain thee, how much less this house which I have built?* (3 Kings viii. 27).

49. Cælum mihi sedes est: terra autem scabellum pedum meorum. Quam domum ædificabitis mihi, dicit Dominus? aut quis locus requietionis meæ est?

50. Nonne manus mea fecit hæc omnia?

51. Dura cervice, et incircumcisis cordibus et auribus, vos semper Spiritui Sancto resistitis, sicut patres vestri, ita et vos.

52. Quem Prophetarum non sunt persecuti patres vestri? Et occiderunt eos, qui prænuntiabant de adventu Iusti, cuius vos nunc proditores et homicidæ fuistis:

49. *Heaven is my throne: and the earth my footstool. What house will you build me, saith the Lord, or what is the place of my resting?*

50. *Hath not my hand made all these things?*

51. You stiff-necked and uncircumcised in hearts and ears, you always resist the Holy Ghost: as your fathers *did*, so *do* you also.

52. Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One; of whom you have been now the betrayers and murderers:

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49. *Heaven is my throne.* St Stephen quotes verbatim from Is. lxvi. 1–2.

50. *Hath not?* etc. In the original these words are in the form of an affirmation.

51. *You stiff-necked and uncircumcised.* The epithets are frequently applied to the stubborn Israelites by God, *e.g.*—

Thou art a stiff-necked people (Ex. xxxiii. 3). *I also will walk against them, and bring them into their enemies' land, until their uncircumcised mind be ashamed* (Lev. xxvi. 41).

By "stiff-necked" we must understand "disobedient," and by "uncircumcised" their refusal to bend their intelligence and will to accept the truths revealed by God. In these vehement words St Stephen's strong, long pent-up indignation bursts forth.

you always resist the Holy Ghost. They resisted the Holy Spirit who had spoken to them through Christ Himself, through St Peter, through St Stephen and the apostles; and although in each case they could not withstand *the wisdom and the spirit that spoke*, yet, instead of accepting the truth, their one desire was to rid themselves of those whose doctrines they so hated; thus they had crucified Jesus, they had scourged the apostles, and now they were preparing to murder St Stephen.

52. *Which of the prophets?* etc. St Stephen here echoes our Lord's own word. Cf. *For so they persecuted the prophets that were before you* (St Matt. v. 12). *Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee* (St Luke xiii. 34). *Woe to you who build the monuments of the prophets: and your fathers killed them* (*ibid.* xi. 47).

If St Stephen was one of the Seventy-two disciples, he had heard our Lord pronounce some of these denunciations.

the Just One. This was one of the titles of the Messias. St Stephen

53. Qui accepistis legem in dispositione Angelorum, et non custodistis.

53. Who have received the law by the disposition of Angels, and have not kept it.

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still refrains from mentioning the Name of Jesus, but his hearers cannot but understand of whom he speaks.

St James in his epistle uses almost exactly the same words: *You have condemned and put to death the Just One, and he resisted you not* (v. 6).

the betrayers and murderers. Thus the proto-martyr places his adversaries on a level with Judas and Barabbas.

53. *by the disposition of Angels.* See Annot. on verse 38. Jesus Christ Himself was "the Angel of the Covenant."

and have not kept it. St Stephen here accuses his judges of the charge which was brought against himself falsely.

MARTYRDOM OF ST STEPHEN

54. Audientes autem hæc dissecabantur cordibus suis, et stridebant dentibus in eum.

55. Cum autem esset plenus Spiritu sancto, intendens in cælum, vidit

54. Now hearing these things they were cut to the heart, and they gnashed with their teeth at him.

55. But he being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and

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54. *cut to the heart.* See Annot. on v. 33.

gnashed with their teeth at him. Their rage was so violent that they were unable to articulate. Those of his hearers who were implicated in the death of Jesus would feel that St Stephen's bold language imperilled their safety.

The expression "to gnash the teeth" is generally used metaphorically in the Scriptures,—cf. *There shall be weeping and gnashing of teeth* (St Matt. viii. 12),—and it signifies violent passion. This passage of the Acts is one of the rare examples in which the mechanical act is recorded. The demoniac boy, in his convulsions, also gnashed his teeth (St Mark ix. 17).

55. *being.* The permanent indwelling of the Holy Spirit is marked by the Greek participle employed here (ὑπάρχων, not ὤν).

St Stephen was not merely endowed with this plentitude for a special emergency, but was habitually *full of the Holy Ghost.* This was one of the conditions required for the office of a deacon, and it was this fulness of the Spirit which, from the outset of his career, enabled him to work *great wonders and signs* (*supra*, vi. 8).

looking up steadfastly. See Annot. on i. 10, iii. 4.

the glory of God. St Stephen began his discourse by speaking of the God of glory; and at the close, a vision of that glory is granted to him, in order to strengthen him in the supreme hour of combat.

For other references to visions of the glory of God, see Exod. xxiv. *passim*; Is. vi.; Ezech. i. 28; Apoc. xxi.

In his ecstasy the valiant soldier of Christ is no longer conscious of his earthly surroundings; he sees only Jesus in the glory of heaven, whereof *the Lamb is the lamp* (Apoc. xxi. 23).

gloriam Dei, et Iesum stantem a dextris Dei; et ait: Ecce video cælos apertos, et filium hominis stantem a dextris Dei.

Jesus standing on the right hand of God. And he said: Behold I see the heavens opened, and the son of man standing on the right hand of God.

56. Exclamantes autem voce magna continuerunt aures suas, et impetum fecerunt unanimiter in eum.

56. And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him.

57. Et eiicientes eum

57. And casting him forth with-

standing. Jesus is generally represented as *sitting* on the right hand of God, but, as St John Chrysostom beautifully writes, "Jesus had risen from the throne of His majesty to succour His persecuted servant and to receive him to Himself." "Sitting is the attitude of the judge, standing that of the one who fights or succours" (St Greg.). Jesus is ever at hand to succour His faithful servants in their hour of need.

the heavens opened. Lit. "opened asunder" (διεῳγμένους). The vision was evidently objective to St Stephen, but none of those present in the Council hall were allowed to see it.

In the same way, when our Lord appeared to Saul on the road to Damascus his companions saw *no man*, but in this case they did hear a voice (*infra*, ix. 7). Had the members of the Council seen the vision, they could not have accused St Stephen of blasphemy when he asserted that he saw the Son of Man in glory.

the Son of man. We find this title in Daniel (vii. 13), and our Lord frequently applied it to Himself, but it only occurs here in the Acts, and twice in the Apocalypse (i. 13, xiv. 14).

56. *And they crying out.* Better, "but they cried out" (κράξαντες δέ). St Stephen's exclamation brought matters to a climax. In our Lord's trial, as in that of His first martyr, the judges deemed that a sin of blasphemy had been committed in the very presence of the Council. The same men sat as judges on both these trials.

stopped their ears. By this action and by *crying out* they expressed their horror of blasphemy, which they imagined St Stephen to have committed.

The verb used signifies to press or draw together, and on the practice of stopping the ears, a Jewish writer asks: "Wherefore is the whole ear hard, but the flap soft? That if any hear an unbecoming word he may press up the flap and shut his ear" (quoted by Lumby, *Gk. Test.*).

ran violently upon him. Their exasperation so overcame them that they could not restrain themselves any longer.

57. *casting him forth.* The city of Jerusalem, like the camp of Israel in the desert, was considered holy ground. Hence it was forbidden to shed blood there, *e.g.*—

Bring forth the blasphemer without the camp, and let them that heard him put their hands upon his head, and let all the people stone him (Lev. xxiv. 14). In like manner Jesus was crucified *without the gate* (Heb. xiii. 12). Once the Jews, in their mad fury, forgot this prohibition when, as Jesus was teaching in the Temple, *they took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple* (St John

extra civitatem lapidabant: et testes deposuerunt vestimenta sua secus pedes adolescentis, qui vocabatur Saulus.

58. Et lapidabant Stephanum invocantem, et dicentem: Domine Iesu, suscipe spiritum meum.

out the city, they stoned him: and the witnesses laid down their garments at the feet of a young man whose name was Saul.

58. And they stoned Stephen, invoking, and saying: Lord Jesus, receive my spirit.

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viii. 59). St Augustine remarks on this passage that the Sanhedrists procured punishment for themselves and a crown of glory for Stephen. Hence the devil outwits himself, since he co-operates in making our martyrs (Serm. 215).

they stoned him. Lit. "they began to stone" (ἐλιθοβόλουν); the pronoun is not expressed in the Greek. Stoning was the punishment inflicted for blasphemy.

The Talmud thus describes this mode of death: "The culprit, pinioned, and stripped of his clothes, ascended a scaffold erected (outside the city), twice the height of a man, whence one of the witnesses pushed him down, so that he fell with his face to the ground." If death ensued, there was no occasion for stoning; but if in the accused there still remained life, then the other witness flung a very large stone at his chest; and if, after this, the culprit was still not dead, the people pelted him with stones till life was extinct, thus conforming to the command in Deut. xvii. 7.

witnesses. Two witnesses were required by the Mosaic Law (Deut. xvii. 7). The active part they took in executing the sentence was intended to deter men from making false accusations; and though, in this case, the charge was false, yet undoubtedly the Sanhedrists were convinced that St Stephen had blasphemed.

Our Lord referred to the obligation of the witness as regards executing the sentence when, speaking of the woman taken in adultery, He said: *Let him first cast a stone at her* (St John viii. 7).

laid down their garments. They put off their outer garments, which might have hindered freedom of action when casting the stones.

a young man. The Greek word used (νεανίας) may be applied to a man between the ages of twenty-four and forty. If Saul was a member of the Sanhedrin, he was at least thirty years of age. St John Chrysostom conjectures that he was about thirty-five.

Saul. The name "Saul" means "asked" (*i.e.* of God, in prayer). He was evidently a prominent member of the synagogue of the Cilicians, and we know by his own words that he approved of the action of the Council.

Cf. *And when the blood of Stephen thy witness was shed, I stood by and consented, and kept the garments of them that killed him* (*infra*, xxii. 20). "This Saul was afterwards called Paul;—Saul was the persecutor, and Paul the preacher. What a great and divine spectacle! He who was the persecutor in the death of Stephen, is made a preacher of the kingdom of heaven" (St Aug.).

58. *invoking.* Here the object of the first participle must be supplied. The context shews that the word is "Lord." The verb employed (ἐπικαλούμενον) is generally used of supplications to the Divinity, and consequently it shows that St Stephen invoked Christ as God.

"Thus St Stephen teaches, with his dying breath, that the Name of Jesus is to be called upon and worshipped."

Lord Jesus, receive my spirit. Note how closely St Stephen's prayer

59. Positis autem genibus, clamavit voce magna, dicens: Domine, ne statuas illis hoc peccatum. Et cum hoc dixisset, obdormivit in Domino. Saulus autem erat consentiens neci eius.

59. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death.

resembled our Lord's: *Father, into thy hands I commend my spirit* (St Luke xxiii. 46). How many martyrs and Christians have repeated St Stephen's words in their last hour, *e.g.* St Polycarp and St Bernard.

59. *falling on his knees.* The original gives the usual Greek expression for kneeling down (*θεὶς δὲ τὰ γόνατα*), "having placed the knees," whence we may infer that St Stephen knelt down to pray before the witnesses cast the first stone.

Lord, lay not this sin, etc. Lit. "Set it not down" to their account. The Greek verb expressed "weighing out" or "putting down" something to a person's account. Once more the disciple imitates his divine Master. Cf. *Father, forgive them, for they know not what they do* (St Luke xxiii. 34). "The prayer of the dying martyr was heard, for if St Stephen had not prayed, the Church would not have possessed St Paul" (St Aug., serm. 315).

he fell asleep. This is a metaphor for death common to most languages, and our word cemetery signifies a "sleeping place." What a contrast! The adversaries rejoice because they have conquered the disciple of Christ; they gaze with ferocious pleasure on his mangled body; meanwhile the soul of the noble proto-martyr is welcomed to the heavenly mansions, and Stephen receives the martyr's crown.

"St Stephen feared not death because Christ, who he knew had died for him, he saw living, and on this account he rejoiced to die for Him that he might live with Him. Therefore, brethren, let us follow Stephen (*i.e.* the crowned one), for if we follow him, we too shall be crowned" (St Aug.).

Saul was consenting to his death. Hence Saul shared in the guilt of those who murdered St Stephen, for to consent to an evil deed incurs the same responsibility as the actual performance of that deed. How the scene must have recurred to him when he himself was called to undergo the same punishment, although he was miraculously preserved from death (see *infra*, xiv. 18).

Lessons to be learned from St Stephen's martyrdom:—

(*a*) To be courageous in professing our faith.
(*b*) To count on God's help in our hours of trial.
(*c*) To forgive and pray for our enemies.

CHAPTER VIII

PERSECUTION AND FLIGHT OF THE CHRISTIANS

1. Facta est autem in illa die persecutio magna in Ecclesia, quæ erat Ierosolymis, et omnes dispersi sunt per regiones Iudææ et Samariæ, præter Apostolos.

1. And at that time there was raised a great persecution against the church, which was at Jerusalem, and they were all dispersed through the countries of Judea and Samaria, except the apostles.

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1. *at that time.* Lit. "on that day" (*ἐν ἐκείνῃ τῇ ἡμέρᾳ*). Some commentators take these words as signifying "at that period," but the greater number understand them to mean that immediately Stephen was dead, Saul and his companions lost no time in persecuting the other followers of Christ.

a great persecution. The first of the ten great persecutions, which covered a period of three hundred years.

against the church . . . . at Jerusalem. This was the only gathering of Christians that could be called an assembly or church (see Annot. on v. 11), although in various parts of Palestine there were a few scattered disciples, *e.g.* in Galilee.

all,—i.e. the greater part of the disciples. From verse 3 we see that some disciples remained as well as the apostles.

dispersed. The Greek word used (*διεσπάρησαν*) generally refers to the scattering of seed broadcast. God overruled the evil actions of the persecutors of the Church, and thus the Gospel was preached in other cities.

The disciples fled, not merely because they were afraid, but also in obedience to our Lord's commands: *When they shall persecute you in this city, flee into another* (St Matt. x. 23).

Judea and Samaria. This was the exact order in which Jesus had commanded His apostles to evangelize. The "countries," *i.e.* cities about Judea, whither the disciples fled, were probably Hebron, Lydda, Joppe, Saron, Gaza, etc.

We find, a little later on, that there were Christians dwelling in Lydda and Joppe, since St Peter visited *the saints who dwelt at Lydda*, and raised Tabitha at Joppe (*infra*, ix. 32, 43.) We have here a proof that the teachings of the Gospel were gradually overcoming Jewish prejudices, for the strict Jews hated the Samaritans, and would have no intercourse with them, on account of their not being of pure Jewish descent, and also because they had built a Temple on Mount Garizim, and established a rival worship there. Samaria was one of the three divisions of Palestine; it lay between Galilee on the north and Judea on the south.

except the apostles. Clement of Alexandria (*Strom.* vi., v. 43) and Eusebius (*Hist.*, v. 13) record a tradition that the apostles were commanded by our Lord to remain twelve years in Jerusalem, lest the inhabitants of the holy city should say that they had not had the opportunity of hearing the Gospel. They also remained to protect the

2. Curaverunt autem Stephanum viri timorati, et fecerunt planctum magnum super eum.

3. Saulus autem devastabat Ecclesiam, per domos intrans, et trahens viros ac mulieres, tradebat in custodiam.

2. And devout men took orders for Stephen's funeral, and made great mourning over him.

3. But Saul made havoc of the church, entering in from house to house, and dragging away men and women, committed them to prison.

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flock of Christ, and, as far as possible, to strengthen them in their trials.

2. *devout men.* This expression only occurs three times in the New Testament. It is applied in the original Greek to holy Simeon (St Luke ii. 25), to certain pious Jews of Jerusalem (*supra*, ii. 5), and to Ananias (*infra*, xxii. 12), and in each case the reference is to "devotion" as regards the Law. Hence we may infer that certain devout Jews, who esteemed Stephen, assisted in burying him, for although some of the disciples were doubtless eager to render this last homage to the martyr, yet the persecution and considerations of prudence made the disciples who still remained in the city keep in the background.

took orders for Stephen's funeral. This rendering follows the Vulgate "curaverunt," "they looked after," *his burial* being understood. In the Greek the word used signifies "carried to burial," or "assisted in burying" (*συνεκόμισαν*). The Jews considered burying the dead an action agreeable to God. *Cf.* "These are the works of which a man reaps the interest in this world, and the capital endures in the world to come; the honouring of father and mother, the doing of acts of mercy . . . . *the bearing forth the dead*, the reconciliation of a man to his neighbour, but the study of the Torah is above them all" (Midrash Rabbah on Gen. xlvii. 29, par. 96, quoted by Lumby, *Camb. Gk. Test.*).

great mourning. The Jews did not usually mourn over one who had been executed. A criminal was interred with the instrument of his death—the cross, halter, sword, etc.—and no public lamentations were permitted; whereas, according to a tradition given in "the Invention (*i.e.* finding) of St Stephen's body," we are told that the mourning was kept up for many days. The word here rendered "mourning" signifies literally "beating the breast" (*κοπετός*). These honours rendered to St Stephen shew how much he was esteemed.

3. *made havoc.* Better, "was making havoc" (*ἐλυμαίνετο*). The word is generally applied to the depredations of wild beasts or the ravaging of armies in war. The imperfect tense denotes a prolonged action. The "havoc" extended to both men and women, and included possibly the ministering women (see St Luke viii. 2–3), who certainly were prominent members of the primitive Church. The persecution consisted in imprisonment, confiscation of property, scourging, attempts to compel them to blaspheme, and even death. St Paul describes this persecution in his defence before Agrippa (see *infra*, xxvi. 10–11).

4. Igitur qui dispersi erant pertransibant, evangelizantes verbum Dei.

4. They therefore that were dispersed, went about preaching the word of God.

from house to house. No house where a disciple dwelt was passed over.

committed them, etc.,—*i.e.* delivered (παρεδίδου) them up to the gaolers to be kept in custody until brought up for their trial.

4. *went about.* (διῆλθον). They journeyed from place to place, partly for the sake of spreading the knowledge of the Gospel, and also to avoid their pursuers.

the word of God. This phrase is often used of the *written* word of God, whereas oral teaching was expressed simply by "*preaching the word.*"

ACTS OF ST PHILIP THE DEACON: SIMON THE MAGICIAN

5. Philippus autem descendens in civitatem Samariæ, prædicabat illis Christum.

5. And Philip, going down to the city of Samaria, preached Christ unto them.

5. *Philip.* One of the seven deacons. In ch. xxi. 8 he is called *Philip the Evangelist.*

going down. The usual expression for journeying *from* any capital. Here it was particularly appropriate, as Jerusalem is built on four mountains.

the city of Samaria. The MSS. vary between "a city" and "the city," but the latter has the best MS. authority. It probably refers to the *chief* city of the district of Samaria, at this time known as Sebaste (*i.e.* Gk. form of Augustus), so called because Augustus gave it to Herod the Great. It soon eclipsed the glory of the ancient capital "Samaria," and was often spoken of by its former name.

The old city was built by Amri, father of Achab, but when the kingdom of Israel was carried away into captivity, Salmanasar, king of Assyria, besieged the city and razed it to the ground.

preached Christ. Better, "began to preach" (ἐκήρυσσεν). The verb in the classics is used of a herald who published a royal proclamation, but in biblical Greek it always signifies "preaching."

The Samaritans had been prepared for the reception of the Gospel by Christ Himself and He had testified that they were *white already for harvest*, only waiting to be gathered into the One Fold. Jesus abode two days in Sichar, where *many more believed in him because of his own word. And they said to the woman: We now believe, not for thy saying: for we ourselves have heard him, and know that this is indeed the Saviour of the world* (St John iv. 41-42). How eagerly these Samaritans must have listened to the story of the Passion and Resurrection of Him, whom they had already confessed to be *the Saviour of the world.*

6. Intendebant autem turbæ his, quæ a Philippo dicebantur unanimiter audientes, et videntes signa quæ faciebat.

7. Multi enim eorum, qui habebant spiritus immundos, clamantes voce magna, exibant.

8. Multi autem paralytici, et claudi curati sunt.

9. Factum est ergo gaudium magnum in illa civitate. Vir autem quidam nomine Simon, qui ante fuerat in civitate magus, seducens gentem Samariæ,

6. And the people with one accord were attentive to those things which were said by Philip, hearing, and seeing the miracles which he did.

7. For many of them who had unclean spirits, crying with a loud voice, went out.

8. And many taken with the palsy and that were lame, were healed.

9. There was therefore great joy in that city. Now *there was* a certain man named Simon, who before had been a magician in that city, seducing the people of Samaria,

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6. *the people.* Lit. "the multitudes" (*οἱ ὄχλοι*), not merely the lower classes.

seeing the miracles. The power of miracles was given to St Philip, as to St Stephen, in order to confirm the truths he taught. This gift was particularly necessary in Samaria, since Simon Magus had *bewitched them with his magical practices.* But Philip's teaching was the more important factor in leading them to believe, since the historian first mentions their *hearing* his doctrine.

7. *For many of them.* In the original Greek this passage is very loosely constructed, since grammatically "many" does duty as a nominative both to "had" and "went out," but evidently it was the evil spirits that went out, *crying with a loud voice.* If we understand "which" after "spirits" the meaning is perfectly clear, and "many" is then the subject of "*were healed,*" understood (or expressed in verse 8).

9. *great joy in that city.* This was caused by—

1. The glad tidings of salvation which Philip announced.
2. The numbers of sick who were healed.

Simon. If we identify this Simon with the heresiarch whom St Justin Martyr mentions in his *Apologia* (i. 26), then he was a native of Gittom, a Samaritan village, and St Cyril of Jerusalem speaks of him as the "deviser of every heresy" (*Catech.*, vi. 14). He is generally spoken of as "Simon Magus," *i.e.* Simon the Magician.

a magician. Lit. "practising magic" (*μαγεύων*).

seducing. It is probable that some of his so-called "*magical practices*" were due to his knowledge of natural sciences.

The "magi" or wise men of the East were generally well versed in astronomy, medicine, and natural philosophy. In the time of Christ, the word had degenerated, and was used of those who studied the occult sciences and were in league with the devil, by whose power they worked miracles. Hence *magic* became a synonym for *sorcery.*

dicens se esse aliquem magnum:

10. Cui auscultabant omnes a minimo usque ad maximum, dicentes: Hic est virtus Dei, quæ vocatur magna.

11. Attendebant autem eum, propter quod multo tempore magiis suis dementasset eos.

12. Cum vero credissent Philippo evangelizanti de regno Dei, in nomine Iesu Christi baptizabantur viri, ac mulieres.

13. Tunc Simon et ipse credidit: et cum baptizatus esset, adhærebat Philippo.

giving out that he was some great one:

10. To whom they all gave ear, from the least to the greatest, saying: This man is the power of God, which is called great.

11. And they were attentive to him, because for a long time he had bewitched them with his magical practices.

12. But when they had believed Philip preaching of the kingdom of God, in the name of Jesus Christ, they were baptized *both* men and women.

13. Then Simon himself believed also: and being baptized, he stuck close to Philip. And being as-

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some great one. St Irenæus asserts that Simon Magus gave out that he was the Blessed Trinity, and that to the Jews he declared himself to be the Son, to the Samaritans the Father, and to the Gentiles the Holy Ghost. St Jerome (in Matt. xxiv.) quotes Simon's words: "Ego sum Sermo Dei, Ego sum speciosus, ego Paracletus, ego omnipotens," etc. (I am the Word of God, I am beautiful, I am the Paraclete, I am omnipotent, etc.).

Their expectations of the speedy advent of the Messias rendered Simon's magic all the more effective.

10. *from the least,* etc. Of every age and station; both men and women.

This man is the power, etc. Lit. "This is the power of God that is called great,"—*i.e.* this man is that power of God which we call the great one.

11. *bewitched.* Better, "who had been greatly amazed." The Greek verb (ἐξεστακέναι) occurs twice in the context (verses 9 and 13), where it is rendered "seducing" and "being astonished."

12. *they were baptized,* etc. Thus Philip founded the first Gentile congregation. Baptism is the sacrament by which those who believe are made members of the kingdom of God on earth,—*i.e.* the Catholic Church. Jesus had taught His apostles the things concerning the *kingdom of God* during the forty days after His Resurrection.

13. *Simon himself believed.* It is impossible to say with certainty whether Simon really believed or merely feigned to do so. The words of St Peter (verses 21, 22) seem to shew that he was insincere from the

Videns etiam signa, et virtutes maximas fieri, stupens admirabatur.

14. Cum autem audissent Apostoli, qui erant Ierosolymis, quod recepisset Samaria verbum Dei, miserunt ad eos Petrum et Ioannem :

15. Qui cum venissent, oraverunt pro ipsis, ut acciperent Spiritum sanctum :

16. Nondum enim in quemquam illorum venerat,

tonished, wondered to see the signs and exceeding great miracles which were done.

14. Now when the apostles, who were in Jerusalem, had heard that Samaria had received the word of God; they sent unto them Peter and John.

15. Who when they were come, prayed for them, that they might receive the Holy Ghost.

16. For he was not as yet come upon any of them: but they were

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first; as Cornelius a Lapide remarks, "the Scriptures speak according to the customs of men, and Simon can be said to have believed, since he made a profession of faith." The general opinion of the early Fathers is that Simon was acting a part, and had no true faith or repentance.

Thus St Augustine speaks of Simon as "a raven in the Church," and St Jerome asserts that, though Simon was indeed baptized with water, his heart was not changed.

signs and exceeding great miracles. These evidently far surpassed any "wonders" which Simon had worked, for he was so impressed by them as to become a disciple of Philip, and, certainly for the time, he must have given up his magical practices.

14. *the apostles who were in Jerusalem.* They had evidently not been attacked by the persecutors, who appear to have more especially pursued the Hellenist converts.

they sent unto them Peter and John. Possibly two apostles were sent, because, on their first mission, Jesus had sent out the Seventy-two disciples and the Twelve two by two. In like manner, Paul and Barnabas went forth to evangelize. Philip being only a deacon had no power to confer the Holy Ghost by the laying on of hands,—*i.e.* by the Sacrament of Confirmation. Consequently the apostles went down to confirm the Samaritans.

The ordinary minister of Confirmation is a bishop, but a priest can administer it, provided that he has the permission of the Holy Father and that the chrism has been blessed by a bishop.

This is the last time St John is mentioned in the Acts.

15. *prayed . . . . that they might*, etc. The essential parts of the Sacrament of Confirmation are clearly given,—

The outward sign { (*a*) matter. The laying on of hands. (*b*) form. The prayer said by the apostles.
The inward grace. They received the Holy Ghost.

16. *For he was not as yet come*, etc.,—*i.e.* the Holy Ghost had not yet descended on these converts in all His fulness, but they had, in virtue of their baptism, received certain gifts of the Spirit, such as sanctifying grace, and the infusion of the theological virtues of faith, hope, and charity.

sed baptizati tantum erant in nomine Domini Iesu.

17. Tunc imponebant manus super illos, et accipiebant Spiritum Sanctum.

18. Cum vidisset autem Simon quia per impositionem manus Apostolorum daretur Spiritus Sanctus, obtulit eis pecuniam,

19. Dicens: Date et mihi hanc potestatem, ut cuicumque imposuero manus, accipiat Spiritum Sanctum. Petrus autem dixit ad eum:

20. Pecunia tua tecum sit in perditionem, quoniam donum Dei existimasti pecunia possideri.

21. Non est tibi pars neque sors in sermone isto, cor enim tuum non est rectum coram Deo.

only baptized in the name of the Lord Jesus.

17. Then they laid their hands upon them, and they received the Holy Ghost.

18. And when Simon saw that by the imposition of the hands of the apostles the Holy Ghost was given, he offered them money,

19. Saying: Give me also this power, that on whomsoever I shall lay *my* hands, he may receive the Holy Ghost. But Peter said to him:

20. Keep thy money to thyself, to perish with thee, because thou hast thought that the gift of God may be purchased with money.

21. Thou hast no part nor lot in this matter. For thy heart is not right in the sight of God.

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in the name of the Lord Jesus,—*i.e.*, into the name or faith which that Name signified. The baptismal formula, however, was that prescribed by our Lord, *i.e.* in the Name of the Blessed Trinity.

18. *when Simon saw . . . . the Holy Ghost was given.* These Samaritan converts evidently received, as well as the interior gifts, the extraordinary gifts of the Holy Ghost, such as were given at Pentecost and again after the apostles were released by the Sanhedrin (see ch. iv.), otherwise Simon's envy would not have been aroused.

20. *Keep thy money*, etc. This was no imprecation, but rather a warning of what would happen if Simon did not repent. St Peter vehemently expressed his horror at what Simon had proposed.

the gift of God. St Peter lays special stress on the graces of the Holy Spirit being freely *given*, not *purchased*.

21. *Thou hast no part*, etc. Simon was merely considering the extra glory which might accrue to him were he able to work miracles like St Philip, or to convey extraordinary spiritual powers like the apostles. The very suggestion shews how far he was from the kingdom of God, and how completely he lacked the true spirit of a disciple of Christ. Simon loved earthly things and the praise of men, and he desired to make his new faith a means of temporal advancement. To this episode we owe our word "Simony."

22. Pœnitentiam itaque age ab hac nequitia tua: et roga Deum, si forte remittatur tibi hæc cogitatio cordis tui.

23. In felle enim amaritudinis, et obligatione iniquitatis video te esse.

24. Respondens autem Simon, dixit: Precamini vos pro me ad Dominum, ut nihil veniat super me horum, quæ dixistis.

25. Et illi quidem testificati, et locuti verbum Domini, redibant Ierosolymam, et multis regionibus Samaritanorum evangelizabant.

22. Do penance therefore for this thy wickedness: and pray to God, if perhaps this thought of thy heart may be forgiven thee.

23. For I see thou art in the gall of bitterness, and in the bonds of iniquity.

24. Then Simon answering, said: Pray you for me to the Lord, that none of these things which you have spoken, may come upon me.

25. And they indeed having testified and preached the word of the Lord: returned to Jerusalem, and preached the gospel to many countries of the Samaritans.

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thy heart is not right. Consequently, his exterior profession was of no avail.

22. *Do penance,—i.e.* change thy mind and heart and repent of thy sin.

if perhaps. St Peter's doubt does not fall on the mercy of God, but on the improbability of Simon's repenting. St Peter knew the thought of Simon's heart would be forgiven if he repented. His subsequent career justified this sad prevision.

thought. Better, "plan" or "purpose" (ἡ ἐπίνοια).

23. *in the gall of bitterness.* Lit. "Thou art for (or wilt become) a gall, root, of bitterness" (εἰς γὰρ χολὴν πικρίας). Simon's heresy was indeed a source of gall and bitterness to the Church.

in the bonds of iniquity. St Peter, enlightened by the Holy Ghost, saw that Simon had deliberately persisted in his sin, and that now he was, as it were, fettered by it.

The two expressions "gall of bitterness" and "bonds of iniquity" are found in the Old Testament. Cf. *A root bringing forth gall and bitterness* (Deut. xxix. 18). *He hath filled me with bitterness, he hath inebriated me with wormwood* (Lam. iii. 15). *Loose the bands of wickedness* (Septuagint, Is. lviii. 6).

24. *Pray you.* The use of the plural shews that Simon continued to address both the apostles (see verse 18). St Peter's words terrified Simon, but did not move him to repentance, nor is there any mention of his praying for it.

Sorrow for sin arising from a mere natural motive, *e.g.* its temporal consequences, does not suffice to obtain pardon. Both contrition and attrition are based on supernatural motives.

25. *testified.* The word in the original (διαμαρτυράμενοι) signifies to prove clearly, to bear witness earnestly.

returned. "They were returning" (ὑπέστρεφον), and preaching on their road.

many countries. Better, "villages" (κώμας). Perhaps they preached in that village where the inhabitants had refused our Lord permission to pass, and concerning which St John and St James had asked their divine Master: *Lord, wilt thou that we command fire to come down from heaven and consume them?* (St Luke ix. 54). The beloved apostle, now better instructed, called down the Holy Spirit, "the fire of love," upon the former enemies of Christ, and thus fulfilled the precept both of the Law and of the Gospel. Cf. *If thy enemy be hungry, give him to eat: if he thirst, give him water to drink: For thou shalt heap hot coals upon his head, and the Lord will reward thee* (Prov. xxv. 21–22). St Paul quotes these words in his epistle to the Romans (xii. 20).

CONVERSION OF THE ETHIOPIAN

26. Angelus autem Domini locutus est ad Philippum, dicens: Surge, et vade contra meridianum ad viam, quæ descendit ab Ierusalem in Gazam; hæc est deserta.

27. Et surgens abiit. Et

26. Now an Angel of the Lord spoke to Philip, saying: Arise, go towards the south, to the way that goeth down from Jerusalem into Gaza: this is desert.

27. And rising up he went. And

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26. *towards the south.* The district below Jerusalem was known as "the south country." The context indicates that Philip obeyed the angel's command at once.

to the way that goeth, etc. As there were several roads (which still exist) leading from Jerusalem to Gaza, the angel instructs Philip which one he must take in order to overtake the Ethiopian officer, and this road selected is the one which leads through the desert. The words *this is desert* evidently refer to the road, and not to Gaza. The Syriac version, which reads "this way is desert," confirms this view. St John Chrysostom, commentating on this passage, gives as a reason why Philip should take the desert road, that by so doing he would be less likely to encounter the persecutors who were tracking the disciples of Christ.

Some commentators refer the words "*this is desert*" to the city of Gaza, "but since Philip has not to reach the city itself, why should it be described? The angel must tell Philip which route he is to follow in order to find the eunuch, but neither the angelic messenger nor St Luke is concerned with the city of Gaza itself" (Knabenbauer, *Actus Apost.* in h. l.).

Gaza. This was one of the most ancient cities, having been built by the descendants of Noe (see Gen. x. 19). It stood on the edge of the desert, some three miles from the sea, and possessed several dependent towns and villages (see Jos. xv. 47). It served as an emporium where travellers, on their road to and from Egypt, could obtain provisions. It was one of the great five cities of the Philistines.

27. *rising up he went.* St Philip obeyed promptly and without any misgiving.

ecce vir Æthiops, eunuchus, potens Candacis Reginæ Æthiopum, qui erat super omnes gazas eius: venerat adorare in Ierusalem:

behold a man of Ethiopia, an eunuch, of great authority under Candace the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore.

28. Et revertebatur sedens super currum suum, legensque Isaiam prophetam.

28. And he was returning sitting in his chariot, and reading Isaias the prophet.

29. Dixit autem Spiritus

29. And the Spirit said to Philip:

Ethiopia. The upper valley of the Nile. The capital was Meroe or Saba. The ancient Ethiopia is now known as Nubia and Abyssinia. There was a large Jewish population in Egypt, and, consequently, the Ethiopian had had opportunities of learning the Jewish faith.

of great authority. His position may be compared with that of Joseph in Egypt, whom Pharao appointed *over the whole land of Egypt* (Gen. xli. 41). Such an officer would have the charge of the treasury and valuable objects which Oriental sovereigns delighted in collecting; also all important State business passed through his hands. These treasures, as well as the State archives, were kept in the royal palace.

Candace. A dynastic name or title of the queens of Meroe, just as the early kings of Egypt were called "Pharao" and the later "Ptolemy," while the Roman emperors all bore the name of "Cæsar."

come to Jerusalem to adore. Hence it is inferred that he was a proselyte of the gate, *i.e.* one bound to observe the moral precepts, but not compelled to keep the ceremonial law. He had probably come up to Jerusalem to keep one of the great feasts. As the passage from Isaias which he was reading was appointed to be read at the feast of Tabernacles, it has been inferred that he had come to Jerusalem to keep it.

28. *sitting in his chariot.* "Having reached this desert road, Philip saw a chariot approaching. By its peculiar shape and rich decoration he must have perceived that it belonged to some influential foreigner, probably an Egyptian. The great lords who lived on the shores of the Nile prided themselves on the beauty of their equipages, which were inlaid with ivory, gold, and silver. These chariots held two persons besides the driver. In the chariot which Philip saw, only one was sitting reading aloud. By the colour of his skin and his robes, Philip knew him to be an Ethiopian" (Mgr. le Camus, *L'œuvre des Apôtres*, p. 166).

reading. The Rabbis enjoined that when a man was travelling without a companion he should occupy himself by reading the Law ("Qui in itinere constitutus est, neque comitem habet, is studeat in lege," Rabbi Jehoschua).

29. *the Spirit said.* The angel had given Philip instructions regarding the journey, but had not explained *why* he was to go thither;

Philippo: Accede, et adiunge te ad currum istum.

30. Accurrens autem Philippus, audivit eum legentem Isaiam prophetam, et dixit: Putasne intelligis quæ legis?

31. Qui ait: Et quomodo possum, si non aliquis ostenderit mihi? Rogavitque Philippum ut ascenderet, et sederet secum.

32. Locus autem Scripturæ, quam legebat, erat hic: Tamquam ovis ad occisionem ductus est, et sicut agnus coram tondente se, sine voce, sic non aperuit os suum.

Go near, and join thyself to this chariot.

30. And Philip running thither, heard him reading the prophet Isaias, and he said: Thinkest thou that thou understandest what thou readest?

31. Who said: And how can I, unless some man shew me? And he desired Philip that he would come up and sit with him.

32. And the place of the scripture which he was reading was this: *He was led as a sheep to the slaughter: and like a lamb without voice before his shearer, so openeth he not his mouth.*

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now the second supernatural intervention is recorded, and this time it is the Holy Ghost who makes known to Philip the special work awaiting him in the desert. St Cyril remarks on this passage that it affords an incidental proof of the Personality of the Holy Ghost (*Catech.*, xvi. 14).

join thyself. The Greek verb (κολλήθητι) signifies "attach thyself to" or "accompany."

30. *heard him reading.* Orientals habitually read aloud. The Hebrew word "to read" means literally "to call" or "to proclaim."

Thinkest thou? etc. The original (ἆρά γε γινώσκεις) is very emphatic, "Dost thou really understand?" or "Yea, but dost thou?" etc., and the form of question expects an answer in the negative.

31. *how can I, unless*, etc. This furnishes an excellent refutation of the error of those who imagine that the Scriptures can be understood by all and need no explanation. The Scriptures are indeed the Word of God, but the voice of the living teacher, *i.e.* the Catholic Church, is required to explain them.

On this point St Peter speaks very clearly. Cf. *Understanding this first, that no prophecy of scripture is made by private interpretation* (2 Pet. i. 20). *In which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction* (*ibid.* iii. 16).

The Ethiopian's humility, docility, and earnestness prepared him to receive the instructions of Philip.

32. *the place.* Better, "the passage." The eunuch was reading all that Isaias had written concerning the sufferings of Christ, and not merely the words quoted.

He was led, etc. The passage is quoted from Is. liii. 7–8.

33. In humilitate iudicium eius sublatum est. Generationem eius quis enarrabit, quoniam tolletur de terra vita eius?

34. Respondens autem eunuchus Philippo, dixit: Obsecro te, de quo Prophéta dicit hoc? de se, an de alio aliquo?

35. Aperiens autem Philippus os suum, et incipiens a Scriptura ista, evangelizavit illi Iesum.

36. Et dum irent per viam, venerunt ad quamdam

33. *In humility his judgment was taken away. His generation who shall declare, for his life shall be taken from the earth?*

34. And the eunuch answering Philip, said: I beseech thee, of whom doth the prophet speak this? of himself, or some other man?

35. Then Philip opening his mouth, and beginning at this scripture, preached unto him Jesus.

36. And as they went on their way, they came to a certain water:

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33. *In humility his judgment was taken away.* The Hebrew text throws a light on the meaning of this difficult passage: "*Through oppression and through judgment* (*i.e.* chastisement) *he was taken away.*" Beelen explains it as follows: "His life was taken away by violence, by an unjust judgment, but on account of His humility He was justified, *i.e.* He was shown to be innocent."

His generation who shall declare? etc. Various explanations of these words have been given, *e.g.*—

(*a*) "Who can declare His eternal Sonship and His miraculous Incarnation?" (St Bede).

(*b*) "Who, of His generation, would imagine that He was cut off for the sins of His people, and that He suffered in their stead?" (Beelen).

(*c*) Who can count His posterity (*i.e.* the members of the Church) since His life was taken from the earth by His exaltation into heaven?

his life shall be taken from the earth. In the Hebrew text we read here: He was cut off from the land of the living. Explanation (*b*) given above agrees best with this reading.

34. *of himself.* Perhaps the Ethiopian knew the Jewish tradition that Isaias was sawn asunder by his wicked son-in-law Manasses.

35. *opening his mouth.* A Hebraism used as a preface to a formal or solemn discourse. Cf. *And opening his mouth, he taught them* (St Matt. v. 2). It is thus St Matthew introduces the Sermon on the Mount.

at this scripture. The word "scripture" in the singular is used of a single paragraph or section. Cf. *Have you not read this scripture? The stone which the builders rejected the same is made the head of the corner* (St Mark xii. 10. See also St Luke iv. 21). St Philip based his explanation concerning Jesus and His doctrine on the prophecy of Isaias.

36. *a certain water.* Tributaries of the Escol rivulet and small pools are sufficiently numerous in this district. It is impossible to identify

aquam: et ait eunuchus: Ecce aqua, quid prohibet me baptizari?

37. Dixit autem Philippus: Si credis ex toto corde, licet. Et respondens ait: Credo Filium Dei esse Iesum Christum.

38. Et iussit stare currum: et descenderunt uterque in aquam, Philippus et eunuchus, et baptizavit eum.

and the eunuch said: See here is water, what doth hinder me from being baptized?

37. And Philip said: If thou believest with all thy heart, thou mayest. And he answering said: I believe that Jesus Christ is the Son of God.

38. And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch, and he baptized him.

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with certainty the spot where the eunuch was baptized. A tradition current in St Jerome's time gave Bethsura as the spot. It is about twenty miles from Jerusalem, and a fountain rises close to the town which lies on the road that connects Jerusalem with Hebron.

Mgr. le Camus writes: "We not only found little lakes in the midst of the marsh as we journeyed on this road, but we also found a large stream spanned by a bridge supported by three arches, and, just before we reached Jamnia, we passed another stream which supplied the little town with water."

37. *If thou believest*, etc. This verse is not found in the most ancient manuscripts, *e.g.* in the Sinaitic, the Vatican, and the Alexandrian codices, nor is it in the Coptic, Sahidic, or Ethiopian versions, and St John Chrysostom evidently commentated the Acts from a MS. in which it was wanting. On the other hand, this passage is found in two ancient versions, the Old Latin and the Vulgate, and in Codex Laudianus. It is quoted by two of the most ancient of the Fathers, St Irenæus and St Cyprian. Blass accepts it in his Western text and remarks that "this passage would fittingly be inserted in a fuller narrative, while it might be omitted in an abridged account." It is noteworthy that the authority of St Irenæus and St Cyprian is of greater antiquity than that of any codex, and that consequently this verse was known in the second and third centuries both in the Latin and Greek Churches. Judging even simply from analogy, the passage is most appropriate here, since faith in Jesus Christ was always exacted of the candidate for baptism, and in this verse we have the most ancient and the briefest profession of faith.

38. *went down into the water.* Philip baptized the eunuch by immersion, which was the method generally employed in apostolic times. But baptism by effusion was known and practised at the end of the first century or the early part of the second, since the *Didaché*, which was written not later than the second century, distinctly states that baptism could be administered by pouring water thrice on the head of the neophyte.

39. Cum autem ascendissent de aqua, Spiritus Domini rapuit Philippum, et amplius non vidit eum eunuchus. Ibat autem per viam suam gaudens.

40. Philippus autem inventus est in Azoto, et pertransiens evangelizabat civitatibus cunctis, donec veniret Cæsaream.

39. And when they were come up out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more. And he went on his way rejoicing.

40. But Philip was found in Azotus, and passing through, he preached the gospel to all the cities, till he came to Cesarea.

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39. *the Spirit of the Lord took away Philip.* This is the third supernatural intervention. What Abdias feared might happen to Elias actually befell Philip: *And when I am gone from thee, the Spirit of the Lord will carry thee into a place that I know not* (3 Kings xviii. 12).

Philip's mission was ended, and his miraculous disappearance was a sign to the Ethiopian that God had sent this teacher to enlighten him, and this is one reason why *he went on his way rejoicing.*

40. *was found,—i.e.* he was next heard of at Azotus, a town on the seashore between Gaza and Joppe. It was the most celebrated of the five cities of the Philistines, being the chief seat of the worship of Dagon. It was about sixty miles from Jerusalem.

all the cities. Philip probably evangelized in Ekron, Rama, Joppe, Lydda, etc., besides the smaller hamlets and villages.

Cesarea. Also known as Cesarea Stratonis (or Sebaste). It lies on the Mediterranean shore, twenty miles south of Mount Carmel. The Roman proprætor generally resided there; hence it was the seat of government and a military station. It was built by Herod the Great B.C. 13. Eusebius was bishop of this city A.D. 315–340, and Philip the Evangelist was dwelling here when St Paul with his companions visited Cesarea on his last journey to Jerusalem.

Chapter IX

CONVERSION OF ST PAUL

In the Acts we find three accounts of St Paul's conversion, viz.—

One given by St Luke as historian (ch. ix. 1–9).

Two given by St Paul himself—

(*a*) when he addressed the people in Jerusalem.

(*b*) when he defended himself before Agrippa at Cesarea (ch. xxvi. 12–18).

There are also various passages alluding to St Paul's conversion in his epistles. Some details are common to the three narrations, others are peculiar to one or two. Such divergencies are exactly what we should expect when we consider that each writer or speaker had his end in view in relating the incident, and it is perfectly natural that a

speaker, relating the same story under different circumstances, should lay special stress on certain details on one occasion, and pass them over and insert others on another, the more so when the action is rapid and the details startling. Hence we find in these three narrations certain apparent contradictions which result from the causes enumerated above. These so-called contradictions are perfectly reconcilable, and the fact that they exist, serves to stamp the narration as trustworthy and authentic (leaving aside for a moment the question of inspiration), since an author who wished to deceive his readers would have carefully avoided any inconsistencies. Lastly, St Luke and St Paul are both inspired writers, but it does not follow that, because they wrote under the direction of the Holy Spirit, they were necessarily inspired to write *every* detail, nor that each writer knew *all* the circumstances of the subject in hand. The sacred writers, although inspired, were not omniscient. The subjoined table gives the various accounts of or references to St Paul's conversion contained in the sacred writings. The difficulties will be dealt with singly.

The passages in italics give matter peculiar to one source.

ACCOUNTS OF ST PAUL'S CONVERSION

I.—In the Acts.

ix. 1–9.	xxii. 6–11.	xxvi. 12–18.
1. And Saul as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high-priest,		12. Whereupon when I was going to Damascus with authority and permission of the chief priests,
2. And asked of him letters to Damascus, to the synagogues: that if he found any men and women of this way, he might bring them bound to Jerusalem.		
3. And as he went on his journey, it came to pass that he drew nigh to Damascus: and suddenly a light from heaven shined round about him.	6. And it came to pass, as I was going, and drawing nigh to Damascus at mid-day, that suddenly from heaven there shone round about me *a great* light:	13. At mid-day, O king, I saw in the way a light from heaven *above the brightness of the sun*, shining round about me and them that were in company with me.

ACCOUNTS OF ST PAUL'S CONVERSION—*continued*

I.—In the Acts—*continued.*

ix. 1–9.	xxii. 6–11.	xxvi. 12–18.
4. And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou me?	7. And falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me?	14. And *when we* were *all* fallen down on the ground, I heard a voice speaking to me *in the Hebrew tongue*: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad.
5. Who said: Who art thou, Lord? And he: I am Jesus whom thou persecutest. It is hard for thee to kick against the goad.	8. And I answered: Who art thou, Lord? And he said to me: I am Jesus *of Nazareth*, whom thou persecutest.	15. And I said: Who art thou, Lord? And the Lord answered: I am Jesus whom thou persecutest.
6. And he *trembling and astonished* said: Lord, what wilt thou have me to do? 7. And the Lord said to him: Arise, and go into the city, and there it shall be told thee what thou must do.	10. And I said: What shall I do, Lord? And the Lord said to me: Arise, and go to Damascus; and there it shall be told thee of all things that thou must do.	16. But rise up and *stand upon thy feet; for to this end have I appeared to thee, that I may make thee a minister and a witness of those things which thou hast seen, and of those things wherein I will appear to thee,* 17. *Delivering thee from the people, and from the nations unto which now I send thee,* 18. *To open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints by the faith that is in me.*

ACCOUNTS OF ST PAUL'S CONVERSION—*continued*

I.—In the Acts—*continued.*

ix. 1–9.	xxii. 6–11.	
Now the men who went in company with him *stood amazed, hearing indeed a voice, but seeing no man.*	9. And they that were with me, *saw indeed the light*, but they heard not the voice of him that spoke with me.	
8. And Saul arose from the ground, and when his eyes were opened, he saw nothing. But they leading him by the hands, brought him to Damascus.	11. And whereas I did not see *for the brightness of that light*, being led by the hand by my companions, I came to Damascus.	
9. *And he was there three days without sight, and he did neither eat nor drink.*		

II.—Principal References in the Epistles.

(*a*) Have not I seen Christ Jesus our Lord? Are not you my work in the Lord?	1 Cor. ix. 1.
(*b*) Last of all, he was seen also by me, as by one born out of due time.	1 Cor. xv. 8.
(*c*) For I give you to understand, brethren, that the gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ. For you have heard of my conversation in time past in the Jews' religion: how that, beyond measure, I persecuted the church of God, and wasted it. And I made progress in the Jews' religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers. But when it pleased him, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the Gentiles, immediately I condescended not to flesh and blood.	Gal. i. 11–16.

Combining these different accounts we obtain the following sequence of the incidents :—

1. Saul and his companions were near Damascus about noon.
2. The light that suddenly environed them was brighter than the sun.
3. They *all* fell to the ground, dazzled by the light, but Saul alone was blinded by it.
4. Saul alone saw our Lord and understood what He said.
5. The men heard the voice or the sound, but did not distinguish the words.
6. Jesus spoke in the Hebrew tongue.
7. Saul being blind, his companions led him by the hand into the city of Damascus.
8. For three days he remained fasting and praying.

Difficult Passages harmonized.—These difficult passages are found—

(1) in the words of Christ to Saul.
(2) in the effect of the words on his companions.

First Objection.—In St Paul's apology before Agrippa, the words of Christ are not the same as those in St Luke's account.

Answer.—It is perfectly natural that St Paul should relate the vision more fully than his historian, and also it seems probable that, in his defence before Agrippa, he sums up what was revealed to him on other occasions, for example in the Temple of Jerusalem (xxii. 18–21). Just as God called Abraham several times and repeated His divine promises, so our Lord may have revealed several times to Saul the work to which he was called.

Second Objection.—In St Luke's account the men are said to "stand amazed," whereas in St Paul's apology we are told that all fell to the ground.

Answer.—Three explanations of this difficulty have been put forth :—

(1) St Luke describes their position *after* the vision, St Paul speaks of their attitude *during* the vision.

(2) The Greek verb (εἱστήκειταν) does not always signify "to stand," but is frequently used of remaining in a given attitude; hence this passage can be rendered "they remained speechless," instead of "they stood speechless" (Mgr. le Camus, p. 180).

(3) In St Luke's account it is said that the companions of Saul heard "indeed a voice," whereas St Paul states that "they heard not the voice of him that spoke to me." The men heard the voice or sound, but they did not distinguish what was said. Hearing a voice does not necessarily imply that the hearer understands what is said. Saul alone heard and understood, as he alone saw Jesus glorified.

CONVERSION OF SAUL

1. Saulus autem adhuc spirans minarum et cædis in discipulos Domini, accessit ad principem sacerdotum,

2. Et petiit ab eo epistolas in Damascum ad synagogas,

1. And Saul as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high-priest,

2. And asked of him letters to Damascus, to the synagogues: that

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1. *And.* Better, "But" (δὲ). This conjunction and the adverb "yet" (ἔτι) connect this narrative with what has previously been related concerning Saul in ch. viii. 3. While Philip was evangelizing the Samaritans and instructing the Ethiopian, Saul was carrying on the persecution in Jerusalem; having now heard, probably on good authority, that there were many Christians in Damascus, he was roused up to further efforts.

Saul. He was of the tribe of Benjamin, and Tertullian (*adv. Marcion*, v. 1), St John Chrysostom, and St Ambrose apply by accommodation the prophecy of Jacob to this persecutor of the Church: cf. *Benjamin, a ravenous wolf, in the morning shall eat the prey, and in the evening shall divide the spoil* (Gen. xlix. 27).

breathing out. (ἐμπνέων.) The word expresses his great rage; threats and slaughter were, as it were, the very element that he breathed in, and without which he could not exist.

went. He volunteered to persecute them, and in so doing he was moved by zeal for the Law.

Cf. *I persecuted the church of God, and wasted it. And I made progress in the Jews' religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers* (Gal. i. 13-14).

high-priest. Until 36 A.D. Caiphas held this office; he was succeeded by Jonathan, who only held office for one year, when Theophilos was appointed (37 A.D.). Both Jonathan and Theophilos were sons of Annas.

As we are uncertain of the year of Saul's conversion, it is impossible to determine which of these three gave him his commission. If we accept 33 or 35 as the date of Saul's conversion, then certainly Caiphas still held office. Saul applied to the high-priest as the head of the Sanhedrin.

2. *letters,—i.e.* written documents to the heads of the synagogues in Damascus, urging them to second Saul in his work of uprooting the new heresy. In his defence before Agrippa, St Paul states that he went *to Damascus with authority and permission of the chief priest* (*infra*, xxvi. 12). In another passage he adds that these letters were from the high-priest *and the ancients.* Hence Saul held his commission from the Sanhedrin.

Damascus. This is probably one of the most ancient cities of the world. It existed in the time of Abraham, and the Israelites obtained possession of it under David. Its beauty and prosperity made it an object of envy; hence its fortune was very chequered, and different conquerors held it in turn. At the present time it is a large city, with a population

ut si quos invenisset huius viæ viros ac mulieres, vinctos perduceret in Ierusalem.

3. Et cum iter faceret, contigit ut appropinquaret Damasco: et subito circumfulsit eum lux de cælo.

4. Et cadens in terram

if he found any men and women of this way, he might bring them bound to Jerusalem.

3. And as he went on his journey, it came to pass that he drew nigh to Damascus: and suddenly a light from heaven shined round about him.

4. And falling on the ground, he

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of 250,000, of whom some 70,000 are Christians. It is built on a large plain, about 150 miles north-east of Jerusalem, and it is well watered by the river Barrada, with its tributaries.

The Greeks named this river "Chrysorrheas" (flood of gold), and Naaman the Syrian, who dwelt in Damascus, thus speaks of its rivers: *Are not the Abana and the Pharphar, rivers of Damascus, better than all the waters of Israel?* (4 Kings v. 12). Damascus is famed for the beauty of its gardens; the houses are built of white stone, hence the Orientals speak of it as "a handful of pearls cast in a goblet of emeralds."

to the synagogues,—i.e. to the presidents of the synagogues. There were, according to Josephus, between thirty and forty synagogues in Damascus. As the Christians still frequented the synagogues, it would often be possible to arrest them at the hours of prayer.

if he found. The doubt does not fall on whether there were Christians at Damascus, but on whether he would be able to apprehend them. Saul knew by experience that they might evade his search.

men and women. The fact that Saul also persecuted women is referred to in ch. xxii. 4: *Who persecuted this way unto death, binding and delivering into prisons both men and women.*

of this way. This expression, among the early Christians, designated Christianity (see Acts xxii. 4, xxviii. 22). It was also a Hebraism referring to a given method of living or acting. In the Old Testament, the expression is used both of God's conduct towards men, and of the mode of life He wishes them to adopt, *e.g.*—

(a) *For I know that he will command his children and his household after him to keep the way of the Lord* (Gen. xviii. 19).

(b) *And David behaved wisely in all his ways, and the Lord was with him* (1 Kings xviii. 14).

(c) *Master, we know that thou speakest and teachest rightly; and thou dost not respect any person, but teachest the way of God in truth* (St Luke xx. 21).

3. *a light from heaven.* The vision of Christ in glory manifested to Saul (see 1 Cor. xv. 8) qualified him for his work as an apostle, since he, too, could bear witness to the Resurrection of Christ.

4. *falling on the ground.* Most artists represent Saul falling from his horse, and this may have been so, since it would have been a long journey to undertake on foot, but there is nothing in the text to justify this inference. St Augustine assumes that the journey was made on foot, and he remarks that the Pharisees rarely used horses. Camels, however, were much employed for long journeys.

audivit vocem dicentem sibi: Saule, Saule, quid me persequeris?

5. Qui dixit: Quis es, Domine? Et ille: Ego sum Iesus, quem tu persequeris, durum est tibi contra stimulum calcitrare.

6. Et tremens, ac stupens dixit: Domine, quid me vis facere?

heard a voice saying to him: Saul, Saul, why persecutest thou me?

5. Who said: Who art thou, Lord? And he: I am Jesus whom thou persecutest. It is hard for thee to kick against the goad.

6. And he trembling and astonished, said: Lord, what wilt thou have me to do?

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heard a voice. All the circumstances point to a true vision, *i.e.* an objective reality, and not a mere subjective impression.

Saul, Saul. In all three narratives these words are given in the Hebrew form (Shaul), and St Paul asserts that our Lord spoke in Hebrew (*infra*, xxvi. 14). Elsewhere St Luke gives the Greek form of the name (Σαῦλος).

why persecutest thou me? The pronouns "thou" and "me" are very emphatic, but it is impossible to bring out this antithesis in the English rendering. Jesus here confirms what He had said in His description of the last judgment. *Amen, I say to you, as long as you did it not to one of these least, neither did you do it to me* (St Matt. xxv. 45).

In like manner the Lord of hosts identified Himself with His beloved people: *He that toucheth you, toucheth the apple of my eye* (Zach. ii. 8). Thus Saul was taught his first lesson, that between Christ and His mystical Body, the Church, a most intimate union existed.

5. *And he.* The verb "said" must be supplied. In Greek as in Middle English, the verb "to say" is often omitted in animated discourse. In verse 11 we have the same idiomatic expression: *And the Lord to him* (sc. *said*).

I am Jesus, etc. "If He had said to Saul, I am the Son of God, I am the Eternal Word, He who made the heavens, then Saul could have replied: 'The object of my persecution was a different one. . . .' So the Glorified One answered; 'I am Jesus of Nazareth, whom thou persecutest'" (St John Chrys.).

It is hard, etc. This passage and verse 6 have no good MS. authority, since they are wanting in ℵ, A, B, C, E, H, etc. They are evidently taken from ch. xxvi. 14, where they are undoubtedly genuine. "To kick against the goad" is expressive of vain efforts to resist a superior force. The proverb is found in Hebrew, Greek, and Latin, and the metaphor is taken from the oxen plunging and resisting when goaded by the ploughman.

6. *Lord.* For the first time, Saul uses this word in the Christian sense.

what wilt thou have? etc. Saul generously responds to our Lord, and humbly offers himself to do the will of Jesus the Nazarene, whom hitherto he had so despised and hated.

7. Et Dominus ad eum: Surge, et ingredere civitatem, et ibi dicetur tibi quid te oporteat facere. Viri autem illi, qui comitabantur cum eo, stabant stupefacti, audientes quidem vocem, neminem autem videntes.

7. And the Lord said to him: Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him stood amazed, hearing indeed a voice, but seeing no man.

8. Surrexit autem Saulus de terra, apertisque oculis nihil videbat. Ad manus autem illum trahentes, introduxerunt Damascum.

8. And Saul arose from the ground, and when his eyes were opened, he saw nothing. But they leading him by the hands, brought him to Damascus.

9. Et erat ibi tribus diebus non videns, et non manducavit, neque bibit.

9. And he was there three days without sight, and he did neither eat nor drink.

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7. *it shall be told thee.* Jesus Christ has ordained that souls must enter the Church through the agency of men, and thus Saul was admitted into the One Fold by the ministry of Ananias. Therefore, although Saul was converted by extraordinary means, he was not dispensed from receiving grace by the ordinary channels, *i.e.* the sacraments.

amazed. Better, "speechless" (ἐνεοί) with fright.

8. *leading him*, etc. "Thus came Saul into Damascus—not as he had expected, to triumph in an enterprise on which his soul was set, to brave all difficulties and dangers, to enter into houses and carry off prisoners to Jerusalem, but he passed himself like a prisoner beneath the gateway, and through the colonnades of the street called 'Straight,' where he saw not the crowd of those who gazed on him; he was led by the hands of others, trembling and helpless, to the house of Judas, his dark and solitary lodging" (Conybeare and Howson, ch. iii. p. 76).

9. *three.* Not necessarily three *full* days, though it may have been as long a period. The expression "three days" in the Scriptures often covers but one whole day and a part of two others. Thus Christ is said to have been in the grave "three days."

without sight. Various incidents shew that Saul was absolutely blind —his being led by the hands, the scales falling from his eyes; besides which, the fact is twice stated distinctly, *he saw nothing*, he was *without sight.*

neither eat nor drink. Saul observed a rigorous fast. The thoughts that preoccupied him rendered him insensible to the needs of the body.

How bitterly he regretted having persecuted the Christians — the death of Stephen, the punishments inflicted *many times* on others in the synagogues, the hatred he had borne to the very name of Jesus of Nazareth. Now the Galilean had conquered. Saul, like Stephen, had seen the Son of Man in glory. Then, too, he must have contrasted his actual position in Damascus, which was so different from what he had anticipated. If he contemplated the future, what obstacles seem to rise before him; what sacrifices of

friends, position, and reputation he had to make; what heroism he was called to practise for the cause of the Gospel. During this terrible interior conflict, well might the future Apostle of the Gentiles fast and pray in solitude.

BAPTISM OF SAUL

10. Erat autem quidam discipulus Damasci, nomine Ananias; et dixit ad illum in visu Dominus: Anania. At ille ait: Ecce ego, Domine.

11. Et Dominus ad eum: Surge, et vade in vicum, qui vocatur Rectus; et quære in

10. Now there was a certain disciple at Damascus, named Ananias: and the Lord said to him in a vision: Ananias. And he said: Behold I am here, Lord.

11. And the Lord *said* to him: Arise, and go into the street that is called Straight, and seek in the house

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10. *Ananias.* This disciple evidently did not know Saul, though he had heard of him. St Paul subsequently bears testimony to Ananias. He was *a man according to the law, having testimony of all the Jews who dwelt there* (*infra*, xxii. 12).

in a vision. "The simultaneous preparation of the hearts of Ananias and Saul, and the simultaneous preparation of those of Peter and Cornelius—the questioning and hesitation of Peter, and the questioning and hesitation of Ananias—the one doubting whether he might make friendship with the Gentiles, the other doubting whether he might approach the enemy of the Church; the unhesitating obedience of each when the Divine will was made clearly known; the state of mind in which both the Pharisee and the Centurion were found, each waiting to see what the Lord would say unto them—this close analogy will not be forgotten by those who reverently read the two consecutive chapters, in which the baptism of Saul and the baptism of Cornelius are narrated in the Acts of the Apostles" (Conybeare and Howson, *Life and Epistles of St Paul*, p. 77.

The traditional site of the house of Ananias lies a little to the north of the street "*called Strait*," near the eastern gate. A little chapel marks the spot.

I am here. Lit. "behold me" (Ἰδοὺ ἐγὼ) This is a Hebrew idiom, but is also found in other languages. *Cf.* Fr. "me voici."

11. *street that is called Straight.* The Greek word ῥύμην indicates a narrow street, not an open square or broad road.

The city of Damascus is oval in shape. Its greatest diameter is marked by the Straight Street, which is an English mile in length. At its east end is Bab Shurky, "the East Gate," a fine Roman portal, having a central and two side arches. The central and southern arches have been walled up for more than eight centuries, and the northern now forms the only entrance to the city. . . . In the Roman age, and down to the time of the Mahommedan conquest (A.D. 634), a noble street ran in a straight line from the gate westward through the city. It was divided by Corinthian colonnades into three avenues opposite to the three portals. A modern street runs in the line of the old one, but it is narrow and irregular. Though many of the columns remain, they are mostly hidden by the houses and shops. . . . This is 'the street called Straight,' along which Paul was

domo Iudæ Saulum nomine Tarsensem ; ecce enim orat.

12. (Et vidit virum Ananiam nomine, introeuntem, et imponentem sibi manus ut visum recipiat)

13. Respondit autem Ananias : Domine, audivi a multis de viro hoc, quanta mala fecerit sanctis tuis in Ierusalem :

14. Et hic habet potestatem a principibus sacerdotum alligandi omnes, qui invocant nomen tuum.

of Judas, one named Saul of Tarsus. For behold he prayeth.

12. (And he saw a man named Ananias, coming in and putting his hands upon him, that he might receive his sight.)

13. But Ananias answered : Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem :

14. And here he hath authority from the chief priests to bind all that invoke thy name.

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led by the hand, and in which was the house of Judas, where he lodged" (Porter, *Giant Cities*, etc., p. 349).

Judas. This is the only passage in which he is mentioned. He may have been a friend of one of Saul's companions, or, what is more probable, the master of an hospice for Jewish travellers visiting Damascus, since Saul required shelter for his companions as well as for himself.

Tarsus. This was the capital of Cilicia, built on both banks of the river Cydnus, hence its name Tarsoi, "the wings." According to Strabo, its fame as a seat of learning excelled even that of Athens and Alexandria.

he prayeth. These words reassured Ananias. As a strict Pharisee, Saul observed the fixed hours of prayer, but now he addressed his prayers to Jesus of Nazareth.

"He prayeth, the attitude most proper for the reception of the moral, intellectual, and spiritual light which was now illuminating him ; and though his eyes were dark, yet he had a vision from above, and saw more clearly than before."

12. *might receive his sight.* Lit. "might recover his sight" (ἀναβλέψῃ).

13. *Lord, I have heard.* In the reply of Ananias, we note his astonishment and misgiving, and extreme simplicity. He speaks with his Lord as with a most intimate friend.

by many. From these words we gather that the persecution instigated by Saul had already lasted a considerable time.

how much evil. See Annotations on ch. viii. 3.

thy saints. This is the first time we meet with this word as a synonym for "disciples." In the early Church, as we see from the greetings in St Paul's epistles, the expression was applied to all the faithful ; a later usage restricts it to those distinguished by their eminent holiness. At least the word here reminds us that we are all *called to be saints* (1 Cor. i. 2), since our Leader is the Holy One of God.

14. *he hath authority.* The Church in Jerusalem had doubtless heard of Saul's fresh efforts, and had warned the Damascene Christians, or the news may have spread through Saul's companions.

15. Dixit autem ad eum Dominus: Vade, quoniam vas electionis est mihi iste, ut portet nomen meum coram gentibus, et regibus, et filiis Israel.

16. Ego enim ostendam illi quanta oporteat eum pro nomine meo pati.

17. Et abiit Ananias, et introivit in domum: et imponens ei manus, dixit: Saule frater, Dominus misit me Iesus, qui apparuit tibi

15. And the Lord said to him: Go thy way, for this man is to me a vessel of election, to carry my name before the gentiles, and kings, and the children of Israel.

16. For I will shew him how great things he must suffer for my name's sake.

17. And Ananias went his way, and entered into the house: and laying his hands upon him, he said: Brother Saul, the Lord Jesus hath sent me, he that appeared to thee

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that invoke thy name. This is another example of the development of a new terminology. The expression is probably taken from the prophecy of Joel quoted by St Peter (*supra*, ii. 21). It occurs again in verse 21 of this chapter, and is employed by St Paul (see 1 Cor. i. 2; 2 Tim. ii. 22).

15. *vessel of election.* A Hebraism. As the Hebrew language is poor in adjectives, the genitive of a noun often replaces an adjective or a participle. The word (σκεῦος) here rendered "vessel" may also be translated "instrument," which renders the sense more exactly. Saul was to be an instrument in the hand of God for the conversion of the Gentiles.

to carry. There is perhaps an allusion to the metaphor of a "vessel" which is carried. This command was given more explicitly in the vision which St Paul had in the Temple (see *infra*, xxii. 21).

gentiles. St Paul's special mission was to convert the Gentiles, hence they stand first on the list, though as yet this truth was not clearly grasped by many of the disciples.

kings. St Paul was arraigned before Agrippa II. at Cesarea, and the Emperor Nero at Rome. He also pleaded before several Roman governors—Sergius, Paulus, Gallio, Felix, and Festus.

16. *my name's sake.* Tertullian, speaking of the martyrs and confessors of his day, writes, "We are tortured when we confess our guilt, we are set free if we deny it, for the battle centres in one Name."

17. *laying his hands.* Ananias, though not expressly told to lay his hands on Saul, understood that his actions and words must correspond with Saul's vision as related by God.

Brother Saul. Ananias no longer fears; he addresses the former persecutor affectionately as a brother in Christ.

he that appeared, etc. Great stress is laid on the reality of the apparition of Jesus to Saul. Thus we find it confirmed in verse 27, and also in ch. xxii. 14, xxvi. 19; 1 Cor. ix. 1, xv. 8.

in via, qua veniebas, ut videas, et implearis Spiritu sancto.

18. Et confestim ceciderunt ab oculis eius tamquam squamæ, et visum recepit; et surgens baptizatus est.

19. Et cum accepisset cibum, confortatus est. Fuit autem cum discipulis, qui erant Damasci, per dies aliquot.

20. Et continuo in synagogis prædicabat Iesum, quoniam hic est Filius Dei.

21. Stupebant autem omnes qui audiebant, et dicein the way as thou camest: that thou mayest receive thy sight, and be filled with the Holy Ghost.

18. And immediately there fell from his eyes as it were scales, and he received his sight; and rising up he was baptized.

19. And when he had taken meat he was strengthened. And he was with the disciples, that were at Damascus, for some days.

20. And immediately he preached Jesus in the synagogues, that he is the Son of God.

21. And all that heard him were astonished, and said: Is not this he

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18. *as it were scales.* The Greek word (λεπίδες) is used for any thin substance that peels or flakes off. It is a medical term. The existence of these "scales" shews that Saul was really blind. They may have been incrustations, such as surround the eyelids when a person is suffering from acute inflammation. It is thought that St Paul's eyes were always weak afterwards, since he generally employed a secretary, and once he refers to the large characters in which he wrote. Cf. *See what a letter* (lit. "with what large letters") *I have written to you with my own hand* (Gal. vi. 11).

he was baptized. Saul had no need of instruction, for Jesus Himself had taught him all that was necessary for baptism, and far more.

St Paul frequently mentions his having received his knowledge from our Lord, *e.g.*— *For I give you to understand, brethren, that the gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ* (Gal. i. 11-12). *For I delivered unto you first of all, that which I also received* (1 Cor. xv. 3). *How that, according to revelation, the mystery has been made known to me* (Eph. iii. 3).

19. *with the disciples.* He was received as a brother by those whom he came to persecute.

20. *immediately he preached Jesus*, etc. The synagogues of Asia were the first Christian churches. Saul lost no time in revealing the change miraculously wrought in him, and in confessing Jesus to be the Son of God.

21. *Is not this he?* etc. Their amazement was caused by the complete transformation which God's grace had wrought in Saul, the zealous Pharisee and persecutor of the disciples of Jesus of Nazareth.

who persecuted. Lit. "who devastated" (πορθήσας). The word is used of soldiers laying waste a country.

bant: Nonne hic est, qui expugnabat in Ierusalem eos, qui invocabant nomen istud; et huc ad hoc venit, ut vinctos illos duceret ad principes sacerdotum?

22. Saulus autem multo magis convalescebat, et confundebat Iudæos, qui habitabant Damasci, affirmans quoniam hic est Christus.

who persecuted in Jerusalem those that called upon this name; and came hither for that intent, that he might carry them bound to the chief priests?

22. But Saul increased much more in strength, and confounded the Jews who dwelt at Damascus, affirming that this is the Christ.

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came hither. Better, "had come hither" (ὧδε . . . . ἐληλύθει), but had now abandoned his design. The R.V. reads "made havoc."

22. *Saul increased much more,* etc. Saul's previous training as a zealous Pharisee and a pupil of Gamaliel fitted him admirably for the work to which he was called, and his vast knowledge of the Scriptures enabled him to refute the Jews and to prove an assertion logically (συμβιβάζων), as the Greek verb here rendered "affirming" implies. It signifies literally to put things side by side for the purpose of comparing them, and thus to draw a conclusion.

THE JEWS OF DAMASCUS PLOT AGAINST ST PAUL. HE ESCAPES TO JERUSALEM

23. Cum autem implerentur dies multi, consilium fecerunt in unum Iudæi ut eum interficerent.

23. And when many days were passed, the Jews consulted together to kill him.

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23. *when many days,—i.e.* days spent in Damascus, the latter part of the three years mentioned in Gal. i. 18. St Luke frequently employs this Greek adjective (ἱκανός) "sufficient," instead of "many."

The phrase may be applied to several years. Cf. *Semei dwelt in Jerusalem many days. And it came to pass after three years, that the servants of Semei ran away to Achis* (3 Kings ii. 38–39).

the Jews consulted, etc. "History ever repeats itself." As the Hellenists were unable *to resist the wisdom and spirit* that spoke in St Stephen, and determined to rid themselves of their adversary by brute force, so now, as the Jews could not refute the arguments of St Paul, they determined *to kill him.*

St Paul's great natural talents and his deep studies served to further the cause of the Gospel, and he utilized them for the glory of God. Also, after his period of retirement, when fresh revelations were undoubtedly granted him, he would be even more powerful in argument than when he preached in the synagogues at his first visit. As he now remained sometime in the city, his words were heard more frequently, and he effected many conversions.

24. Notæ autem factæ sunt Saulo insidiæ eorum. Custodiebant autem et portas die ac nocte, ut eum interficerent.

25. Accipientes autem eum discipuli nocte, per murum dimiserunt eum, submittentes in sporta.

26. Cum autem venisset

24. But their laying in wait was made known to Saul. And they watched the gates also day and night, that they might kill him.

25. But the disciples taking him in the night, conveyed him away by the wall, letting him down in a basket.

26. And when he was come into

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24. *was made known.* Probably by some of the Jews, who were well disposed towards St Paul, although not yet converted to Christianity. The adversaries of the apostles certainly took care not to reveal their plans to the Christians of Damascus.

they watched the gates, etc. In order to do this, the Jews had obtained the support of the governor. Cf. *At Damascus, the governor of the nation under Aretas the king, guarded the city of the Damascenes, to apprehend me: And through a window in a basket was I let down by the wall, and so escaped his hands* (2 Cor. xi. 32–33).

Damascus was under the Romans *circa* 30–34 A.D. (judging from certain ancient coins), but in 32 A.D. Herod Antipas, tetrarch of Galilee, quarrelled with his father-in-law, Aretas, king of Arabia Petræa. Herod had repudiated his wife, the king's daughter, and Aretas, in return, had encroached on the boundaries of Herod's dominions. Tiberius assisted Herod Antipas, and war was declared against Aretas in the spring of A.D. 37. Shortly after, Caligula became emperor, and it is supposed that, at the request of the citizens, he allowed the city of Damascus to be made over to Aretas. This hypothesis has been suggested by the fact that the coins of Damascus, issued during the reigns of the emperors between Tiberius and Nero, do not bear the head of a Roman emperor. Consequently, during this period, Damascus must have been detached from Rome and annexed to some independent sovereign. That Aretas was the ruler of Damascus when the Jews plotted to kill St Paul is clear from St Paul's words quoted above. On his coins, Aretas is described as "lover of the Greeks" (Φιλέλλην), and he also did his utmost to conciliate the Jews. They were allowed to govern themselves according to their own laws, and their ethnarch or chief held his court and had power to inflict certain punishments. This explains how it was that the enemies of Saul in Damascus were able to guard the gates of the city.

25. *the disciples.* Some MSS. read "his disciples," but "the" has better MS. authority (*e.g.* ℵ, A, B, C).

by the wall. Saul was let down *through a window* of a house built on the city wall. It was thus that Rahab saved the spies who visited Jericho. Cf. *Then she let them down with a cord out of a window; for her house joined close to the wall* (Jos. ii. 15).

in a basket (σπυρίδι). This was a large basket made of rope, used for carrying goods on long journeys.

These baskets are mentioned in connection with the miracle of the feeding of the four thousand, when seven baskets (σπυρίδας) full of fragments were collected. (See St Matt. xv. 37.)

26. *when he was come.* It is not certain whether St Paul journeyed direct to Jerusalem. We know that he evangelized in Judea, since in his address to Agrippa he refers to his ministry there. Cf. *Unto all the country of Judea and to the gentiles did I preach* (*infra*, xxvi. 20).

in Ierusalem, tentabat se iungere discipulis, et omnes timebant eum, non credentes quod esset discipulus.

27. Barnabas autem apprehensum illum duxit ad Apostolos: et narravit illis quomodo in via vidisset Dominum, et quia locutus est ei, et quomodo in Damasco fiducialiter egerit in nomine Iesu.

Jerusalem, he essayed to join himself to the disciples, and they were all afraid of him, not believing that he was a disciple.

27. But Barnabas took him and brought him to the apostles, and told them how he had seen the Lord, and that he had spoken to him, and how in Damascus he had dealt confidently in the name of Jesus.

Hence we may infer that he preached the Gospel in the different synagogues on his road to the holy city.

What a contrast this journey offers compared with the one he made from Jerusalem to Damascus as the persecutor of the Church; he now returns to the holy city to preach that faith which he had striven so hard to uproot but three years previously.

not believing that he was a disciple. Three reasons may be given for their fears:—

(*a*) They knew by experience the persecutor Saul, but only a rumour perhaps of his conversion had reached them, as in those troubled times communication with Damascus was doubtless interrupted or very difficult.

(*b*) They may have imagined that he was feigning conversion, that he might more effectually accomplish his evil designs.

(*c*) St Paul's retirement in Arabia after his conversion (see Gal. ii. 17) did not conduce to confirm the rumour of his conversion.

27. *Barnabas.* He first comes under our notice in ch. iv. 36. Here, true to his name, Barnabas, "son of consolation," he consoles and assists St Paul in this difficulty. *He was a good man, and full of the Holy Ghost and of faith* (*infra*, xi. 24), and he became St Paul's firm friend and his companion on his first missionary journey.

took him and brought him to the apostles. He only saw two of the apostles; for we read in his epistle to the Galatians that he there met Peter *and tarried with him fifteen days*, and he adds: *But other of the apostles I saw none, saving James, the brother of the Lord* (Gal. i. 19).

In consequence of the numerous conversions at Pentecost, when so many pilgrims were in Jerusalem, and of the dispersion of the Christians during the persecution instigated by Saul, various local churches now existed in Palestine; and although the apostles had not yet dispersed to preach the Gospel throughout the world, yet they must have found it necessary to visit these communities of Christians, in order to organize them and to give the sacraments of Confirmation and Holy Order. This would account for the absence of ten apostles when St Paul paid his first visit to Jerusalem after his conversion.

told them how he had seen the Lord, etc. We do not know how Barnabas had heard of Saul's conversion. He may have simply been convinced of the truth by hearing the recital from Saul's own lips.

Some commentators have suggested that Saul and Barnabas the Cyprian had studied together in the famous school of Tarsus, and this is not improbable, as both were educated men of good position, or they may have been fellow-students under Gamaliel in Jerusalem.

28. Et erat cum illis intrans et exiens in Ierusalem, et fiducialiter agens in nomine Domini.

29. Loquebatur quoque Gentibus, et disputabat cum Græcis: illi autem quærebant occidere eum.

30. Quod cum cognovissent fratres, deduxerunt eum Cæsaream, et dimiserunt Tarsum.

28. And he was with them coming in and going out in Jerusalem, and dealing confidently in the name of the Lord.

29. He spoke also to the gentiles, and disputed with the Greeks: but they sought to kill him.

30. Which when the brethren had known, they brought him down to Cesarea, and sent him away to Tarsus.

28. *coming in and going out.* A Hebraism expressing familiarity of intercourse. The disciples no longer feared Saul, but were glad to have him as a brother. How they rejoiced over his reception into the Church! Such a signal conversion strengthened their faith in God, who can turn men's hearts as He wills, and change violent persecutors into fervent apostles (see also Annot. on i. 21).

29. *to the gentiles.* These words are not considered genuine, as they are missing in the Greek codices and the best MSS. of the Vulgate.

the Greeks,—i.e. the Hellenists or Jews who spoke Greek. As they had compassed the death of St Stephen, in which Saul himself had taken part, it was natural that he should try and convert them, and also that he should, as far as possible, repair the evil he had done.

they sought to kill him. Once more St Paul's life is threatened by his former friends and allies.

30. *when the brethren had known,* etc. St Paul's enemies were furthering unconsciously the designs of God, who willed that the Apostle of the Gentiles should now begin his mission, for, when praying in the Temple, *in a trance,* St Paul saw once more our Risen Lord, who said to him: *Make haste, and get thee quickly out of Jerusalem; because they will not receive thy testimony concerning me . . . . Go, for unto the Gentiles afar off will I send thee* (*infra,* xxii. 18, 21).

Cesarea. To Cesarea Stratonis on the sea-shore. There is a town called Cesarea Philippi, north of the Lake of Genesareth, but St Luke always refers to the seaport town as Cesarea, as the reference to this city in xxvii. 1 shews. See Annot. on viii. 40.

ST PETER CURES ENEAS AND RAISES TABITHA

31. Ecclesia quidem per totam Iudæam, et Galilæam,

31. Now the church had peace throughout all Judea and Galilee

31. *the church had peace.* It is generally thought that the Jews ceased to persecute the Christians, because all their energies were devoted to

et Samariam habebat pacem, et ædificabatur ambulans in timore Domini, et consolatione Sancti Spiritus replebatur.

32. Factum est autem, ut Petrus dum pertransiret universos, deveniret ad sanctos, qui habitabant Lyddæ.

and Samaria, and was edified, walking in the fear of the Lord, and was filled with the consolation of the Holy Ghost.

32. And it came to pass, that Peter, as he passed through visiting all, came to the saints who dwelt at Lydda.

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resisting the designs of Caligula, who claimed divine honours, and had ordered his statue to be set up in the Temple. This desecration was prevented by the prudence of Petronius, the governor of Judea, and the assassination of Caligula. During these troubled times the Christians were unmolested.

Galilee. St Luke, so far, has no explicit reference to churches having been founded in Galilee, which was the chief field of Christ's ministry, and after His Resurrection He appeared there to five hundred disciples. We know that He had many Galilean followers ; consequently, when the disciples from Jerusalem *were scattered thoughout the countries of Judea and Samaria*, some must have reached Galilee and founded churches there.

These incidental allusions are proofs that St Luke does not attempt to write a complete history of the Church, but merely aims at giving the more important or typical events.

edified. The Greek word signifies literally "to build up" (*οἰκοδομέω*). It is used metaphorically in the Scriptures of the spiritual progress of the Christian. We have in verse 31 a description of the interior and exterior growth of the Church. The disciples were strengthened in the faith during this period of rest, and their numbers increased.

walking in the fear of the Lord. A Hebrew idiom for "keeping the commandments of God."

was filled. Lit. "was multiplying" (*ἐπληθύνετο*). The virtues of the primitive Christians won others to the faith. This is the unfailing result of a holy life.

with the consolation, etc. The Holy Spirit, by teaching, admonishing, and consoling, increased the virtue of the faithful and rendered their work fruitful. Hence the Church "multiplied" by the Holy Spirit.

32. *visiting all.* St Peter visited the various Christian churches in Palestine, and among these we must include Galilee, his own birthplace.

Lydda. The city called "Lod" in the Old Testament (1 Para. viii. 12). It stands on the Plain of Sharon, about eighteen miles north-west of Jerusalem, on the great highway leading to the capital.

Cestius Gallus, A.D. 66, burnt the town, when, with the exception of fifty, its male inhabitants were keeping the Feast of Tabernacles in Jerusalem (Josephus, *Bell. Jud.*, ii., xix. 1). It was afterwards known as Diospolis, and in the fourth and fifth centuries was a flourishing centre of Christianity, being an episcopal see. A bishop of

33. Invenit autem ibi hominem quemdam, nomine Æneam, ab annis octo iacentem in grabato, qui erat paralyticus.

34. Et ait illi Petrus: Ænea, sanat te Dominus Iesus Christus; surge, et sterne tibi. Et continuo surrexit.

35. Et viderunt eum omnes, quihabitabant Lyddæ et Saronæ, qui conversi sunt ad Dominum.

33. And he found there a certain man named Eneas, who had kept his bed for eight years, who was ill of the palsy.

34. And Peter said to him: Eneas, the Lord Jesus Christ healeth thee: arise, and make thy bed. And immediately he arose.

35. And all that dwelt at Lydda and Saron saw him: who were converted to the Lord.

Lydda sat in the Council of Nice, A.D. 325, and in the Council of Chalcedon, in A.D. 451. It seems probable that Philip the Evangelist, who, starting from Azotus, *preached the gospel to all the cities till he came to Cesarea* (*supra*, viii. 40), had founded these Christian churches of Lydda and Joppe.

33. *Eneas.* As this paralytic bore a Greek name and was found by St Peter when visiting "the saints" at Lydda, it has been inferred that he was a Hellenist convert.

kept his bed for eight years. Another example of St Luke's attention to the duration of an illness, which reminds us that he was a physician by profession.

the Lord Jesus Christ healeth thee. The apostle heals in the name of Jesus, whereas our Lord Himself heals in virtue of His own divine power, e.g. *I will, be thou made clean. Lazarus, come forth.*

In the original there is evidently a paronomasia or play upon words, which the sacred writers, in true Oriental style, do not disdain to employ. In Greek, the words "Jesus" and "healer" sound much alike, hence on the ears of Eneas the words of Peter sounded much as if he had said, "Healeth thee the Healer Christ."

make thy bed. The word "bed" is not in the original. The Greek verb employed here (στρωννύω) signifies to smooth a bed or to furnish a couch with rugs.

35. *Saron.* "The Saron" in the original, and this probably denotes the coast district extending from Joppe to Cesarea, a distance of thirty miles. It was known as "the Plain of Sharon." No village or city bearing this name is mentioned in the Scriptures.

The Plain of Saron is frequently referred to in the poetical books of the Old Testament. Cf. *The beauty of Carmel and Saron, they shall see the glory of the Lord* (Is. xxxv. 2). This district was celebrated for its exquisite beauty and its fertility.

converted to the Lord. Lit. "turned to the Lord" (ἐπέστρεψαν ἐπὶ τὸν κύριον). Here the expression signifies "believed in the Lord Jesus."

It was also used of the Gentiles who became Christians. *Cf.* For which cause *I judge that they, who from among the Gentiles are converted to God, are not to be disquieted* (*infra*, xv. 19). The same expression is found in the Old Testament, where it signifies to repent. Cf. *And when in their distress they shall return to the Lord the God of Israel, and shall seek him, they shall find him* (2 Para. xv. 4).

36. In Ioppe autem fuit quædam discipula, nomine Tabitha, quæ interpretata dicitur Dorcas. Hæc erat plena operibus bonis, et eleemosynis, quas faciebat.

37. Factum est autem in diebus illis, ut infirmata moreretur. Quam cum lavissent, posuerunt eam in cenaculo.

38. Cum autem prope esset Lydda ad Ioppen, discipuli

36. And in Joppe there was a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and alms-deeds which she did.

37. And it came to pass in those days, that she was sick and died. Whom when they had washed, they laid her in an upper chamber.

38. And forasmuch as Lydda was nigh to Joppe, the disciples hearing

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36. *Joppe.* The modern Joppa, on the south-western coast of Palestine. This city originally belonged to the Philistines.

In the apostolic days, Joppe belonged to the Roman province of Syria. The harbour, though large, was not very safe, but being the nearest port to Jerusalem, it was much frequented. Thither the materials, stone and cedar wood, sent by Hiram, king of Tyre, were brought by sea, and thence conveyed by land to Jerusalem to be employed in the building of the Temple. Under the Machabean rulers, the Jews gained possession of the port and fortified it (B.C. 148), (see 1 Mach. iv. 51–54). From Josephus we learn that Augustus gave the town to Herod the Great, and it passed afterwards to Archelaus Cestius destroyed the town before besieging Jerusalem (*Bell. Jud.*, ii., xviii. 10). It was rebuilt, but attained a bad reputation as a centre of piracy, consequently Vespasian razed the city to the ground (*Bell. Jud.*, iii., ix. 2). During the Crusades, Simon de Montfort, King Louis, and Richard Cœur de Lion lived in Joppe, as it was then inhabited by many Christians. It was sufficiently important to be an episcopal see from the earliest centuries, and one of its bishops attended the Council of Ephesus in A.D. 431 At present the population is about 7000, of whom about half are Christians.

disciple. The feminine given here in the Greek (*μαθήτρια*) is not found elsewhere in the New Testament, and is very rarely employed elsewhere.

Tabitha. The word signifies "a gazelle," and she may have received this name on account of her beauty. "Tabitha," and its Greek equivalent "Dorcas," were often given as names. As Joppe was a seaport town in which both Greek and Hebrew were spoken, this disciple was known by both these names. She was evidently a person of a certain position and wealth, since her alms were so abundant.

full of good works, etc. Dorcas spent her life in befriending the poor.

37. *in those days.—i.e.* when St Peter was visiting the churches.

when they had washed. The body of Dorcas was swathed and anointed ready for burial. As Joppe was only nine miles from Lydda, it is possible that the news of the restoration to health of Eneas had reached Joppe, and that, in consequence, the burial of the corpse was deferred in the hope that St Peter might work a miracle.

an upper chamber. See Annot. on i. 13.

audientes quia Petrus esset in ea, miserunt duos viros ad eum, rogantes: Ne pigriteris venire usque ad nos.

39. Exurgens autem Petrus venit cum illis. Et cum advenisset, duxerunt illum in cenaculum; et circumsteterunt illum omnes viduæ flentes, et ostendentes ei tunicas, et vestes, quas faciebat illis Dorcas.

40. Eiectis autem omnibus foras, Petrus ponens genua oravit; et conversus ad corpus, dixit: Tabitha, surge. At illa aperuit oculos suos: et viso Petro, resedit.

that Peter was there, sent unto him two men, desiring him that he would not be slack to come unto them.

39. And Peter rising up went with them. And when he was come, they brought him into the upper chamber: and all the widows stood about him weeping, and shewing him the coats and garments which Dorcas made them.

40. And they all being put forth, Peter kneeling down prayed, and turning to the body he said: Tabitha, arise. And she opened her eyes; and seeing Peter, she sat up.

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38. *two men.* "Cornelius sends two of his household servants (comp. ch. xiii. 2, xv. 22). In unsafe times and by dangerous roads it was customary to send two messengers, both for mutual protection, and that if anything happened to one, the other might still deliver the message."

desiring him that he would not be slack, etc. Better, "entreating him: Delay not to come to us." The exact words of the petition are given in the original (Μὴ ὀκνήσῃς διελθεῖν ἕως ἡμῶν). From this message we gather that the disciples of Joppe knew what St Peter had done elsewhere, for undoubtedly the cure of Eneas was not the only miracle which the apostle had worked during his visit to the churches.

39. *the widows.* Either all the Christian widows of Joppe, who came there as mourners, or those whom Dorcas had clothed, and who were wearing the garments provided by her charity.

There was evidently a special provision for widows in the little Christian community of Joppe, as in the mother church in Jerusalem, but the practice of community of goods does not appear to have been adopted in Joppe (see Annot. on vi. 1).

coats. (χιτῶνας.) The under garments, which were close-fitting, corresponding to the Latin "tunica."

garments. The loose outer garment (ἱμάτιον), which was draped, and held up with a girdle.

40. *all being put forth.* Thus Jesus had put forth *the multitude* when He raised the daughter of Jairus, and He allowed none to witness the miracle except the father and mother of the maid and His three apostles, *Peter, and James, and John* (St Mark v. 37). In this case, St Peter put all out of the room; he alone saw Dorcas return to life.

Tabitha, arise. The words are very much like those our Lord addressed to the daughter of Jairus. It is probable that St Peter also spoke Aramaic, since he used the Hebrew name "Tabitha."

41. Dans autem illi manum, erexit eam. Et cum vocasset sanctos et viduas, assignavit eam vivam.

42. Notum autem factum est per universam Ioppen: et crediderunt multi in Domino.

43. Factum est autem ut dies multos moraretur in Ioppe, apud Simonem quemdam coriarium.

41. And giving her his hand, he lifted her up. And when he had called the saints and the widows, he presented her alive.

42. And it was made known throughout all Joppe; and many believed in the Lord.

43. And it came to pass that he abode many days in Joppe, with one Simon a tanner.

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41. *giving her his hand.* St Peter now touches her. Had he taken her hand before she returned to life, he would have incurred legal pollution.

lifted her up. As she was swathed in linen it would have been difficult for her to stand without some assistance.

42. *And it was made known*, etc. As conversions resulted from the miracle worked in favour of Eneas, so many were converted through the raising of Dorcas.

Thus after the raising of Lazarus many believed: *Many therefore of the Jews who were come to Mary and Martha, and had seen the things that Jesus did, believed in him* (St John xi. 45).

Note.—Dorcas had really died. Now, as regards this and other miracles of raising the dead, the student may ask if those thus raised had been judged. The Fathers of the Church think they had not, but they believe that those to whom God, in His prescience, knows another term of life will be granted on earth, pass the time between their death and their return to life in a state of unconsciousness, for no soul admitted to the bliss of heaven or the Beatific Vision would be sent back to earth, and the same holds good of a soul condemned to hell, since, after its condemnation, it has no further opportunity of repenting.

43. *many days.* An indefinite period, during which St Peter evangelized in the villages around.

Simon a tanner. In the Talmud we read: "The world cannot do without tanners, but woe to those who choose this trade." This occupation was greatly disliked by the Jews, since tanners had to handle the skins of animals, and this rendered them legally unclean. All tanneries had to be situated at least fifty cubits from the town wall. That St Peter was not as yet indifferent to these traditions of the Pharisees regarding legal pollution is clear from ch. x., but he doubtless had some special reason for dwelling in the house of Simon the tanner.

CHAPTER X

THE VISION SEEN BY CORNELIUS

1. Vir autem quidam erat in Cæsarea, nomine Cornelius, Centurio cohortis, quæ dicitur Italica,

1. And there was a certain man in Cesarea, named Cornelius, a centurion of that which is called the Italian band,

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Note.—St Peter's visit to the churches and his miracles at Lydda and Joppe are related as leading up to his visit to Cesarea, and to the admission of Cornelius into the Church.

These miracles prepared the way for the reception of the Gospel, and, by receiving Cornelius, St Peter was fulfilling Christ's command: *Going therefore, teach ye all nations* (St Matt. xxviii. 19); but before opening the door of the Church to Gentiles, St Peter had need of a special revelation as to how this was to be effected.

1. *there was.* The best MSS. read: "A certain man . . . . named Cornelius . . . . saw in a vision," etc.

Cornelius. He may have belonged to the "Cornelian gens," which had attained such fame through the Gracchi and Sulla, but plebeians also bore this name, since a number of freedmen had this honour conferred on them by Sulla himself. In any case the name and position point to a Roman, for, whatever were the nationalities of the rank and file in the armies of Rome, the officers were always Romans.

centurion. An officer in charge of one hundred soldiers. Cornelius was not in command of the whole cohort, but of one of the subdivisions; this is more clearly indicated in the Greek (ἐκ σπείρης).

Several centurions of good reputation are mentioned in the New Testament, *e.g.*—
(*a*) The centurion whose servant Jesus healed, and of whom the Jews said: ***He is worthy that thou shouldest do this for him*** (St Luke vii. 4)
(*b*) The centurion who superintended the guards at the Crucifixion, and who said: ***Indeed this was a just man*** (St Luke xxiii. 47).
(*c*) The centurion Julius, who, ***treating Paul courteously, permitted him to go to his friends, and to take care of himself*** (*infra*, xxvii. 3).

the Italian band. Strictly speaking, the "band" or "cohort" (σπείρα) was the tenth part of a legion, and it numbered about something between four and six hundred men. The commander was called a military tribune, and the band was divided into "centuries," over each of which a centurion was placed. The word "cohort," however, was also applied, as here, to auxiliary detached bodies of provincial troops, consisting of about six hundred men, and divided into six bands, each under a centurion. This Italian cohort was evidently raised in Italy, and sent to serve in Syria. It may probably be identified with that mentioned in an ancient inscription as (cohors militum Italicorum voluntaria quæ est in Syria), "a cohort of Italian volunteers that is in Syria." (See Akerman's *Numismatic Illustrations of the New Testament*, p. 33.) It was not one of the famous Italian legions which were of later date, since

2. Religiosus, ac timens Deum cum omni domo sua, faciens eleemosynas multas plebi, et deprecans Deum semper:

3. Is vidit in visu manifeste, quasi hora diei nona, Angelum Dei introeuntem ad se, et dicentem sibi, Corneli.

2. A religious man, and fearing God with all his house, giving much alms to the people, and always praying to God.

3. This man saw in a vision manifestly, about the ninth hour of the day, an Angel of God coming in unto him, and saying to him: Cornelius.

Nero established the first of these, and Marcus Aurelius, the second and the third.

2. *A religious man.* Although a Gentile and uncircumcised, Cornelius worshipped the true God. Had he been a proselyte, *the faithful of the circumcision* (ch. x. 45) would not have been so astonished that he and his friends had received the Holy Ghost, nor would they have reproached St Peter with taking food at his table (ch. xi. 3).

with all his house. Being devout himself, Cornelius watched over those under him, and endeavoured to lead them to the worship of the true God; hence we find in his service "*a soldier who feared the Lord.*"

giving much alms. Cornelius obeyed the precept of the Law: *I command thee to open thy hand to thy needy and poor brother* (Deut. xv. 11).

to the people (τῷ λαῷ). To the poor Jews, who could have applied to him the words of "*the ancients of the Jews*" concerning another devout centurion, *He loveth our nation* (St Luke vii. 5).

always praying to God. Special stress is laid on the centurion's piety; thus we are told he was *religious*, that he prayed about the *ninth hour*, *i.e.* at the stated hour of prayer, and that his *prayers* and alms had ascended before God.

3. *a vision.* See Annot. on ch. ii. 14.

manifestly—i.e. "openly" or "evidently" (φανερῶς). All the circumstances point to a definite objective vision. Cornelius was not, like St Peter, in a trance, but conscious and praying. He *saw* the angel *coming in*, he *heard* him speak and *saw* him depart. He had the evidence of two of his senses.

the ninth hour. (See Annot. on ii. 15.) About three o'clock in the afternoon.

saying to him: Cornelius. Those to whom an angel appeared were generally seized with fear, hence we find God's messenger calling them by name to reassure them, *e.g.*—

(a) *But the Angel said to him: Fear not, Zachary, for thy prayer is heard* (St Luke i. 13).

(b) *And the Angel said to her: Fear not, Mary, for thou hast found grace with God* (*ibid.* verse 30).

4. At ille intuens eum, timore correptus, dixit: Quid est, Domine? Dixit autem illi: Orationes tuæ, et eleemosynæ tuæ ascenderunt in memoriam in conspectu Dei.

5. Et nunc mitte viros in Ioppen, et accersi Simonem quemdam, qui cognominatur Petrus:

6. Hic hospitatur apud Simonem quemdam coriarium, cuius est domus iuxta mare: hic dicet tibi quid te oporteat facere.

4. And he beholding him, being seized with fear, said: What is it, Lord? And he said to him: Thy prayers and thy alms are ascended for a memorial in the sight of God.

5. And now send men to Joppe, and call hither one Simon, who is surnamed Peter:

6. He lodgeth with one Simon a tanner, whose house is by the sea-side: he will tell thee what thou must do.

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4. *seized with fear.* He was dazzled by the beauty and the glory of the heavenly messenger.

are ascended. The metaphor is taken from the incense or the smoke of the burnt offerings mounting upwards. Cf. *Let my prayer be directed as incense in thy sight; the lifting up of my hands, as evening sacrifice* (Ps. cxl. 2). St Paul also speaks of the alms of the faithful bestowed on him as *an odour of sweetness, an acceptable sacrifice pleasing to God* (Phil. iv. 18).

The handful of flour, mixed with oil and incense, which was part of the meal offering, was called a "memorial." It was burnt by the priest upon the altar of holocausts. Cf. *And when he hath offered it, he shall take a memorial out of the sacrifice, and burn it upon the altar for a sweet savour to the Lord* (Lev. ii. 9). Hence the prayers and alms of Cornelius the Gentile were as agreeable to God as the "memorial" from the altar of the Jewish Temple.

5. *Simon, who is surnamed Peter.* "Simon" was a common name among the Jews, *e.g.* Simon the tanner, Simon the magician, etc., hence the surname is carefully given. St Peter was chosen to baptize Cornelius because such an important innovation as receiving Gentiles, without binding them to keep the Mosaic Law, needed the authority and sanction of the visible Head of the Church.

6. *whose house is by the seaside.* He dwelt outside the town on account of his trade.

The angel gives three directions for finding the apostle:—
(*a*) His name and surname.
(*b*) The name and trade of his host.
(*c*) The situation of the house.

Tanneries were always built near the sea or by a river, as the tanner cannot dispense with water.

he will tell thee, etc. These words are not found in the best Greek MSS., nor in the oldest versions. But although not authentic here, they were uttered by the angel, for the messengers of Cornelius make this assertion (verse 22). St Peter places them on the angel's lips (see *infra*, xi. 14).

In these last two passages the authenticity of these words is undisputed.

7. Et cum discessisset Angelus, qui loquebatur illi, vocavit duos domesticos suos, et militem metuentem Dominum, ex his qui illi parebant.

8. Quibus cum narrasset omnia, misit illos in Ioppen.

7. And when the Angel who spoke to him was departed, he called two of his household servants, and a soldier who feared the Lord, of them that were under him:

8. To whom when he had related all, he sent them to Joppe.

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7. *when the Angel . . . . was departed*, etc. Cornelius obeyed promptly, and sent "*immediately*" (see verse 33) to St Peter.

two of his household servants. See Annot. on ix. 38. The two were sent for greater security, while the Roman soldier was a further protection.

8. *when he had related all.* Cornelius took the three into his confidence. "All" would include the relation of the vision, and the command to send for Peter to hear words of him.

he sent them to Joppe. Joppe was thirty Roman miles from Cesarea (a distance equivalent to twenty-six English miles), and the messengers set out late in the afternoon. As the matter was urgent, they perhaps journeyed all night, and consequently arrived at their destination at noon the following day.

ST PETER'S VISION

9. Postera autem die, iter illis facientibus, et appropinquantibus civitati, ascendit Petrus in superiora, ut oraret circa horam sextam.

9. And on the next day whilst they were going on their journey, and drawing nigh to the city, Peter went up to the higher parts of the house, to pray about the sixth hour.

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9. *whilst they were going*, etc. The vision granted to Cornelius preceded that of St Peter, whose trance was so timed by God that, as soon as it was over, the messengers from Cornelius should reach Joppe, and by explaining the object of their visit, enlighten St Peter as to the signification of his vision. The coincidence of time brings out clearly that all had happened by the special design of God, and tended to accomplish that end.

higher parts. Better, "on the top of the house" (τὸ δῶμα), which was open to the air, and distinct from the "upper room" of the house.

In the East the houses have flat roofs, protected by a parapet. Cf. *When thou buildest a new house, thou shalt make a battlement to the roof round about, lest blood be shed in thy house, and thou be guilty, if any one slip, and fall down headlong* (Deut. xxii. 8).

to pray. Both Cornelius and St Peter were praying when God sent them a vision.

10. Et cum esuriret, voluit gustare. Parantibus autem illis, cecidit super eum mentis excessus:

11. Et vidit cælum apertum, et descendens vas quoddam, velut linteum magnum, quatuor initiis submitti de cælo in terram,

12. In quo erant omnia quadrupedia, et serpentia terræ, et volatilia cæli.

10. And being hungry, he was desirous to taste *somewhat*. And as they were preparing, there came upon him an ecstasy of mind:

11. And he saw the heaven opened, and a certain vessel descending, as it were a great linen sheet let down by the four corners from heaven to the earth.

12. Wherein were all manner of four-footed beasts, and creeping things of the earth, and fowls of the air.

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sixth hour. The second or "midday" hour of prayer. St Peter still observed the Jewish hours of prayer.

To these stated times for prayer we may trace the origin of the Canonical Hours of the Church, which are recited by priests and religious.

10. *being hungry.* Lit. "being very hungry" (*πρόσπεινος*). The vision which he saw was adapted to his physical condition.

It has been suggested that this incident occurred on the second or fifth day of the week, both of which the Pharisees and other devout Jews observed as fasts.

to taste somewhat. As the italics in the text shew, the word "somewhat" has been inserted by the translators. The Greek phrase for taking food is simply "to taste," and the verb is rarely followed by an object.

they. The hostess or the servants charged to prepare the meals. This is clear, though neither have been mentioned.

an ecstasy. A state in which the person is absorbed in the contemplation of supernatural things, and, for the time being, is insensible to all that passes without.

Certain saints were often favoured with ecstasies, *e.g.* St Ignatius, St Theresa, St Catherine of Siena.

11. *he saw.* Better, "he sees" (*θεωρεῖ*).

vessel. Here the word is used in its ordinary acceptation as a utensil for holding objects (see Annot. on ix. 15).

let down by the four corners. Some MSS. read "knit at the four corners and let down." The Greek word (*ἀρχαῖς*), here rendered "corners," signifies "beginnings," and this word is used in Greek as we employ the word "ends." St Peter saw the vessel formed as it were by a large sheet. A rope was attached to each corner, and by these ropes the vessel was gradually lowered, so that he could see distinctly that it contained animals of all descriptions, both clean and unclean.

12. *four-footed beasts*, etc. The Jewish Law distinguished between clean and unclean animals, and in this vision all the *various species* of each kind were represented, not *numbers of the same kind*.

13. Et facta est vox ad eum: Surge, Petre, occide, et manduca.

14. Ait autem Petrus: Absit, Domine, quia nunquam manducavi omne commune et immundum.

15. Et vox iterum secundo ad eum: Quod Deus purificavit, tu commune ne dixeris.

13. And there came a voice to him: Arise, Peter, kill, and eat.

14. But Peter said: Far be it from me, Lord; for I never did eat anything that is common and unclean.

15. And the voice spoke to him again the second time: That which God hath cleansed do not thou call common.

A few commentators think that the vessel only contained unclean animals. The law concerning those which were forbidden is given in Lev. xi., xx. 25; Deut. xiv. 3–20. These unclean animals may be briefly summarized as follows:—

(*a*) Animals with uncloven hoofs.
(*b*) Fish not having scales and fins.
(*c*) Certain birds "of the raven kind."
(*d*) Certain reptiles, insectivores, etc., weasel, lizard, mole, etc.

To touch these animals either alive or dead made the Israelite legally unclean.

13. *Arise, Peter.* St Peter is addressed by name; he was probably kneeling.

kill, and eat. (*θῦσον καὶ φάγε.*) The act of *eating* is here represented as figurative of receiving into *communion*, or *incorporation*; the Prophet Ezechiel (iii. 1) and St John (Apoc. x. 9) are commanded to *eat* a roll or book, in order to make its spirit and its words a part of themselves. St Peter is commanded to *eat* these animals, in order that he may know that the Gentiles are to be incorporated through his ministry into the Church or body of Christ (Wordsworth, pp. 51–52). "Kill and eat" that the present life may be destroyed in them, and that they may pass into thy body as into the new life of the fellowship of the Church, and, as clean or pure food, they may be incorporated in the Church (St Aug., serm. 149).

14. *Far be it from me*, etc. The principal Greek codices add "Lord." The original runs "By no means, Lord." (*Μηδαμῶς, Κύριε.*) St Peter's reply is a protest rather than a refusal, and it is in keeping with his character and education.

Thus, when Jesus predicted His Passion, *Peter taking him, began to rebuke him, saying: Lord, be it far from thee, this shall not be unto thee* (St Matt. xvi. 22). Also at the Last Supper *Peter saith to him: Thou shalt never wash my feet* (St John xiii. 8). In this case, St Peter's objection was perfectly natural, for the Law explicitly forbade unclean animals to be touched, and none but God could release the Jews from this law, of which one of the effects was to prevent them from associating with Gentiles who were idolaters.

I never did eat, etc. These words prove that St Peter had always been a devout Jew.

common. The word applied primarily to what belonged to all, but it gradually came to signify that which was not consecrated or holy.

Some things were *naturally* common or unclean, such as the animals enumerated above, and both persons and things became temporarily unclean by touching such unclean objects.

15. *That which God*, etc. By these words the distinction between

16. Hoc autem factum est per ter: et statim receptum est vas in cælum.

16. And this was done thrice: and presently the vessel was taken up into heaven.

clean and unclean animals was abrogated by God Himself. What God has declared to be clean, Peter is not "to defile" (σὺ μὴ κοίνου), *i.e.* he is not to regard as unclean.

St Peter had previously heard this same truth from the lips of our Lord, who had taught His disciples that meats cannot defile a man. See St Mark vii. 18-19, and St Mark adds that thus Jesus *purged all meats, i.e.* He declared them to be clean (καθαρίζων πάντα τὰ βρώματα). Even the Rabbis held that, in the days of the Messias, all animals would be considered clean.

16. *done thrice.* In order to prove to St Peter that without any doubt the vision was sent by God. Thus Pharao's dream was sent twice, as Joseph explained. *For that thou didst see the second time a dream pertaining to the same thing: it is a token of the certainty, and that the word of God cometh to pass, and is fulfilled speedily* (Gen. xli. 32).

Very speedily in this case did subsequent events prove the divine origin of the vision seen in an ecstasy. Perhaps the threefold repetition recalled to St Peter's memory the threefold charge to feed the lambs and sheep of the Good Shepherd, and the reference to those *other sheep* whom Jesus had predicted should be brought into the One Fold, but the meaning of the vision was explained by human agents.

presently. Better, "immediately" (εὐθύς).

Explanation of the vision seen by St Peter.

Symbol.	Meaning.
1. The sheet.	1. The Church.
2. The sheet let down from heaven.	2. (*a*) The vision came from God. (*b*) Hence its contents must be undefiled. (*c*) All men come from God.
3. The four ends or corners.	3. The four cardinal points where the Gospel was to be preached.
4. The living things.	4. All men, Jews and Gentiles.
5. The mingling of the clean and unclean.	5. That henceforth Jews and Gentiles were to enter the one true Church.
6. The threefold repetition.	6. The importance and reality of the vision.
7. The vessel being taken up.	7. Heaven is the final home of humanity.

Lessons taught by this vision:—

1. Henceforth no distinction was to be made between clean and unclean meats.

2. The middle wall of partition between Jews and Gentiles was to be broken down.

ST PETER ACCOMPANIES THE MESSENGERS

17. Et dum intra se hæsitaret Petrus quidnam esset visio, quam vidisset: ecce viri, qui missi erant a Cornelio, inquirentes domum Simonis, astiterunt ad ianuam.

18. Et cum vocassent, interrogabant si Simon, qui cognominatur Petrus, illic haberet hospitium.

19. Petro autem cogitante de visione, dixit Spiritus ei: Ecce viri tres quærunt te.

17. Now whilst Peter was doubting within himself, what the vision that he had seen should mean: behold the men who were sent from Cornelius, inquiring for Simon's house, stood at the gate.

18. And when they had called, they asked, if Simon, who is surnamed Peter, were lodged there?

19. And as Peter was thinking of the vision, the Spirit said to him: Behold three men seek thee.

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17. *Peter was doubting within himself.* Better, "was much perplexed" (διηπόρει). St Peter in his vision had received a command, *Kill and eat*, and had heard a general principle laid down, *That which God hath cleansed*, etc. Evidently he was no longer to make any distinction between clean and unclean meats, but he saw the Jewish converts would find this difficult to accept; also he sought to fathom the secondary application of the vision.

He had not the least doubt about the reality of the supernatural communication, and while he was pondering the messengers arrived, from whom he received an explanation of his vision. "God was providing His own commentary on the text; it was a commentary of facts."

at the gate. At the gate of the porch, which led into the inner court.

18. *had called.* Better, "having called out" (φωνήσαντες). They did this to call the attention of one of the inmates, for, as these men were devout Gentiles, they respected the customs of the Jews, and refrained from entering the house for fear of defiling it. Then, having succeeded in bringing some one out of the house, they "proceeded to ask" (ἐπυνθάνοντο) "Is Peter lodging here?" (ξενίζεται). While they were seeking to ascertain if they had come to the right place, the Holy Spirit announced their arrival to Peter.

19. *was thinking of the vision.* He was considering the question in all its aspects (διενθυμουμένου).

the Spirit said. See Annot. on viii. 29. This was evidently a command given interiorly, and not audibly to the ear. St Peter was now regaining consciousness, and the words no longer seem to come from heaven. We rarely find the words "the Spirit" without the epithet "holy."

Another example of this rarer use is seen in ch. xi. 12. We have here another proof of the Divine Personality of the Holy Spirit. Throughout the Acts, great stress is laid on the direct intervention of the Holy Ghost.

20. Surge itaque, descende, et vade cum eis nihil dubitans: quia ego misi illos.

21. Descendens autem Petrus ad viros, dixit: Ecce ego sum, quem quæritis: quæ causa est propter quam venistis?

22. Qui dixerunt: Cornelius Centurio, vir iustus, et timens Deum, et testimonium habens ab universa gente Iudæorum, responsum accepit ab Angelo sancto

20. Arise, therefore, get thee down, and go with them, doubting nothing: for I have sent them.

21. Then Peter going down to the men, said: Behold I am he whom you seek; what is the cause for which you are come?

22. Who said: Cornelius, a centurion, a just man and one that feareth God, and having good testimony from all the nation of the Jews, received an answer of an holy

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20. *therefore.* More exactly "but" (ἀλλὰ). We have here an ellipsis, as there is nothing corresponding to this "but." The sense is, "Behold men seek thee; thou wilt doubt whether it is lawful to go with them, *but* arise and go down. The adversative force evidently refers to the objections which St Peter might make to the messengers.

get thee down. A Hebraism. Cf. *And Saul said to the Cinite: Go, depart and get thee down from Amalec* (1 Kings. xv. 6). St Peter could descend by the exterior steps without entering the house, and so meet the men without the gate.

go with them. The Holy Spirit does not name the place. St Peter is to learn that from the messengers sent by Cornelius.

doubting nothing. Lit. "making no distinction" (μηδὲν διακρινόμενος), whence the derived meaning of not hesitating or doubting.

I have sent them. The angel who gave the command and Cornelius who sent the messengers were but the human instruments, chosen to declare what the Holy Ghost desired to communicate. In this narrative the overruling of Providence is wonderfully brought into relief by the various coincidences.

21. *Then Peter . . . . said: Behold I am,* etc. By presenting himself thus unexpectedly, St Peter gives the messengers confidence, and the consolation of having succeeded in their search, while, for their part, they enlighten St Peter concerning the meaning of the vision.

22. *Cornelius . . . . a just man,* etc. The character is the same as that given in verse 2.

having good testimony. For his piety and almsdeeds.

the nation of the Jews. The good reputation of Cornelius was known, not only to his compatriots of Cesarea, but to the whole Jewish people. The speaker, being a Gentile, speaks of a "nation" (ἔθνους), not of a people (λαοῦ).

received an answer. The original Greek verb (ἐχρηματίσθη) often signi-

accersire te in domum suam, et audire verba abs te.

23. Introducens ergo eos, recepit hospitio. Sequenti autem die surgens profectus est cum illis: et quidam ex fratribus ab Ioppe comitati sunt eum.

24. Altera autem die introivit Cæsaream. Cornelius vero expectabat illos, convocatis cognatis suis, et necessariis amicis.

Angel, to send for thee into his house, and to hear words of thee.

23. Then bringing them in, he lodged them. And the day following he arose and went with them: and some of the brethren from Joppe accompanied him.

24. And the morrow after he entered into Cesarea. And Cornelius waited for them, having called together his kinsmen, and special friends.

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fies to receive a divine admonition. The same word is used of the wise men, who received *an answer in sleep that they should not return to Herod* (St Matt. ii. 12). Also holy Simeon *had received an answer from the Holy Ghost that he should not see death before he had seen the Christ of the Lord* (St Luke ii. 26).

to send for thee. Cornelius explains why he did not come himself. Doubtless duty required his presence at Cesarea; hence the angel did not bid him go. Moreover, by St Peter's visit, others would have an opportunity of hearing the Gospel.

to hear words,—i.e. to learn what God required of him. The ten commandments were spoken of as the Decalogue, *i.e.* the ten words.

23. *Then bringing them in*, etc. Thus St Peter shews that he has now understood the vision, since he invites these Gentiles to lodge under the same roof as himself, which was contrary to the rabbinical traditions.

A greater concession would have been to eat with them, but we do not know if, on this occasion, St Peter went so far.

the day following, etc. The double journey took four days and was performed as follows:—

(*a*) The messengers were sent by Cornelius some time after three o'clock, probably towards evening.
(*b*) They arrived at Joppe about noon on the following day.
(*c*) They lodged with St Peter and set out on the third day for Cesarea.
(*d*) On the fourth day, St Peter, his companions, and the three men arrived at the house of Cornelius about four o'clock.

Note.—The usual halting-place between Joppe and Cesarea was Apollonia, and it is possible that both going and returning the travellers spent the night there.

some of the brethren, etc. Six of the brethren accompanied, as, in such an important step, St Peter deemed it prudent to have some of the faithful of the circumcision with him as witnesses.

24. *waited.* Better, "was waiting" (ἦν προσδοκῶν). Cornelius being a man of good position, had arranged to receive St Peter with the

ordinary Oriental ceremonies. He and his guests, seated on divans, awaited St Peter ; meanwhile servants were watching for his arrival, and as soon as the band of travellers, among whom the Roman soldier was conspicuous by his uniform, was seen nearing the house, the host hastened forward to prostrate himself before his expected guest. We can understand with what awe and reverence Cornelius would look on one sent by God to instruct him.

having called together, etc. Cornelius had also gathered his friends and kinsmen to hear St Peter's words, in order that they might share the spiritual blessings offered to him. Their testimony would be useful afterwards.

ST PETER'S VISIT TO CESAREA

25. Et factum est cum introisset Petrus, obvius venit ei Cornelius, et procidens ad pedes eius adoravit.

25. And it came to pass, that when Peter was come in, Cornelius came to meet him, and falling at his feet adored.

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25. *when Peter was come in*,—*i.e.* when he entered either into the city or the porch of the house. Cornelius conversed with him before they entered the apartment in which Cornelius had assembled his friends.

The Bezan text reads here: "As Peter was drawing near unto Cesarea, one of the slaves (or servants) announced that he was come and Cornelius sprang forth and met him." According to this reading, Cornelius met St Peter as he entered the town, and this view is supported by the Greek verb *συνομιλῶν* rendered "talking" (verse 27), which denotes a conversation of some length. From this verb our word "homily" is derived.

adored. By this we are not to understand that Cornelius, who was a religious man and feared God, meant to give divine honours to St Peter. The act of prostrating in the presence of a monarch or a person of high dignity was common in the East, whereas the Romans only prostrated themselves before their gods, and in later times before those emperors who claimed to be divine. The act was therefore remarkable on the part of a Roman centurion.

Bloomfield has an excellent note on this subject: "He no doubt regarded Peter (as having been the subject of a preternatural communication) in the light of a divine legate, and, as such, entitled to a mark of reverence like that offered to the Deity Himself, especially as he must have been aware that the original custom allowed of such a mark of profound reverence being shewn from *man* to *man*. Peter, on the other hand, bearing in mind the very different custom of the *Romans*, with unaffected religious humility declined it" (*Gk. Test.*, p. 590). Bengel observes that St Luke does not state that the centurion adored St Peter (Adoravit, non addidit Lucas, "eum"). "The homage which the centurion thus offered, St Peter from modesty and humility declines" (a Lapide).

26. Petrus vero elevavit eum, dicens: Surge, et ego ipse homo sum.

27. Et loquens cum illo intravit, et invenit multos, qui convenerant:

28. Dixitque ad illos: Vos scitis quomodo abominatum sit viro Iudæo coniungi aut accedere ad alienigenam, sed mihi ostendit Deus, neminem communem aut immundum dicere hominem.

26. But Peter lifted him up, saying: Arise, I myself also am a man.

27. And talking with him, he went in, and found many that were come together.

28. And he said to them: You know how abominable it is for a man that is a Jew, to keep company or to come unto one of another nation: but God hath shewed to me, to call no man common or unclean.

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26. *I myself also am a man.* The words resemble those which the angel addressed to St John. Cf. *I fell down to adore before the feet of the angel, who shewed me these things. And he said to me: See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets* (Apoc. xxii. 8–9).

27. *talking with him.* See Annot. on verse 25.

he went in. They entered the chamber where the kinsmen and friends of Cornelius awaited St Peter.

28. *how abominable*, etc. Better, "not permissible" (ἀθέμιτόν). The Law of Moses did not actually forbid intercourse with Gentiles, but, for fear of legal pollution, the Rabbis hedged round the Law with their traditions, till it came to be regarded as a grievous offence if a Jew entered the house of a Gentile, slept under his roof, or dined with him. Thus the Jews refused to enter the house of Pilate: *They went not into the hall, that they might not be defiled* (St John xviii. 28).

Classical authors often refer to the exclusiveness of the Jews: *e.g.* Tacitus asserts they hated all people except their compatriots, looked on them as their enemies, and would neither eat nor intermarry with them (Adversus omnes alios hostile odium . . . . separat epulis, discreti cubilibus,—*Hist.*, v. 5). Juvenal bears the same testimony, and relates how they refused to shew the road or conduct to a fountain any but a fellow-worshipper—

"Non monstrare vias, eadem nisi sacra colenti
Quæsitum ad foutem solos deducere verpos."—*Sat.*, xiv. 103.

to keep company. Not only they could not be on friendly terms, but were forbidden even to "come near to" a Gentile.

of another nation. The word in the original signifies "a foreigner" (ἀλλοφύλῳ). In the historical books of the Old Testament, the Philistines are often called by this name.

but. Better, "and" or "and yet" (καὶ). The pronouns "*you*" and "*me*" are emphatic. Although the Jewish prejudices were very strong, as Cornelius and his friends were aware, yet God had taught St Peter to renounce them.

God hath shewed, etc. St Peter now sees clearly the signification of the vision.

29. Propter quod, sine dubitatione veni accersitus. Interrogo ergo, quam ob causam accersistis me?

30. Et Cornelius ait: A nudiusquarta die usque ad hanc horam, orans eram hora nona in domo mea, et ecce vir stetit ante me in veste candida, et ait:

31. Corneli, exaudita est oratio tua, et eleemosynæ tuæ commemoratæ sunt in conspectu Dei.

32. Mitte ergo in Ioppen, et accersi Simonen, qui cognominatur Petrus; hic hospitatur in domo Simonis coriarii iuxta mare.

33. Confestim ergo misi ad te: et tu bene fecisti veniendo. Nunc ergo omnes nos

29. For which cause, making no doubt, I came when I was sent for. I ask therefore, for what cause you have sent for me?

30. And Cornelius said: Four days ago, unto this hour, I was praying in my house, at the ninth hour, and behold a man stood before me in white apparel, and said:

31. Cornelius, thy prayer is heard, and thy alms are had in remembrance in the sight of God.

32. Send therefore to Joppe, and call hither Simon, who is surnamed Peter: he lodgeth in the house of Simon a tanner by the seaside.

33. Immediately therefore I sent to thee: and thou hast done well in coming. Now therefore all we are

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29. *making no doubt.* St Peter obeyed promptly and unhesitatingly, in spite of the complete renunciation of early training and custom which such obedience involved.

for what cause? St Peter knew now why he had been sent to Cornelius, but he wished the centurion to repeat publicly what he had made known to St Peter by his messenger, and in the conversation which they had had together.

30. *Four days ago.* This was the fourth day, counting from that on which Cornelius had seen the angel. Some MSS. (D, E, H, P) add here, "I was fasting until this hour," but in the best codices these words are not found, and the R.V. rejects them.

at the ninth hour. Hence St Peter arrived some time after three o'clock in the afternoon.

a man stood, etc. From verse 3 and xi. 13 we know that the heavenly visitor was an angel.

white apparel. Not necessarily in "white," but in "glistening" apparel (ἐσθῆτι λαμπρᾷ). This is the usual description of an angelic apparition. Cf. *Behold two men stood by them, in shining apparel* (St Luke xxiv. 4).

31. *thy prayer is heard.* The singular is used, hence there is obviously a reference to some special petition, doubtless for fuller light from God concerning the true faith, since St Peter's instructions and ministrations were granted in answer to that prayer.

33. *thou hast done well.* A classical Greek formula for thanking a person. Thus St Paul thanks the Philippians for their alms: *Never-*

in conspectu tuo adsumus audire omnia quæcumque tibi præcepta sunt a Domino.

present in thy sight, to hear all things whatsoever are commanded thee by the Lord.

theless you have done well, in communicating to my tribulation (Phil. iv. 14).

"It is not the language of *approval*, on the centurion's part, of St Peter's conduct. This would ill have accorded with his humility. But it is an idiomatic and elegant expression of courtesy and *gratitude*—a '*welcome*.' Bene est quod venisti—multum amo te."

to hear all things. They were disposed not only to hear, but to obey. How eagerly Cornelius and his friends awaited those words from which he was to learn how he and all his house should be saved (ch. xi. 14)!

ST PETER'S DISCOURSE TO CORNELIUS AND HIS FRIENDS

34. Aperiens autem Petrus os suum, dixit: In veritate comperi quia non est personarum acceptor Deus,

34. And Peter opening his mouth, said: In very deed I perceive that God is not a respecter of persons.

34. *opening his mouth.* See Annot. on viii. 35. This discourse of St Peter treats of the same subjects as his other addresses, though, naturally, he dwells more on those points which are most appropriate for his audience.

St Peter's discourse may be summarized under four heads, viz.—

1. An epitome of the Life, Death, and Resurrection of our Lord.
2. The apostles were witnesses to Jesus Christ, and preordained by God.
3. All the prophecies pointed to Christ.
4. The Redemption was wrought for all men.

This consoling truth in all its fulness is peculiar to this discourse of St Peter, although he had touched on it in his first sermon when quoting the words of Joel. See *supra*, ii. 21.

The sudden descent of the Holy Ghost prevented St Peter from finishing his discourse.

I perceive. The vision granted to St Peter and that related by Cornelius gave St Peter a full comprehension of what he had not hitherto grasped in all its consequences, viz. that God willed the distinction between Jew and Gentile to be abolished. The Greek verb (καταλαμβάνομαι) signifies to apprehend by experience the truth of a thing.

God is not a respecter of persons. A respecter of persons is one who bases his favours to others on extrinsic advantages of rank, wealth, nationality, or any other exterior characteristic or circumstance, and who excludes from his consideration all those who do not possess these advantages. God is strictly impartial in His dealings with men.

St Paul teaches this truth in his epistle to the Romans: *But glory and honour, and*

35. Sed in omni gente qui timet eum, et operatur iustitiam, acceptus est illi.

36. Verbum misit Deus filiis Israel, annuntians pa-

35. But in every nation, he that feareth him, and worketh justice, is acceptable to him.

36. God sent the word to the children of Israel, preaching peace

peace to every one that worketh good, to the Jew first, and also to the Greek. For there is no respect of persons with God (ii. 10–11). The enemies of Jesus bore the same testimony when *they sent to him their disciples with the Herodians, saying : Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man, for thou dost not regard the person of men* (St Matt. xxii. 16).

35. *in every nation*, etc. "Not only Jews, but Gentiles also, of what nation soever, are acceptable to God, if they fear Him and work justice. But then true faith is always to be presupposed, *without which* (saith St Paul, Heb. xi. 6), *it is impossible to please God.* Beware, then, of the error of those who would infer from this passsage that men of all religions may be pleasing to God. For since none but the true religion can be from God, all other religions must be from the father of lies, and therefore highly displeasing to the God of truth" (footnote, Rheims Testament). Hence St Peter does not teach indifference *as regards religion*, but with respect *to nations.* Were all religions equally pleasing to God, St Peter need not have gone to Cesarea to instruct Cornelius, who was a worshipper of the true God.

feareth him. Here the expression is not used in its ordinary acceptation of a proselyte to the Jewish faith, but of those who worship God with due reverence.

worketh justice. Those who act up to *the law written in their hearts, their conscience bearing witness to them* (Rom. ii. 15). To such God gives grace and light, by which they are led to embrace the true faith, or, at least, those doctrines which are essential for salvation.

St John Chrysostom explains these words thus : "He that worketh justice is the man who in all points is virtuous and irreproachable, when he has the fear of God as he ought to have it. But whether a person be such, God only knows" (*Hom.*, xxiii.).

Note.—Verses 36 to 38 offer certain difficulties as regards grammatical construction, which commentators endeavour to harmonize in various ways. The most generally accepted solution is as follows :—

There are three subjects in apposition, viz.—

1. The preaching of the Gospel. *God sent the word* (τὸν λόγον).

2. The word or story (τὸ ῥῆμα) proclaimed throughout Judea.

3. The "word" sent by God like the "word" published throughout Judea was the narration of the life and deeds of Jesus of Nazareth.

Hence the connection between these three passages may be put thus :— "God ordained that the Gospel should be preached to the Jews . . . . you have heard these things, viz. how Jesus of Nazareth was anointed by God," etc.

36. *sent the word to the children of Israel.* The Gospel was first preached to the Jews ; even St Paul, the apostle of the Gentiles, followed this rule.

preaching peace. Lit. "proclaiming glad tidings of peace"

cem per Iesum Christum; (hic est omnium Dominus.)

37. Vos scitis quod factum est verbum per universam Iudæam: incipiens enim a Galilæa, post baptismum quod prædicavit Ioannes,

38. Iesum a Nazareth,

by Jesus Christ: (he is Lord of all.)

37. You know the word which hath been published through all Judea: for it began from Galilee, after the baptism which John preached,

38. Jesus of Nazareth: how God

(εὐαγγελιζομενος εἰρήνην), primarily peace between God and man, and, as a result, peace between man and his neighbour. Cf. *For he is our peace who hath made both one* (*i.e.* Jews and Gentiles), (Eph. ii. 14).

he is Lord of all. These words prove the Divinity of Christ, and also place all men on the same footing, since all, whether Jews or Gentiles, stand in the same relation to Him.

St Peter, addressing Gentiles, dwells on the universal sovereignty of Jesus rather than on His being the Messias. So in verse 42 St Peter speaks of Christ as the *judge of the living and the dead.*

37. *You know the word.* The pronouns "*you*" and "*we*" (verse 37 and 39) are emphatic:—"*You* know by report certain things; *we* are witnesses of these events."

Notice that "word" occurs in both in verses 36 and 37. In the Greek, two different nouns are used (λόγος and ῥῆμα): the former signifies a discourse, the latter, an account of an event. Hence St Peter explains that God sent men to preach the Gospel to the Jews, and the Gentiles of Cesarea had already heard of different *events* in the life of our blessed Lord related.

Cesarea was not far from Galilee, where Jesus had performed so many mighty deeds, and it is probable that Cornelius had also heard of Jesus of Nazareth through Philip the Evangelist who lived in that city. Nor is it unlikely that the centurion had sometimes accompanied the Procurator in his visits to Jerusalem, especially at the Paschal season, when extra troops were sent from Cesarea to maintain order, and as the high-priest, some time previously, had reproached the apostles with "filling" Jerusalem with their doctrine (*supra*, v. 28), Cornelius must have heard of Jesus of Nazareth and His great deeds in Judea.

it began from Galilee. Jesus began His ministry in Galilee after the Temptation in the desert. Cf. *Jesus returned in the power of the Spirit into Galilee, and the fame of him went out through the whole country* (St Luke iv. 14).

The false witnesses spoke the truth when they affirmed that Jesus had taught *throughout all Judea, beginning from Galilee* (St Luke xxiii. 5).

after the baptism which John preached. For a few months Jesus and His Precursor were evangelizing simultaneously, though in different parts (see St John iii. 22–26), but our Lord's great Galilean mission was undertaken after the death of St John the Baptist.

38. *Jesus of Nazareth.* St Peter often speaks thus of our Lord, as it was by this designation that the Jews knew Him (see ii. 22, iii. 6, iv. 10, vi. 14).

how God anointed him. Jesus was anointed by God with the Holy

quomodo unxit eum Deus Spiritu Sancto et virtute, qui pertransiit benefaciendo, et sanando omnes oppressos a diabolo, quoniam Deus erat cum illo.

anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him.

39. Et nos testes sumus omnium quæ fecit in regione Iudæorum et Ierusalem, quem occiderunt suspendentes in ligno.

39. And we are witnesses of all things that he did in the land of the Jews and in Jerusalem, whom they killed, hanging him upon a tree.

40. Hunc Deus suscitavit tertia die, et dedit eum manifestum fieri

40. Him God raised up the third day, and gave him to be made manifest,

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Spirit, after His baptism, at the beginning of His public life, and this unction of the Spirit recalls that first unction when He became incarnate. Hence His Name, "Christ, the Anointed One."

Prophets, priests, and kings were anointed as a sign that they were set apart for a special office and ministry, and Jesus was the *prophet* greater than Moses, *a High Priest* touched with compassion for us, and *the King* of *whose kingdom there shall be no end.*

with power. This was manifested by the mighty deeds Jesus wrought, which He always ascribed to the Father, *e.g.*—

But Jesus answered them: My Father worketh until now; and I work. . . . Then Jesus answered, and said to them: Amen, amen, I say unto you, the Son cannot do anything of himself, but what he seeth the Father doing; for what things soever he doth, these the Son also doth in like manner (St John v. 17–19).

oppressed by the devil. An allusion to those who were possessed by the devil and held captive by him. Cf. *Ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?* (St Luke xiii. 16).

Satan has other victims also who having sinned grievously have fallen into *the snares of the devil, by whom they are held captive at his will* (2 Tim. ii. 26).

God was with him. The union of the Father and the Son is clearly brought out in this discourse, *e.g.*—

God sent messengers to preach the Gospel.
He also anointed Jesus with the Holy Spirit.
He was with Him in His mighty works.
He raised Him on the third day.
He preordained witnesses who should testify concerning His Son.
He appointed Jesus to be the Judge of the living and the dead.
In this verse the three Persons of the Blessed Trinity are mentioned.

39. *we are witnesses.* St Peter speaks of all the apostles. See Annot. on i. 8.

in the land of the Jews. In Palestine, excluding Samaria.

they killed. St Peter does not dwell on the crime of the Jews, since he is addressing Gentiles.

hanging him upon a tree. Lit. "having hanged Him upon the wood" (κρεμάσαντες ἐπὶ ξύλου).

40. *Him God raised,* etc. The Resurrection is the culminating point in

41. Non omni populo, sed testibus præordinatis a Deo; nobis, qui manducavimus, et bibimus cum illo postquam resurrexit a mortuis.

42. Et præcepit nobis prædicare populo, et testificari quia ipse est, qui constitutus est a Deo iudex vivorum, et mortuorum.

43. Huic omnes prophetæ

41. Not to all the people, but to witnesses pre-ordained by God, even to us, who did eat and drink with him after he arose again from the dead.

42. And he commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead.

43. To him all the prophets give

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the testimony of the apostles (see ii. 24, xvii. 31, xxvi. 23), since, as St Paul writes: *If Christ be not risen again, then is our preaching vain, and your faith is also vain* (1 Cor. xv. 14).

41. *Not to all the people.* From the parable of the rich man and Lazarus, we learn that those who rejected Moses and the prophets would not be converted *though one rose from the dead to instruct them* (see St Luke xvi. 31).

pre-ordained by God. St Peter was present in the Cenacle when, on the eve of His Passion, Jesus had prayed for His disciples, and he had heard Him say, *Thine they were, and to me thou gavest them, and they have kept thy word* (St John xvii. 6).

did eat and drink with him. Three instances are recorded of our Lord taking food with His apostles after His Resurrection:—

(a) *They offered him a piece of a broiled fish, and a honeycomb. And when he had eaten before them, taking the remains, he gave to them* (St Luke xxiv. 42–43).

(b) *And it came to pass, whilst he was at table with them, he took bread, and blessed and brake, and gave to them* (St Luke xxiv. 30).

(c) *Jesus saith to them: Come, and dine. And none of them who were at meat durst ask him: Who art thou? knowing that it was the Lord* (St John xxi. 12).

42. *to testify that it is he,* etc. There is no explicit record in the gospels of this command, but it is implied in various passages, *e.g.*—

And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world (St Matt. xxviii. 18–20).

And he hath given him power to do judgment, because he is the Son of man. Wonder not at this, for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God (St John v. 27–28).

The apostles were to be witnesses to our Lord's words as well as to His deeds.

This is one more proof that *all* the things concerning "*the kingdom of God*" of which Jesus spoke to His apostles during "the great forty days" are not given in detail in the Scriptures, but form part of the unwritten word of God, *i.e.* of Catholic tradition.

to be judge of the living and of the dead. In these words we have a proof that the dead will rise again.

43. *all the prophets.* All the prophets generically, but not individu-

testimonium perhibent remissionem peccatorum accipere per nomen eius omnes, qui credunt in eum.

testimony, that by his name all receive remission of sins, who believe in him.

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ally, testify of Christ, especially those who announce the advent of the Messias.

that by his name all receive, etc. Many examples of predictions bearing on this subject might be cited. Thus Joel declared *whosoever shall call upon the name of the Lord shall be saved* (*supra*, ii. 21); and in Isaias we read: *By his knowledge shall this my just servant justify many, and he shall bear their iniquities* (liii. 11). St Peter now commences to proclaim the glad tidings of salvation. Sins henceforth are remitted to all who believe and are contrite, and faith in Christ and baptism take the place of circumcision.

"The doctrine of justification by faith could not be more clearly set forth. Compare St Peter's own words, on a later occasion, with what now occurred at Cesarea (xv. 9, 11). We must add that there is great beauty and tenderness in St Peter's passing from the contemplation of Christ as a Judge, to the contemplation of Him as a Redeemer."

Note.—In St Peter's address to Cornelius we find the chief truths enumerated which are contained in the Apostles' Creed. Thus the first, second, eighth, and eleventh articles are clearly taught, and the second article is the most fully developed, as in the Creed.

BAPTISM OF CORNELIUS

44. Adhuc loquente Petro verba hæc, cecidit Spiritus Sanctus super omnes, qui audiebant verbum.

44. While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word.

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44. *While Peter was yet speaking.* His discourse was interrupted by the descent of the Holy Ghost, that Messianic gift promised *to all that are afar off*, and to *whomsoever the Lord our God shall call* to enter the kingdom of His Church.

the Holy Ghost fell on all, etc. This was proved by the repetition of the phenomena which accompanied His Descent at Pentecost upon the apostles and disciples *in the beginning* (xi. 15). His indwelling was proved by exterior manifestations. This is the only record of the Spirit descending on the unbaptized, and it shews that "it is in the power of God to save men without the sacraments, though it is not in the power of man to attain to salvation without them." The exception confirms the rule.

"The sudden interruption was far more forcible in its effect on the hearers than any additional words from Peter would have been. The arguments from history, from miracle, from prophecy, from conscience, were suddenly merged in something higher. The force, too, of this new and Divine argument was of the utmost weight for the 'apostles and brethren at Jerusalem,' as it is indeed for every subsequent age of the Church, including our own" (Schaff, *Comm.* in h. l.).

45. Et obstupuerunt ex circumcisione fideles, qui venerant cum Petro: quia et in nationes gratia Spiritus Sancti effusa est.

46. Audiebant enim illos loquentes linguis, et magnificantes Deum.

47. Tunc respondit Petrus: Numquid aquam quis prohibere potest, ut non baptizentur hi, qui Spiritum Sanctum acceperunt sicut et nos?

48. Et iussit eos baptizari in nomine Domini Iesu Christi. Tunc rogaverunt

45. And the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the gentiles also.

46. For they heard them speaking with tongues, and magnifying God.

47. Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?

48. And he commanded them to be baptized in the name of the Lord

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45. *the faithful of the circumcision*,—*i.e.* the six companions of St Peter, who were witnesses of this Gentile Pentecost, and who, unlike him, had not been taught by a vision that Gentiles, as well as Jews, were acceptable to God.

For St Peter himself it was a confirmation of that vision, for how could those, on whom the Holy Spirit had descended and to whom He had communicated His miraculous gifts, be considered common or unclean?

were astonished. The companions of St Peter were amazed, but not St Peter himself.

47. *Can any man?* etc. The sense of this passage in the original is: "Surely no man can forbid that these should not be baptized." St Augustine writes: "It is as though the Holy Spirit had said to Peter: 'Why doubtest thou concerning the water, since I, the Holy Spirit, am here?'" (*Serm.* 99).

water. Better, "the water" (τὸ ὕδωρ). Could *the water* be withheld when *the Spirit* had descended?

48. *he commanded*, etc. It does not seem to have been usual for the apostles to give baptism, since neither St Peter nor St Paul habitually baptized. This line of conduct was perhaps based on that of our Lord, for St John tells us that *Jesus himself did not baptize, but his disciples* (St John iv. 2), and also because they desired to give themselves to the ministry of the word of God.

There were deacons and priests who could confer this sacrament, and as multitudes were often received into the Church collectively, this ministry must have taken a considerable time. St Paul gives as a reason for his not baptizing that he feared creating a certain party feeling. Cf. *I give God thanks, that I baptized none of you, but Crispus and Caius, lest any should say that you were baptized in my name* (1 Cor. i. 14–15).

"Again: if the apostles, who had special gifts of working miracles, and of giving the Holy Ghost, had baptized with their own hands, it might have been thought by some that the grace of Baptism came from them, who administered it, and not from Him whose Baptism it is, and so an error with regard to Baptism be propagated. Besides, after their death it might have been imagined that Baptism had lost some of its efficacy, being no longer administered by those who were called by Christ, and had received extra-

eum ut maneret apud eos aliquot diebus.

Jesus Christ. Then they desired him to tarry with them some days.

ordinary graces of the Holy Ghost; and so the Sacrament of Baptism, which God has instituted for the remission of sins, and for reception into the Church in all ages and countries of the world, might fall into discredit and disuse" (Wordsworth, in h. l.).

some days. This covers a period sufficiently long for the news of the reception of the Gentiles to have reached Jerusalem before St Peter himself returned there.

Note.—Two reasons may be assigned as to why, in this solitary instance, the Holy Spirit was given before baptism had been received :—

(*a*) Probably St Peter would not have consented to baptize these Gentiles, if he had not known for certain that they had received the Holy Spirit.

(*b*) The Holy Spirit descended in order that St Peter, when accused by the brethren of receiving Gentiles without their being circumcised, might be justified in his line of conduct.

CHAPTER XI

ST PETER RETURNS TO JERUSALEM. HIS DEFENCE BEFORE THE FAITHFUL OF THE CIRCUMCISION

1. Audierunt autem Apostoli et fratres, qui erant in Iudæa, quoniam et gentes receperunt verbum Dei.

1. And the apostles and brethren who were in Judea, heard that the gentiles also had received the word of God.

Note.—In this passage we have a repetition which brings out the importance of the subject. There are two accounts of St Peter's vision given (ch. x. 9–16 and xi. 4–10), and three accounts of Cornelius' vision (ch. x. 1–6, 30–33, xi. 13–14), for the same reason that we have three accounts of St Paul's conversion. There are a few extra details given in the second account of St Peter's vision, and these are just those which describe his personal experience, whereas there are various omissions of circumstances which had no special bearing from the point of view of the narrator and his audience.

The additional features are enumerated below :—
It came even unto me (verse 5).
I considered and saw (6).
All, *i.e.* all things (ἅπαντα), *were taken up* (10).
These six brethren (12).
Whereby thou shalt be saved and all thy house (14).
When I had begun to speak (15).
Then *I remembered the word of the Lord, how that he said, John indeed*, etc. (16).

1. *the apostles.* They had not yet left Jerusalem as a body, though some may have been absent.

in Judea. Better, "scattered throughout Judea" (κατὰ τὴν Ἰουδαίαν).

2. Cum autem ascendisset Petrus Ierosolymam, disceptabant adversus illum, qui erant ex circumcisione,

3. Dicentes: Quare introisti ad viros præputium habentes, et manducasti cum illis?

4. Incipiens autem Petrus exponebat illis ordinem, dicens:

2. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3. Saying: Why didst thou go in to men uncircumcised, and didst eat with them?

4. But Peter began and declared to them the *matter in* order, saying:

2. *when Peter was come.* As St Peter was "*visiting all*" the churches (ix. 32), it is probable that he not only remained a few days with Cornelius, but that he continued his visitation of the churches and then returned to Jerusalem. Thus the brethren in Jerusalem had had time to hear the report of the conversion and baptism of the Gentiles in Cesarea, and doubtless, during his stay there, St Peter received others beside those of the house of Cornelius, for the vision was not given merely for the sake of this centurion.

they that were of the circumcision. Those who held that all Gentile converts must be circumcised. So far, none but Jews had been received into the Church; now two distinct parties sprang up—the Jewish converts and the Gentile converts.

St Paul was often in conflict with the judaizing Christians, and the existence of such opposition on the part of the Jews shews that the results of early training and customs cannot be instantly renounced, and that, even when the contrary principle is accepted, prejudice still remains. The reception of the Gentiles was an innovation which took the Jewish converts by surprise, for they had not, like St Peter, been exceptionally enlightened on this subject.

In speaking of these brethren as those "of the circumcision," St Luke is using a term which was used some years later in distinguishing the Judaizing Christians who gave much trouble to the Church. They were known later as the Ebionites.

contended. It is natural that the Jewish converts should have been divided in their opinions, for the Hellenists, an influential body, held broader views than the Hebrews, whereas the Pharisees and *the great multitude also of the priests* who obeyed the faith would naturally cling more tenaciously to the traditions of the Ancients.

3. *to men uncircumcised.* The expression expresses even more contempt than the word "Gentiles."

didst eat. Consequently, the brethren regarded St Peter as legally "impure," since in the house of a Gentile he must have partaken of food that was not prepared according to the traditions of the Pharisees; and further, the Gentiles did not observe the Mosaic precepts as regards the mode of killing animals for food. St Peter is not reproached for preaching the Gospel, since this did not run counter to their customs, and they had made no objection when the Samaritans were baptized.

4. *Peter began and declared to them the matter.* A simple statement of all that had occurred and of the supernatural intervention would necessarily carry conviction to the hearers and justify his own actions.

5. Ego eram in civitate Ioppe orans, et vidi in excessu mentis visionem, descendens vas quoddam velut linteum magnum quatuor initiis summitti de cælo, et venit usque ad me.

6. In quod intuens, considerabam, et vidi quadrupedia terræ, et bestias, et reptilia, et volatilia cæli.

7. Audivi autem et vocem dicentem mihi: Surge, Petre, occide, et manduca.

8. Dixi autem: Nequaquam, Domine: quia commune aut immundum numquam introivit in os meum.

9. Respondit autem vox secundo de cælo: Quæ Deus mundavit, tu ne commune dixeris.

10. Hoc autem factum est per ter: et recepta sunt omnia rursum in cælum.

11. Et ecce viri tres confestim astiterunt in domo, in qua eram, missi a Cæsarea ad me.

12. Dixit autem Spiritus mihi ut irem cum illis, nihil hæsitans. Venerunt autem mecum et sex fratres isti, et ingressi sumus in domum viri.

5. I was in the city of Joppe praying, and I saw in an ecstasy of mind a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners, and it came even unto me.

6. Into which looking I considered, and saw four-footed creatures of the earth, and beasts, and creeping things, and fowls of the air:

7. And I heard also a voice saying to me: Arise, Peter, kill, and eat.

8. And I said: Not so, Lord; for nothing common or unclean hath ever entered into my mouth.

9. And the voice answered again from heaven: What God hath made clean, do not thou call common.

10. And this was done three times: and all were taken up again into heaven.

11. And behold, immediately there were three men come to the house wherein I was, sent to me from Cesarea.

12. And the Spirit said to me, that I should go with them, nothing doubting. And these six brethren went with me also: and we entered into the man's house.

St Peter sympathizes with them in their difficulty in grasping that a new order of things was to be inaugurated, since he himself had previously shared their sentiments. "By the manner of his defence, he shews that in no one point was he the author, but in every point, God, and upon Him he casts the whole. 'The trance,' he says, 'it was He that caused me to fall into it, for I was in Joppe (etc.): the vessel, it was He that shewed it; I objected: again He spake, and even then I did not hear: the Spirit commanded me to go, and even then though I went I did not run: I told them that God had sent me, and after these things, even then I did not baptize, but again God did the whole. God baptized them, not I'" (St John Chrys., *Hom.*, xxiv.).

12. *these six brethren*, etc. St Peter had brought them with him, that they might testify to what they had seen.

13. Narravit autem nobis, quomodo vidisset Angelum in domo sua, stantem et dicentem sibi: Mitte in Ioppen, et accersi Simonem, qui cognominatur Petrus,

14. Qui loquetur tibi verba, in quibus salvus eris tu, et universa domus tua.

15. Cum autem cœpissem loqui, cecidit Spiritus Sanctus super eos, sicut et in nos in initio.

16. Recordatus sum autem verbi Domini, sicut dicebat: Ioannes quidem baptizavit aqua, vos autem baptizabimini Spiritu Sancto.

13. And he told us, how he had seen an angel in his house, standing and saying to him: Send to Joppe, and call hither Simon, who is surnamed Peter,

14. Who shall speak to thee words whereby thou shalt be saved, and all thy house.

15. And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning.

16. And I remembered the word of the Lord, how that he said: *John indeed baptized with water, but you shall be baptized with the Holy Ghost.*

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13. *he had seen an angel in his house.* Hence the brethren might infer that if the angel deigned to enter the house of a Gentile, St Peter could not be wrong in so doing.

14. *all thy house.* We may therefore conclude that all the household received baptism—the family of Cornelius, and his devout servants, and the soldier who feared the Lord.

15. *when I had begun to speak.* These words shew clearly that St Peter intended to give a much longer discourse.

as upon us also in the beginning. The Gentile Pentecost was the same in its nature and effects as the Jewish Pentecost, to which the Church looked back as the beginning, *i.e.* the day of her foundation.

Eight or ten years had elapsed since that day. During this time Christianity had been limited to the Jews, and the community of the believers had been drawn from the Hebrew synagogue. A second Pentecost at Cesarea seemed necessary to supplement the first Pentecost at Jerusalem.

16. *And I remembered the word*, etc. St Peter here gives us an insight into his inner experience, and reveals *the motive* which determined him to action. Jesus had given a solemn promise to His disciples, which St John alone records: *But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you* (St John xiv. 26). This promise He now fulfils, and St Peter recalls the words which our Lord had said in the presence of His apostles on Ascension Day (see ch. i. 5). This baptism of the Holy Spirit was no longer confined to the Jews, but was granted likewise to the Gentiles, and in their case, contrary to the usual order, baptism was given afterwards — the symbol after the reality or thing signified.

17. Si ergo eandem gratiam dedit illis Deus, sicut et nobis, qui credidimus in Dominum Iesum Christum: ego quis eram, qui possem prohibere Deum?

17. If then God gave them the same grace, as to us also who believed in the Lord Jesus Christ: who was I, that could withstand God?

18. His auditis, tacuerunt, et glorificaverunt Deum, dicentes: Ergo et gentibus pœnitentiam dedit Deus ad vitam.

18. Having heard these things, they held their peace, and glorified God, saying: God then hath also to the gentiles given repentance unto life.

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17. *who believed in the Lord Jesus Christ.* These words must be joined both with "them" and "us." Hence the sense of this pregnant construction in the Greek runs thus: "The same grace was given to them who believed in the Lord Jesus as to us who believed in the Lord Jesus."

who was I, that could withstand God? In the original we have a double question which may be rendered, Who was I? (Was I) powerful to withstand God? (ἐγὼ τίς ἤμην δυνατὸς κωλῦσαι τὸν Θεόν).

18. *they held their peace.* They were now convinced that all had been divinely ordained. "Not only had the first step in the free admission of the Gentiles been taken by the chief of the apostles, and under direct guidance from above, but it had received the formal approval of the apostles and other members of the Church of the Circumcision at Jerusalem. The judaizers, in opposing St Paul, were acting against the Church from which they pretended to derive their authority" (Ellicott, *Comm.* in h. l.).

glorified God. Better, "began to glorify" (ἐδόξαζον).

repentance unto life. God had granted that repentance to which the remission of sins is promised, and consequently it procured eternal life for the recipients.

THE CHURCH IN ANTIOCH

19. Et illi quidem, qui dispersi fuerant a tribula-

19. Now they who had been dispersed, by the persecution that arose

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19. *they who had been dispersed.* St Luke now recapitulates the narrative begun in ch. viii. 1, and resumes the subject. A new and important subject is treated of in this section, viz. the foundation of the Church in the rich and important city of Antioch, and the reception of many Greek converts.

"The persecution turned out to be no slight benefit, as to them that love God all things work together for good. If they had made it their express study how best to establish the Church, they would have done no other thing than this—they dispersed the

tione, quæ facta fuerat sub Stephano, perambulaverunt usque Phœnicen, et Cyprum, et Antiochiam, nemini loquentes verbum, nisi solis Iudæis.

20. Erant autem quidam ex eis viri Cyprii et Cyrenæi, qui cum introissent Antiochiam, loquebantur et ad Græcos, evangelizantes Dominum Iesum.

on occasion of Stephen, went about as far as Phenice and Cyprus and Antioch, speaking the word to none, but to the Jews only.

20. But some of them were men of Cyprus and Cyrene, who when

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teachers. . . . When Stephen was slain, when Paul was twice in danger, when the apostles were scourged, then the Gentiles received the word, then the Samaritans" (St John Chrys., *Hom.*, xxv. 1).

persecution. Lit. "tribulation" (θλίψις).

on occasion of Stephen. This is the best supported reading (ἐπὶ Στεφανῳ), but some MSS. read "in the days of Stephen" (ἐπὶ Στεφάνου). The preposition ἐπὶ signifies primarily "over." The persecution arose "over" Stephen, *i.e.* on his account, and after his death it was continued against those who held the same faith. It was his intrepidity that provoked the attack.

Phenice. The word signifies "land of palms." Phœnice maritima is a narrow plain one hundred and twenty miles long, and varying from twelve to twenty miles broad. It lies between the western slope of Lebanon and the Mediterranean. Tyre and Sidon were the chief cities of Phenice (or Phœnicia), which is watered by four rivers.

It was inhabited by Canaanites. The Syro-Phœnician woman, who came to implore our Lord's compassion on her daughter, was a native of Phœnicia (see St Mark vii. 24–30). A Roman road passed along this plain, which facilitated intercourse between Antioch and Judea. This Plain of Phenice is referred to in ch. xv. 3 and xxi. 2. The same name was given to a haven in Crete (*infra*, xxvii. 12).

Cyprus. See Annot. on iv. 36. This island is also mentioned in xiii. 4, xxi. 3, xxvii. 4.

Antioch. The capital of Syria, and the ancient residence of the Seleucidæ. It is situated on the Orontes, about fifteen miles from the port of Seleucia.

speaking the word,—i.e. preaching the Gospel, the word of God.

20. *some of them,—i.e.* some of those who were dispersed by the persecution.

men of Cyprus and Cyrene. Barnabas and Mnason were Cypriots. Simon and his sons Alexander and Rufus (St Mark xv. 21) and Lucius (*infra*, xiii. 1) were Cyrenians. These men of Cyprus and Cyrene were Hellenistic Jews.

"As the heralds of Christianity, from Cyprus and Cyrene, entered Antioch what a busy scene must have presented itself to their thoughtful gaze. Here the Prefect of Syria, girt with the sword, the emblem of supreme power, with his legates and procurator, and council or board of advice, selected from the noblest blood of Rome, held his court in the palace where the Seleucidæ had reigned. The market-place was teeming with swarthy Syrians and quick-witted Greeks, and with the children of Abraham, ever distinguishable by their marked physiognomy. Here and there were observed troops of legionary soldiers, the conquerors of the world. The languages that greeted the ear were as diverse as the costumes that met the eye. Syriac and Hebrew, Greek and Latin, were heard in succession. Greek, however, predominated, and formed the

tiochiam, loquebantur et ad Græcos, annuntiantes Dominum Iesum.

21. Et erat manus Domini cum eis; multusque numerus credentium conversus est ad Dominum.

they were entered into Antioch, spoke also to the Greeks, preaching the Lord Jesus.

21. And the hand of the Lord was with them: and a great number believing was converted to the Lord.

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ordinary vehicle of communication between such discordant materials" (Lewin, *Life and Epistles of St Paul*, vol. i. pp. 95–96).

to the Greeks. A textual difficulty presents itself here, since two codices (A and D) and some ancient versions (*e.g.* Vulgate, Syriac, Coptic, Arabic, and Ethiopic) read "Ἕλληνας," *i.e.* "Greeks," whereas the other codices (B, D^2, E, H, L, P) have Ἑλληνιστάς, *i.e.* "Grecian Jews." Hence the second reading has the best MS. authority, while the first is more in harmony with the context, as the subjoined arguments prove:—

1. The Hellenists and the Palestine Jews were one people, and were spoken of collectively as "the Jews"; hence, in verse 19, Hellenists and Hebrews are included in "the Jews" to whom the disciples from Jerusalem preached.

2. If they had only addressed Hellenists, and not Greeks, there was nothing so extraordinary in such a step that it should be reported to the apostles and ancients in Jerusalem, nor was there any need for Barnabas to have visited these converts in Antioch.

Hence we may infer that the Hebrews preached to their compatriots and the Grecian Jews, while the Grecian Jewish converts evangelized the Greeks of Antioch, of whom some were doubtless proselytes of the gate. Eusebius and St John Chrysostom and the majority of modern critics accept Ἕλληνας, "Greeks," as the correct word. This view is also supported by the fact that (καὶ) "also" or "even" is found in Codices ℵ, A, and B, where we read "also to the Greeks," as though to emphasize the innovation.

On these variant readings Rackham has an excellent note: "History itself leaves in us no doubt that the right reading is '*Greeks*.' The word has already been spoken to Hellenists: the Church contained a large body of Hellenists; the Evangelists themselves were Hellenists; and so there would be little point in the remark that they preached *even* to the Hellenists. The reason for the confusion is obvious. The condition of the relations between Jews and Gentiles which prevailed at that moment quickly passed away; and, after two or three hundred years, the distinction between *Greek* (Hellen) and *Grecian* (Hellenist) was as little understood as it is by the ordinary reader of to-day" (*Acts of the Apostles*, p. 166).

preaching the Lord Jesus. Better, "announcing the glad tidings of the Lord Jesus" (εὐαγγελιζόμενοι κ.τ.λ.).

21. *the hand of the Lord.* A Hebraism signifying that God powerfully assisted them; thus their words bore fruit and, evidently, miracles were worked as in Jerusalem.

Cf. *By stretching forth thy hand to cures, and signs, and wonders, to be done by the name of thy holy Son, Jesus* (*supra*, iv. 30). In the Old Testament the same metaphor is found, e.g. *Behold the hand of the Lord is not shortened that it cannot save, neither is his ear heavy that it cannot hear* (Is. lix. 1).

22. Pervenit autem sermo ad aures Ecclesiæ, quæ erat Ierosolymis, super istis : et miserunt Barnabam usque ad Antiochiam.

23. Qui cum pervenisset, et vidisset gratiam Dei, gavisus est, et hortabatur omnes in proposito cordis permanere in Domino :

22. And the tidings came to the ears of the church that was at Jerusalem, touching these things : and they sent Barnabas as far as Antioch.

23. Who when he was come, and had seen the grace of God, rejoiced : and he exhorted them all with purpose of heart to continue in the Lord.

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a great number believing. Better, "having believed" (πιστεύσας). Faith was the condition of their reception into the Church, but the text does not warrant us in asserting that they were baptized. It simply states that "they turned to the Lord" (ἐπέστρεψεν), just as the Samaritans "were very attentive" or "gave heed" to the preaching of Philip (viii. 6). Special stress is laid on the numerous conversions wrought in Antioch among these Greeks (see verses 24 and 26), and ultimately they received baptism, since a "*great multitude was converted to the Lord.*"

Note.—It is impossible to ascertain whether these Greeks at Antioch were converted before St Peter baptized Cornelius. In any case, St Peter, by receiving Cornelius, formally authorized the reception of the Gentiles into the Church without exacting that they should conform to the Mosaic Law.

22. *the tidings.* Better, "the report" (ὁ λόγος).

touching these things. The Greek word (περὶ αὐτῶν) may be masculine or neuter, hence some commentators read "touching them."

they sent. Lit. "they sent forth" (ἐξαπέστειλαν).

Barnabas. He was sent by the Church on this mission, as St Peter and St John were sent to Samaria.

By this choice of Barnabas, a friend of St Paul, and one drawn to the work of evangelizing the Gentiles (see xiii. 1–2), some commentators consider that the Church in Jerusalem had already heard the account of the conversion of Cornelius from St Peter, and had accepted the conclusion that to the Gentiles also had God granted repentance unto life. "There is no clue whatever as to the length of time that elapsed between the flight from persecution and the arrival at Antioch, except that Saul had had time to sojourn three years in Arabia, to come to Jerusalem, and from thence to go and settle at Tarsus, where Barnabas found him ; thus leaving abundant time for Peter's operations in Judea and Cesarea" (*Pulpit Comm.*, in h. l.).

23. *had seen the grace of God.* The numerous conversions worked by the grace of God.

all. "The word 'all,' too, in this passage is not without its significance. It communicates to the narrative an impression of diligent work, large sympathy, and copious success."

with purpose of heart. Better, "in the purpose of the heart" (τῇ προθέσει τῆς καρδίας), *i.e.* with the fixed and determined resolution necessary. He presses home the truth that it is not all to *begin* well, but that only he who *perseveres* to the end that shall be saved.

continue in the Lord. The Greek verb (προσμένειν) signifies "to abide,"

24. Quia erat vir bonus, et plenus Spiritu Sancto, et fide. Et apposita est multa turba Domino.

25. Profectus est autem Barnabas Tarsum, ut quæreret Saulum; quem cum invenisset, perduxit Antiochiam.

26. Et annum totum conversati sunt ibi in Ecclesia, et docuerunt turbam multam, ita ut cognominarentur primum Antiochiæ discipuli, Christiani.

24. For he was a good man and full of the Holy Ghost, and of faith. And a great multitude was added to the Lord.

25. And Barnabas went to Tarsus, to seek Saul: whom when he had found he brought to Antioch.

26. And they conversed there in the church a whole year: and they taught a great multitude, so that at Antioch the disciples were first named Christians.

"to persevere in." These converts had to be prepared to face persecution, and even death, for Christ's sake.

24. *For he was a good man.* St Luke gives the character of Barnabas (whom he must have known intimately) much in the same words as that of St Stephen (see *supra*, vi. 5).

a great multitude. The word "great" must be taken relatively. In the original it signifies a sufficient number (ἱκανὸς), and is used much as the French employ "assez," and, like it, may mean a considerable number, not merely a few. *Cf.* "Il y avait un assez bon nombre de personnes présentes."

25. *Barnabas went to Tarsus, to seek Saul.* From Antioch to Tarsus was a three days' journey along the Roman road. Saul had been sent to Tarsus, his native city (xxii. 3), by the apostles (ix. 30). That Saul should have evangelized there, was a proof of the sincerity of his conversion, of his intrepidity, and of his zeal for his fellow-countrymen.

26. *in the church.* In the assemblies where the disciples met for prayer and the reception of the sacraments. The phrase occurs again in the first epistle to the Corinthians: *I hear that when you come together in the church*, etc. (xi. 18).

a whole year. This is one of the rare notes of time given by St Luke.

a great multitude. See Annot. on verse 24.

named. (χρηματίσαι.) The use of this verb in the Greek is peculiar. It signifies primarily "to do some business" (Lat. negotiari), but as a man is often called after his trade, it gradually came to be used as a synonym for "to be named."

Christians. This title is only found in two other passages of the New Testament:—

(a) *And Agrippa said to Paul: In a little thou persuadest me to become a Christian* (*infra*, xxvi. 28).

(b) *Let none of you suffer as a murderer, or a thief . . . . But if as a Christian, let him not be ashamed, but let him glorify God in that name* (1 Pet. iv. 15–16).

PREDICTION OF THE FAMINE

27. In his autem diebus supervenerunt ab Ierosolymis prophetæ Antiochiam :

28. Et surgens unus ex eis, nomine Agabus, significabat per Spiritum famem magnam futuram in universo orbe terrarum, quæ facta est sub Claudio.

29. Discipuli autem, prout quis habebat, proposuerunt singuli in ministerium mittere habitantibus in Iudæa fratribus ;

27. And in these days there came prophets from Jerusalem to Antioch.

28. And one of them named Agabus, rising up signified by the Spirit that there should be a great famine over the whole world, which came to pass under Claudius.

29. And the disciples, every man according to his ability, proposed to send relief to the brethren who dwelt in Judea :

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27. *in these days.* While Saul and Barnabas were evangelizing in Antioch.

prophets. See Annot. on xiii. 1. The gift of prophecy, in accordance with the prediction of Joel (ii. 28), was bestowed both on men and on women in the primitive Church. Some of the brethren, however, were more permanently or more fully inspired than others, and these prophets were held in great esteem, and ranked next to the apostles. Cf. *And God indeed hath set some in the church, first apostles, secondly prophets, thirdly doctors, after that miracles* (1 Cor. xii. 28). In Acts xiii. 1 we find the names of some of these prophets recorded.

from Jerusalem to Antioch. The Bezan text adds here : "And there was much gladness, and when we were collected together one of them named Agabus spake and signified," etc.

28. *by the Spirit.* By a sudden inspiration. Agabus, some twenty years later, also prophesied St Paul's imprisonment (see xxi. 11).

a great famine over the whole world. Lit. "the inhabited earth" (*τὴν οἰκουμένην*), *i.e.* over the whole Roman Empire, though not equally severe in every place at the same time.

During the reign of Claudius, 41–54 A.D., there were several severe famines, and in 53 A.D. the dearth was so great that people died of starvation.

Eusebius states that the famine predicted by Agabus occurred in the fourth year of Claudius' reign, 45 A.D. Helena, Queen of Adiabene (a province of Assyria), who was then in Jerusalem, greatly alleviated the sufferings of the Jews by procuring them corn from Egypt and figs from Cyprus (Josephus, *Antiq.*, xx. 2. 5).

under Claudius. This is added by St Luke, and from these words we may infer that St Luke wrote after the death of that emperor, and that the prophecy was uttered before he ascended the throne. This is one of the chronological links which help us to determine within certain limits when the Acts of the Apostles was written (see Intro., p. 22).

29. *according to his ability.* Lit. "according as each man was prospering" (*καθὼς ηὐπορεῖτο*).

proposed to send relief. Lit. "to send for the service or ministry" (*εἰς*

30. Quod et fecerunt, mittentes ad seniores per manus Barnabæ et Sauli.

30. Which also they did, sending it to the ancients, by the hands of Barnabas and Saul.

διακονίαν πέμψαι). They did not wait for the dearth, but anticipated it in faith and love. "They no sooner believe but they bear fruit. Such was the good effect of the famine (St John Chrys.); it was an occasion of spiritual plenty, another example of good elicited from evil."

to the brethren who dwelt in Judea. We find the Gentile congregation on other occasions contributing to alleviate the sufferings of the poorer disciples of Jerusalem, *e.g.*—

It hath pleased them of Macedonia and Achaia to make a contribution for the poor of the saints that are in Jerusalem (Rom. xv. 26).

Now concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do ye also (1 Cor. xvi. 1. See also 2 Cor. ix.; Gal. ii. 10; etc.).

CHAPTER XII

PERSECUTION OF THE CHURCH BY HEROD AGRIPPA

1. Eodem autem tempore misit Herodes rex manus, ut affligeret quosdam de Ecclesia.

2. Occidit autem Iacobum fratrem Ioannis gladio.

1. And at the same time Herod the king stretched forth his hands, to afflict some of the church.

2. And he killed James the brother of John with the sword.

1. *at the same time,*—*i.e.* before the famine, probably while the prophets from Jerusalem were on their visit to Antioch, or between their visit and the return of Saul and Barnabas from Jerusalem to Antioch.

Herod the king. Herod Agrippa I., son of Aristobulus and Bernice, and grandson of Herod the Great.

stretched forth his hands. Lit. "he laid his hands upon" (ἐπέβαλεν τὰς χεῖρας).

This is the third persecution recorded in the Acts. The Church suffered at the hands of—

(*a*) The Sadducees and the high-priest.
(*b*) The Pharisees, seconded by the people.
(*c*) Herod Agrippa I.

This persecution of Herod seems to have been conducted on the principle of striking down the leaders only. As he attacked but two of the Twelve, we may infer that they were the only apostles left in Jerusalem at this time.

to afflict. Lit. "to do evil" (κακῶσαι).

2. *James the brother of John.* One of the Twelve. There is no other reference in the New Testament to the death of an apostle.

with the sword. St James the Great, like St John the Baptist, was beheaded (St Matt. xiv. 10). The Jews employed four different modes

3. Videns autem quia placeret Iudæis, apposuit ut apprehenderet et Petrum. Erant autem dies Azymorum.

4. Quem cum apprehendisset, misit in carcerem, tradens quatuor quaternionibus militum custodiendum,

3. And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the azymes.

4. And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers

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of capital punishment, viz. stoning, burning at the stake, beheading, and strangling.

St James appears to have been summarily executed without any previous trial. His prominent position as an apostle and his ardent zeal singled him out as a victim for Herod's tyranny. He was certainly not charged with blasphemy, or he would have been stoned.

3. *seeing that it pleased the Jews.* This motive is in keeping with Herod's character.

he proceeded to take. Lit. "he proceeded to take" (*προσέθετο συλλαβεῖν*). A Hebraism expressing a climax. Cf. *Again he sent the third*, lit. "he proceeded to send a third" (St Luke xx. 12).

the days of the azymes. Lit. "the days of the bread without yeast" (*αἱ ἡμέραι τῶν ἀζύμων*). On the day of the Pasch, Nisan 14, and for seven days after, the Jews ate only unleavened bread as a memorial of the haste which characterised their departure from Egypt, when the Israelites had no time to leaven the dough (Ex. xii. 34–39; Lev. xxiii. 6). St Luke refers to this feast in his gospel: *Now the feast of unleavened bread, which is called the pasch, was at hand* (xxii. 1).

4. *four files.* Lit. "quaternions" (*τετραδίοις*). The Romans were accustomed to deliver prisoners into the care of four quaternions, *i.e.* four files of four men. These files kept the night watches in turn, two of the men being chained to the prisoner, the one to the left hand, the other to the right, while the remaining two kept watch outside the cell, one at the door of the inner wall, the other at that of the outer wall.

After Pompey took Judea, the Jews adopted the Roman divisions of time. These varied in duration in certain localities, according to the seasons, since they depended on the rising and setting of the sun. These watches were—

1. Even, 6 to 9 p.m.
2. Midnight, 9 to 12 p.m.
3. Cock-crowing, 12 p.m. to 3 a.m.
4. Morning, 3 to 6 a.m.

} The three watches of the night.

They were called indifferently the first watch, second, etc.; or simply, even, midnight, etc.

The Jewish division of time included only three divisions; the *watches*, or length of time the sentinels remained on duty, were—

The first watch from sunset to 10 p.m.
,, middle watch from 10 p.m. to 2 a.m.
,, morning watch from 2 a.m. to sunrise.

volens post Pascha producere eum populo.

5. Et Petrus quidem servabatur in carcere. Oratio autem fiebat sine intermissione ab Ecclesia ad Deum pro eo.

6. Cum autem producturus eum esset Herodes, in ipsa nocte erat Petrus dormiens inter duos milites, vinctus catenis duabus, et

to be kept, intending after the pasch to bring him forth to the people.

5. Peter therefore was kept in prison. But prayer was made without ceasing by the church unto God for him.

6. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains:

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after the pasch. Evidently St Peter was taken prisoner before the 14th of Nisan, in the year of Herod's death, A.D. 44, and Herod intended to bring him to trial after Nisan 21. It is clear that St Peter's imprisonment lasted more than the one day of the Pasch, since St Luke uses the imperfect "was being kept" in prison (ἐτηρεῖτο). During a religious solemnity the Jews were not allowed to prosecute, and still less to execute.

to the people. This is another detail which confirms Josephus' description of Herod's character.

5. *Peter therefore was kept*, etc. Like our Lord, St Peter was imprisoned at the Feast of the Pasch, but Herod was more scrupulous about the observance of the law forbidding trials and executions than the Sanhedrin had been. St Peter was probably kept in the royal prison in the city of Jerusalem.

This was the third time he had been cast into prison, and it is possible that his previous miraculous deliverance was fresh in the memory of the prison authorities, and that, in consequence, special precautions were taken.

prayer . . . . without ceasing. Lit. "intense or earnest prayer." The adjective used signifies primarily anything "stretched" or "taut" as a rope. (ἐκτενής.) Some MSS. give the adverb instead. The word is often applied to fervent supplication. Cf. *Let men . . . . cry to the Lord with all their strength* (ἐκτενῶς), (Jonas iii. 8). How incessantly and earnestly the Church prayed for her leader as the days of the feast were closing in, and marvellously did God reward their fervour!

6. *when Herod would*, etc. Lit. "was about to bring," etc. (ἔμελλεν αὐτὸν προάγειν). Evidently Herod proposed to bring St Peter to trial the very day that followed the night in which the apostle was miraculously delivered.

the same night. God times His intervention to meet man's necessities, and this should encourage us to trust Him with all confidence.

Peter was sleeping, etc. "What a picture we have here! The dungeon; the double chain fastening the prisoner to two soldiers; the other two soldiers of the quaternion keeping watch at the first and second ward, or station; the iron gate securely fastened; the population of the great city expecting with the morning light to be gratified with

custodes ante ostium custodiebant carcerem.

7. Et ecce Angelus Domini adstitit, et lumen refulsit in habitaculo; percussoque latere Petri, excitavit eum, dicens: Surge velociter. Et ceciderunt catenæ de manibus eius.

8. Dixit autem Angelus ad eum: Præcingere, et calcea te caligas tuas. Et fecit sic. Et dixit illi: Circumda

and the keepers before the door kept the prison.

7. And behold an Angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the side raised him up, saying: Arise quickly. And the chains fell off from his hands.

8. And the Angel said to him: Gird thyself, and put on thy sandals. And he did so. And he said to

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the blood of the victim of their bigotry; the king having made his arrangements for the imposing spectacle which was to ingratiate him with his people, and obtain the applause he so dearly loved; and then the servant of Jesus Christ sleeping calmly under the shadow of God's wings; and a little way off, the Church keeping her solemn watch and pouring fourth her intensest prayers through the silence of the night! And the issue, the triumph of the few and the weak over all the power of the many and the strong" (*Pulpit Comm.*, p. 379).

the keepers before the door, etc. The two gaolers who were not chained to the prisoner.

7. *behold an angel of the Lord stood by.* This is St Luke's ordinary expression for an angelic apparition. The same words occur in his gospel (ch. ii. 9).

a light shined in the room. The Greek word (οἴκημα) signifies a dwelling. The Athenians used it as a euphemism for cell or prison, a usage which St Luke follows here. What a startling contrast; the apparition of a glorious angel from the courts of heaven in that dark dungeon, where St Peter and his companions were sleeping. The apostle had seen angels on other occasions, *e.g.* at the Ascension, and when he was imprisoned the second time (ch. v. 19).

striking Peter on the side. Keble represents St Peter as dreaming of his execution, and mistaking the touch of his angel for that of the executioner.

> "His dream is changed—the tyrant's voice
> Calls to that last of glorious deeds;
> But as he rises to rejoice,
> Not Herod, but an angel leads."

raised him up. Lit. "awoke him" (ἤγειρεν αὐτόν). Peter having awoke, obeyed the angel's command and rose quickly. The gaolers still slept.

7. *chains fell off.* Probably before St Peter arose, or he would have disturbed the keepers to whom he was chained.

8. *Gird thyself.* The outer garment was left loose during sleep.

put on thy sandals. Lit. "bind under," etc. (ὑπόδησαι). The sandals

tibi vestimentum tuum, et sequere me.

9. Et exiens sequebatur eum, et nesciebat quia verum est, quod fiebat per Angelum: existimabat autem se visum videre.

10. Transeuntes autem primam et secundam custodiam, venerunt ad portam ferream, quæ ducit ad civitatem, quæ ultro aperta est eis. Et exeuntes processerunt vicum unum; et continuo discessit Angelus ab eo.

11. Et Petrus ad se reversus, dixit: Nunc scio

him: Cast thy garment about thee, and follow me.

9. And going out he followed him, and he knew not that it was true which was done by the Angel: but thought he saw a vision.

10. And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street: and immediately the Angel departed from him.

11. And Peter coming to himself, said: Now I know in very deed

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were bound under the feet of the wearer. The Greeks had a proverb that a man pressed for time should not stop to bind on his sandals.

Cast thy garment, etc. The outer cloak or "abba," which was put aside during the night. The angel gives all these commands quietly; no great haste is indicated; all the details inspire perfect security. These various actions proved to St Peter the reality of the apparition. It was no dream, since he afterwards stood in the street wearing his mantle and having his sandals on his feet.

10. *the iron gate.* This naturally would have been an impediment to St Peter's escaping from the prison. We are not told if it closed again as on a previous occasion, when the doors were found *shut with all diligence* (ch. v. 23).

that leadeth to the city. According to Lightfoot, the prison stood between the two city walls—the inner and the outer—and the house of Mary was within the inner city.

of itself opened to them. Lit. "the gate moving itself, was opened" (αὐτομάτη ἠνοίχθη αὐτοῖς). Cf. the Latin "sua sponte."

going out. The Bezan text (Codex D) adds here, "they descended seven steps." All the graphic touches in this narrative shew the narrator to have been one well acquainted with the localities mentioned.

the Angel departed. He disappeared (ἀπέστη) as suddenly as he had appeared. If it was St Peter's guardian angel who delivered him, then, though he disappeared, he remained invisibly with him.

11. *Peter coming to himself.* So far St Peter believed himself to be in a trance, but his surroundings soon convinced him that it was a reality.

Now I know. This detail was probably furnished by St Peter himself. No other human being knew his subjective impressions, though the Holy Spirit could have revealed them to St Luke.

vere quia misit Dominus Angelum suum, et eripuit me de manu Herodis, et de omni expectatione plebis Iudæorum.

that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12. Consideransque, venit ad domum Mariæ, matris Ioannis, qui cognominatus est Marcus, ubi erant multi congregati, et orantes.

12. And considering, he came to the house of Mary the mother of John, who was surnamed Mark, where many were gathered together and praying.

13. Pulsante autem eo ostium ianuæ, processit puella ad audiendum, nomine Rhode.

13. And when he knocked at the door of the gate, a damsel came to hearken, whose name was Rhode.

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hath sent his Angel. The Catholic Church teaches that the angels, the lowest class of the nine choirs of pure spirits, are sent on earth to minister to man at God's bidding. Cf. *Are they not all ministering spirits, sent to minister for them, who shall receive the inheritance of salvation?* (Heb. i. 14).

Special stress is laid in the Acts on the ministrations of angels. (See v. 19, viii. 26, xii. 7, 23, xxvii. 23.)

all the expectation, etc. They were expecting to be gratified with a second execution, which would do greater injury to the cause of the Nazarenes than that of St James.

12. *considering.* The word (συνιδών) implies having taken in all the bearings of the situation.

Mary the mother of John, etc. This Mary was the sister of Barnabas; since Mark, her son, was his cousin-german (Col. iv. 10). It is generally believed that Jesus instituted the Holy Eucharist in her house, and in that same Cenacle the Holy Spirit descended at Pentecost. Here, therefore, was the first Christian church, and it was used for those Christian devotions and rites which were not identical with Jewish religious observances.

were gathered together. Better, "had assembled themselves and were praying" (συνηθροισμένοι καὶ προσευχόμενοι). The English rendering does not express the tense force of the original.

13 *the door of the gate.* The gateway or porch was entered through a wicket, at which St Peter stood knocking.

damsel. It was usual to employ women to attend to the door. Thus we read of a portress being employed in the palace of the high-priest (St John xviii. 16; St Matt. xxvi. 69).

to hearken. A Greek idiom for "answering the door." Listening was the preliminary step to answering. During these troubled times a knock in the dead of the night was calculated to inspire terror, for the persecutor might be seeking other victims.

14. Et ut cognovit vocem Petri, præ gaudio non aperuit ianuam, sed intro currens nuntiavit stare Petrum ante ianuam.

15. At illi dixerunt ad eam: Insanis. Illa autem affirmabat sic se habere. Illi autem dicebant: Angelus eius est.

16. Petrus autem perseverabat pulsans. Cum autem aperuissent, viderunt eum, et obstupuerunt.

17. Annuens autem eis manu ut tacerent, narravit quomodo Dominus eduxisset eum de carcere, dixitque:

14. And as soon as she knew Peter's voice, she opened not the gate for joy, but running in she told that Peter stood before the gate.

15. But they said to her: Thou art mad. But she affirmed that it was so. Then said they: It is his Angel.

16. But Peter continued knocking. And when they had opened, they saw him, and were astonished.

17. But he beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison, and he said: Tell

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Rhode. The word signifies a "rose," whence our word "rhododendron," *i.e.* rose tree. St Luke, with his usual careful attention to details, gives the name of the damsel.

14. *she knew Peter's voice.* This proves that St Peter was a frequent guest at the house of Mary, and throws a light on St Peter's words respecting John Mark, her son. Cf. *The Church that is in Babylon* (*i.e.* Rome) . . . . *saluteth you: and so doth my son Mark* (1 St Pet. v. 13).

15. *Thou art mad.* Although the brethren were praying so earnestly for St Peter, they could not at first realize that God had so literally answered their prayer as to deliver St Peter a second time by a miracle, hence they concluded that Rhode was mistaken.

she affirmed. The original is much stronger, "she was vehemently affirming" (διισχυρίζετο); she kept on assuring them that it was really St Peter.

It is his Angel. Lightfoot asserts that the Jews believed that each man had a guardian angel, who, when he rendered himself visible, took the form of his charge and appeared as his double (*Horæ Hebr.*, in h. l.). Perhaps they thought St Peter to be already killed, and that his disembodied spirit had come to visit them.

17. *beckoning to them with his hand.* It was a motion of the hand to restrain the impetuosity of his hearers, which might cause the news of his deliverance to be noised about. Further, as it was evidently God's will that St Peter should escape from Herod, he wished to give the news briefly, and to depart immediately before daylight. The same expression occurs in ch. xxi. 40: *Paul beckoned with his hand to the people.* The precise details given in these narratives shew that it was obtained from an eye-witness. The Greek expression signifies literally "to wave the hand downwards" (κατασείσας . . . . τῇ χειρί).

Nuntiate Iacobo et fratribus hæc. Et egressus, abiit in alium locum.

these things to James and to the brethren. And going out he went into another place.

James. St James the Less, son of Alpheus, and "brother of the Lord," who was the first bishop of Jerusalem.

the brethren. The ancients of the church in Jerusalem.

into another place. St Peter probably left the territories of Herod and preached the Gospel in other parts. According to Eusebius and St Jerome, he paid a visit to Rome. Some writers think St Peter went to Antioch.

DEPUTATION OF THE TYRIANS AND SIDONIANS. DEATH OF HEROD AGRIPPA

18. Facta autem die, erat non parva turbatio inter milites, quidnam factum esset de Petro.

19. Herodes autem cum requisisset eum, et non invenisset, inquisitione facta de custodibus, iussit eos duci; descendensque a Iudæa in Cæsaream, ibi commoratus est.

20. Erat autem iratus Tyriis et Sidoniis. At illi

18. Now when day was come, there was no small stir among the soldiers, what was become of Peter.

19. And when Herod had sought for him, and found him not; having examined the keepers, he commanded they should be put to death: and going down from Judea to Cesarea, he abode there.

20. And he was angry with the Tyrians and the Sidonians. But

18. *when day was come.* On the morrow of St Peter's deliverance, or the dawn of the same day.

no small stir. The guards knew that their lives were in danger, as their prisoner had escaped.

19. *they should be put to death.* Lit. "that they should be led away" (ἀπαχθῆναι), as a prelude to being executed. Cf. They *led him away to crucify him* (St Matt. xxvii. 31).

to Cesarea. Herod usually dwelt here; he had probably only gone up to Jerusalem to keep the Paschal festivities.

20. *he was angry.* Better, "he was greatly displeased" (ἦν δὲ θυμομαχῶν).

Tyrians and the Sidonians. Natives of Tyre and Sidon, two maritime cities, about twenty miles apart, on the eastern coast of the Mediterranean. Tyre stands partly on the mainland and partly on an island.

unanimes venerunt ad eum, et persuaso Blasto, qui erat super cubiculum regis, postulabant pacem, eo quod alerentur regiones eorum ab illo.

they with one accord came to him, and having gained Blastus, who was the king's chamberlain, they desired peace, because their countries were nourished by him.

21. Statuto autem die, Herodes vestitus veste regia, sedit pro tribunali, et contionabatur ad eos.

21. And upon a day appointed, Herod being arrayed in kingly apparel, sat in the judgment-seat, and made an oration to them.

22. Populus autem acclamabat: Dei voces, et non hominis.

22. And the people made acclamation, saying: It is the voice of a god, and not of a man.

These cities had certain independent civic rights, but were under the protection of Rome.

gained Blastus. Lit. "persuaded" (πείσαντες) by bribing him. As Blastus was the king's chamberlain, he would have opportunities of speaking with the king.

desired peace,—i.e. friendly relations. Herod had no power to make war. The difficulty touched the commerce of the two seaports.

their countries were nourished. As early as King Solomon's days, Tyre and Sidon drew their supplies of corn and oil from Galilee and other parts of Palestine. Herod, who had greatly enlarged Cesarea, was endeavouring to make it the great commercial city of Palestine, and, in consequence, some of the trade must have been diverted from the other Phœnician seaports. It has also been suggested that the scarcity, which developed into a dearth, had led to a falling off of the import trade.

21. *a day appointed.* According to Josephus, Herod was "exhibiting shows," *i.e.* games, in order "to make vows for the emperor's safety" (*Antiq.*, xix., viii. 2). It has been suggested that these festive and votive games were in honour of Claudius' return from Britain after having conquered the Britons and taken Colchester. Claudius returned to Rome early in A.D. 44, the year of Herod's death.

Other commentators suggest that on this occasion Herod Agrippa was celebrating the quinquennial games established by Herod the Great in memory of the dedication of Cesarea in B.C. 10, but these games could not fall in A.D. 44. Nor could he have been celebrating the birthday of Claudius, which fell on August 1, since Herod died soon after the Passover of A.D. 44. (For further information on this subject see Lewin's *Life and Epistles of St Paul*, vol. i. p. 111.)

in the judgment-seat. The king sat in the public theatre, upon a high platform (βῆμα), whence he could command a good view of the games and be seen by all the people.

22. *It is the voice,* etc. Rackham remarks on this passage: "This did not mean much. Orientals were quite accustomed to the deification of their monarchs."

23. Confestim autem percussit eum Angelus Domini, eo quod non dedisset honorem Deo; et consumptus a vermibus, exspiravit.

24. Verbum autem Domini crescebat, et multiplicabatur.

25. Barnabas autem et Saulus reversi sunt ab Ierosolymis, expleto ministerio, assumpto Ioanne, qui cognominatus est Marcus.

23. And forthwith an Angel of the Lord struck him, because he had not given the honour to God: and being eaten up by worms, he gave up the ghost.

24. But the word of the Lord increased and multiplied.

25. And Barnabas and Saul returned from Jerusalem, having fulfilled their ministry, taking with them John, who was surnamed Mark.

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23. *an Angel of the Lord struck him.* This is the ordinary Scriptural expression, signifying that the primary cause of death was a divine judgment. Cf. *And when the angel of the Lord had stretched out his hand over Jerusalem to destroy it, the Lord had pity on the affliction, and said to the angel that slew the people: It is enough; now hold thy hand* (2 Kings xxiv. 16).

The messenger of death did not shew himself either to Herod or the people. The judgment of God was the primary cause of Herod's death, the terrible disease of which he died was the secondary cause. Note the antithesis in the two narrations given in this twelfth chapter. To St Peter, the angel of the Lord appears as a messenger of life; to Herod, there is no apparition, the angel of death accomplishes his mission of death unseen.

eaten up by worms. Whatever disease this may have been of which Herod died, it seems to have been inflicted as a punishment of pride. The same death overtook the tyrant Antiochus, and the symptoms which the sacred historian records are mentioned by Josephus in his account of Herod's sufferings. Cf. *But the Lord the God of Israel, that seeth all things, struck him with an incurable and an invisible plague. For as soon as he had ended these words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts. So that worms swarmed out of the body of this man, and whilst he lived in sorrow and pain, his flesh fell off, and the filthiness of his smell was noisome to the army* (2 Mach. ix. 5, 9).

Tertullian, in his epistle to Scapula, speaks of this punishment being inflicted on Claudius Lucius Herminianus, who had cruelly persecuted the Christians.

he gave up the ghost. See Annot. on v. 5.

24. *the word of the Lord*, etc. The persecutor was struck down in his pride and eaten up by worms, but the Church of Christ pursued her triumphal march. The "*seed*," which is "*the word of God*," had been watered by the blood of the martyr St James the Great.

25. *Barnabas and Saul*, etc. St Luke resumes here the thread of the history from ch. xi. 30. Barnabas and Saul had been sent to Jerusalem with the alms of the faithful.

It is probable that they kept the Pasch there, and that afterwards they returned to

Antioch. If this supposition be correct, then they were in the house of Mary when St Peter visited the Christians who were there praying for him. The mention of their having taken John Mark back with them shews that Saul met him in Jerusalem. Barnabas would naturally dwell with his companions under his sister's roof during his stay in Jerusalem. It is not stated that they remained there until after Herod's death.

Note.—From the thirteenth chapter to the end of the Acts, with the exception of the narration of the First Assembly in Jerusalem, St Luke treats only of the "Acts of St Paul" and of his first three missionary journeys. Hitherto, the sacred historian had confined himself to the "Acts of St Peter" and of the deacons, and to the progress of the Gospel in the sphere first allotted to the apostles by Jesus Christ Himself: *in Jerusalem, and in all Judea and in Samaria.* The apostles left Jerusalem some twelve years after the Ascension, and St Luke does not mention any of the Twelve again except incidentally. He proceeds to relate solely what concerns *Saul and Barnabas*, and more particularly he details the work of the former, who was called by God to evangelize the Gentiles. In the last sixteen chapters of the Acts we have a relation of St Paul's missionary journeys *even to the uttermost parts* of the civilized world, and St Luke brings out clearly into relief the direct intervention of the Holy Spirit in inspiring and directing the missionary labours of St Paul and Barnabas.

CHAPTER XIII

ST PAUL'S FIRST MISSIONARY JOURNEY. HIS VISIT TO CYPRUS

1. Erant autem in Ecclesia, quæ erat Antiochiæ, prophetæ, et doctores, in quibus Barnabas, et Simon,

1. Now there were in the church which was at Antioch, prophets and doctors, among whom was Barnabas,

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1. *at Antioch.* For the foundation of the Christian Church at Antioch see ch. xi. 19–20 and Annotations.

prophets. Those who, in virtue of a special gift of the Holy Ghost, were enabled to foretell future events, to reveal the unknown, and (in its widest sense) to explain and interpret difficult passages of the Scriptures, or any other matters connected with Christian doctrine or practical piety.

Cf. *He that prophesieth, speaketh to men unto edification and exhortation and comfort* (1 Cor. xiv. 3). The prophets were a recognized order in the early Church.

doctors. Those who had received the spiritual gift of explaining the doctrines of the Christian faith, and of enlightening the intelligence on these points.

The doctors ranked below the prophets. Cf. *And God indeed hath set some in the church, first apostles, secondly prophets, thirdly doctors* (1 Cor. xii. 28).

qui vocabatur Niger, et Lucius Cyrenensis, et Manahen, qui erat Herodis Tetrarchæ collactaneus, et Saulus.

and Simon who was called Niger, and Lucius of Cyrene, and Manahen, who was the foster-brother of Herod the tetrarch, and Saul.

Barnabas. Having been sent by the church of Jerusalem to guide and assist the church in Antioch (ch. xi. 22), Barnabas is named first here, later on Saul takes precedence.

Simon who was called Niger. "Simon" is a Hebrew name, and the Latin word "Niger" signifies "black." The Jews frequently added a second name (non-Jewish), especially when residing out of Palestine. It has been conjectured that this Simon was an African proselyte.

Lucius of Cyrene. He may be the kinsman mentioned by St Paul in his epistle to the Romans. Cf. *Timothy, my fellow-labourer, saluteth you, and Lucius, and Jason, and Sosipater, my kinsmen* (xvi. 21). It is also very probable that he was one of the *men of Cyprus and Cyrene,* who founded the church at Antioch and evangelized the Greeks (see xi. 20).

Some commentators identify this Lucius with St Luke, but the names are radically different, as Lucas is an abbreviation of Lucanus, not of Lucius.

Manahen . . . . the foster-brother, etc. Josephus relates that a certain Essene prophet, named Manahem, predicted to Herod the Great, while yet a boy, that he should one day be a powerful king. When the prophecy was accomplished, Herod shewed great favour to the Essenes. It is therefore very probable that the Manahem mentioned by St Luke was the son or grandson of this Essene prophet.

The correct orthography is "Manahem" as it is spelt in the Hebrew, but as the Greek never places an "m" at the end of a word, St Luke substitutes an "n" and writes (Μαναήν) Manahen.

Herod the tetrarch. Herod Antipas, son of Herod the Great and brother of Archelaus. The Greek word here translated (*σύντροφος*) "*foster-brother*" may mean one nourished by the same mother, or a "playmate." The Vulgate favours the former rendering (collactaneus). Both Antipas and Archelaus were in exile in Gaul when St Paul started on his first journey; the former was at Lyons, the latter at Vienne. Mahahem was evidently a man of good position; thus we see that the Church was recruiting converts from the higher classes of society.

"The one (Manahem) is a prophet; the other (Herod) killed one of the greatest of prophets. It is not on our circumstances, but on our heart that our eternal happiness depends. In all states of life, 'one is taken, the other left'" (Wordsworth).

Saul. He is named last because he had not yet come prominently forward as the Apostle of the Gentiles. He knew his mission, but he awaited God's hour. A few writers have conjectured from the phrasing of the original Greek that the first three mentioned were prophets, and the last two, Manahem and Saul, doctors, but this theory does not harmonize with St Paul's own words: *What shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophecy, or in*

2. Ministrantibus autem illis Domino, et ieiunantibus, dixit illis Spiritus Sanctus : Segregate mihi Saulum, et

2. And as they were ministering to the Lord, and fasting, the Holy Ghost said to them : Separate me

doctrine? (1 Cor. xiv. 6). From these words we see that St Paul was also a prophet, unless, indeed, he received the gift of prophecy at a later period.

"The various connections and nationalities of the men who are here named are worthy to be noticed when we reflect on the work which was to have its beginning from Antioch. One a Cypriote, another a Cyrenian, another a Jew, but from his double name accustomed to mix among non-Jews, one a connection of the Idumean house of Herod, and Saul the heaven-appointed Apostle of the Gentiles,—the list may be deemed in some sort typical of 'all the world,' into which the Gospel was now to go forth" (Lumby, *Greek Testament*, p. 239).

2. *ministering.* (λειτουργούντων.) The Greek word "leitourgia" has an interesting civil and religious history. It originally signified any service rendered to the state by a private citizen, *e.g.* fitting out a vessel, providing games, giving food to the poor, etc. When the Hebrew Scriptures were translated into Greek, this word was adopted by the translators as an equivalent for the Hebrew word usually rendered "ministration," whence it came to be applied to any public service of the Temple ; thence it passed into the Christian terminology, and, in the third century, was almost exclusively confined to the office for the celebration of the Holy Eucharist. From it we derive our word "Liturgy," which has the same meaning. The word "ministering" in this passage undoubtedly includes the celebration of the Holy Eucharist, for the distinctive act of Christian worship would not have been omitted on such a solemn occasion.

fasting. This is a proof that fasting was practised in the primitive Church.

From the special intervention of the Holy Spirit, we may conclude that the Church of Antioch had undertaken this solemn ministry and fast in order to obtain from God some indication of His Will as regards the work of evangelizing. "In the Cenacle of Jerusalem, and with the assurance that the solemn moment was at hand, the community of Antioch were united in prayer and fasting. When serious resolutions have to be taken and hazardous enterprises attempted, then silence, mortification, and the elevation of the soul to God invite Him to reveal His Will" (Mgr. le Camus, *L'œuvre des Apôtres*, vol. ii. p. 8).

the Holy Ghost said, etc. Both the Divinity and Personality of the Holy Spirit are here implied. The Church was praying *to the Lord*, and *the Holy Spirit* replied and pointed out those whom He had chosen, one of whom, Saul, had previously been called by our Lord Himself. This communication was made through the lips of the prophets, since the Spirit spoke "*to them.*" It was evidently not made known by an interior prompting, experienced by one person only, as when Philip was sent to Gaza (see viii. 29).

Separate me. Lit. "set apart to me" (Ἀφορίσατε δή μοι). In the Septuagint this same verb is used of any person or thing consecrated to God : *e.g.* of the consecration of the first-born, of the Levite, of the high-priest, also of the wave-offering, and of certain portions of the victims. The urgency of the command is shewn by the adverb δή,

Barnabam in opus, ad quod assumpsi eos.

3. Tunc ieiunantes et orantes, imponentesque eis manus, dimiserunt illos.

4. Et ipsi quidem missi a Spiritu Sancto abierunt Seluciam, et inde navigaverunt Cyprum.

5. Et cum venissent Salaminam, prædicabant verbum

Saul and Barnabas, for the work whereunto I have taken them.

3. Then they fasting and praying, and imposing their hands upon them, sent them away.

4. So they being sent by the Holy Ghost, went to Seleucia: and from thence they sailed to Cyprus.

5. And when they were come to Salamina, they preached the word

"now," "truly," or "indeed," which has no counterpart in our rendering. It may be compared to the use of "donc" in French (*cf.* Dites-moi donc).

for the work, etc.,—*i.e.* of evangelizing the Gentiles.

I have taken them. The office of the priesthood in all its degrees presupposes a divine call.

Thus in the epistle to the Hebrews we read: *Neither doth any man take the honour to himself* (*i.e.* of the high-priesthood), *but he that is called by God, as Aaron was* (v. 4). And again, in the epistle to the Romans, St Paul asks: *How shall they hear without a preacher? And how shall they preach unless they be sent?* (x. 14–15).

3. *fasting and praying.* This was evidently a special "ministry" distinct from that mentioned in verse 1, and a preparation for the laying on of hands which followed.

imposing their hands. It is generally held by Catholic theologians that, by this outward sign, Saul and Barnabas received the episcopal character.

Others are of opinion that the laying on of hands was a dismissal ceremony, which signified that they went forth with the full sanction and blessing of the Church.

sent them away. Although these two were divinely chosen, yet the instrumentality of the legitimate rulers of the Church was not passed over.

4. *being sent by the Holy Ghost.* The Holy Spirit also directed their course.

Seleucia. This seaport of Antioch stood some five miles from the mouth of the Orontes, and was called "Seleucia by the sea." It was founded by Seleucus Nicator in B.C. 300. Seleucia was about sixteen miles from Antioch.

Cyprus. This was the native country of Barnabas.

5. *Salamina.* This was the nearest Cyprian port, situated at the eastern side of the island on the modern Bay of Famagusta. *Salamis* is the more correct form of the word. It was one of the seventeen large towns of Cyprus, and had a considerable Jewish population. The old harbour is now nearly silted up, and only ruins mark the site of the ancient city. The foundation of the new city of Famagusta by the Venetians caused the old town to be utterly neglected. The journey from Seleucia to Salamis covered about one hundred miles. On a clear day the island of Cyprus is visible from the Syrian coast. The old town is said to

Dei in synagogis Iudæorum. Habebant autem et Ioannem in ministerio.

6. Et cum perambulassent universam insulam usque Paphum, invenerunt quemdam virum magum pseudoprophetam, Iudæum, cui nomen erat Bariesu.

of God in the synagogues of the Jews. And they had John also in their ministry.

6. And when they had gone through the whole island as far as Paphos, they found a certain man a magician, a false prophet, a Jew, whose name was Bar-jesu,

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have received its name from its founder Teucer, son of Telamon, king of Salamis, in memory of that celebrated island.

synagogues. In a large city like Salamis, there must have been several synagogues. St Paul habitually began by addressing the Jews (see *infra*, xiv. 1, xvii. 2, xviii. 4, xix. 8), but when they rejected his teaching he turned to the Gentiles.

they had John also, etc. See Annot. on ch. xii. 12. It is probable that he assisted the apostles by baptizing, as they rarely conferred this sacrament themselves. The word "ministry" is also used in the New Testament of the chazzan, or minister of the synagogue.

6. *Paphos.* A town on the west of the island, now known as Baffa, on the banks of a stream some seven and a half miles north-west of the old city of Paphos. Its port, once spacious and safe, is now choked up with mud and débris, and is consequently unsafe.

Paphos was celebrated for the famous temple of Aphrodite, whose worship was introduced into the island by the Phœnicians, who had received it from the Assyrians. The goddess was worshipped under the symbol of a block of stone cut in the form of a truncated cone, and sacred doves were kept in her honour. Incense was the only sacrifice offered at her shrine, and once a year there was a great procession to the most ancient shrine of the island, that of Old Paphos.

a magician. Here used in a bad sense, as in ch. viii. 9, on which see the annotation. From classical literature, we learn that Oriental impostors, by their spells and charms, obtained a great ascendency over the Romans. Conybeare and Howson give a vivid word-picture of this prevailing evil.

"The Gods of Egypt and Phrygia found unfailing votaries. Before the close of the republic, the temples of Isis and Serapis had been more than once erected, destroyed and renewed. . . . The more remote districts of Asia Minor sent their itinerant soothsayers; Syria sent her music and her medicines; Chaldæa her 'Babylonian numbers' and 'mathematical calculations.' To these corrupters of the people of Romulus we must add one more Asiatic nation, the nation of the Israelites; and it is an instructive employment to observe that, while some members of the Jewish people were rising, by the Divine power, to the highest position ever occupied by men on earth, others were sinking themselves, and others along with them, to the lowest and most contemptible degradation. . . . Eminent men of the declining republic, and the absolute sovereigns of the early empire, were tainted and enslaved by the same superstitions. The great Marius had in his camp a Syrian, probably a Jewish prophetess, by whose divinations he regulated the progress of his campaigns. As Brutus, at the beginning of the republic, had visited the oracle of Delphi, so Pompey, Crassus, and Cæsar, at the close of the republic, when the oracles were silent, sought information from Oriental astrology" (*Life and Epistles*, pp. 118-119).

7. Qui erat cum proconsule Sergio Paulo, viro prudente. Hic, accersitis Barnaba et Saulo, desiderabat audire verbum Dei.

7. Who was with the proconsul Sergius Paulus, a prudent man. He, sending for Barnabas and Saul, desired to hear the word of God.

8. Resistebat autem illis

8. But Elymas the magician (for

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a false prophet. Christ had foretold that false prophets would arise, *e.g.*—*Many false prophets shall rise, and shall seduce many* (St Matt. xxiv. 11). St John, who had heard these words uttered by Christ, lived to see them fulfilled. (*Many false prophets are gone out into the world*,—1 St John iv. 1.)

Bar-jesu. This is a patronymic (son of Jesus), not the man's own name.

7. *who was with the proconsul*,—*i.e.* attached to his suite; his constant companion.

the proconsul. (τῷ ἀνθυπάτῳ.) St Luke uses the technical Greek word for the Latin "proconsul." The use of this term is a striking proof of St Luke's historical accuracy. When the provinces were first divided between the emperor and the senate, Cyprus was placed under Augustus, and, in consequence, was governed by a prætor. But according to Dion Cassius (liii. 13, liv. 4) the island was afterwards transferred to the senate, and was henceforth governed by a proconsul who held office for one year only. Ancient coins have been found which prove that, under Claudius, Cyprus was governed by a proconsul. Sergius Paulus, as proconsul, had been chosen by lot; he had his lictors and the fasces were carried before him, but no soldiers were under him, as cohorts were not quartered in senatorial provinces. The imperial provinces were under a military governor in command of a resident cohort.

Note.—An ancient Cyprian coin has been found bearing on the obverse the head and name of Claudius, and on the reverse this inscription of the Cyprians—"Under Cominus Proclus, Proconsul." This Cominus Proclus is thought to have been the immediate successor of Sergius Paulus.

Sergius Paulus. This proconsul is unknown to history, but the name occurs in Galen's works. The reference, however, cannot be to the governor mentioned by St Luke, but to one who lived about one hundred years later.

sending. Saul and Barnabas did not seek him, but they accepted his invitation. The governor's residence was in New Paphos.

8. *Elymas.* The name is probably derived from the Arabic, "elim" (pl. oulema), meaning a wizard or magician. Codex Bezæ (D) gives "Etoimas."

This is an example of a Jew having two names, one national, the other foreign.

Elymas magus, (sic enim interpretatur nomen eius) quærens avertere proconsulem a fide.

9. Saulus autem, qui et Paulus, repletus Spiritu Sancto, intuens in eum,

10. Dixit: O plene omni dolo et omni fallacia, fili

so his name is interpreted) withstood them, seeking to turn away the proconsul from the faith.

9. Then Saul, otherwise Paul, filled with the Holy Ghost, looking upon him,

10. Said: O full of all guile, and of all deceit, child of the devil,

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There is a paragraph in Pliny's Natural History which may refer to Elymas and his disciples: "There is another school of magic which springs from Moses and Jannes who were Jews, but many thousand years later than Zoroaster, so much more recent is the school of Cyprus" (xxx. 1).

withstood them. Elymas imitated the conduct of the Egyptian magicians. Cf. *Now as Jannes and Mambres resisted Moses, so these also resist the truth, men corrupted in mind, reprobate concerning the faith* (2 Tim. iii. 8).

to turn away the proconsul from the faith. The Bezan text adds here, "because he was listening with much pleasure to them."

9. *Then Saul, otherwise Paul.* There are three theories as regards the adoption of the name of "Paul," by which Saul is henceforth spoken of in the Acts, and which he always gives himself in his epistles:—

1. It was a Roman name he had always borne, but which he did not generally use until his first missionary journey, when he came continually in contact with Gentiles.
2. He took it in honour of Sergius Paulus, the proconsul, just as Scipio took the name of Africanus after his conquests in that continent (St Jerome, *Epis. ad Philem.*).
3. As "Paulus" signifies "little," Saul adopted it out of humility, as the least of the apostles. (Nomen elegit ut se ostenderet parvum,—St Aug., *de Spir. et Lit.*, c. 7).

The first of these explanations is the one which is most generally accepted, especially as we know that the Jews were accustomed to adopt a foreign name when mixing with Gentiles, *e.g.* John Mark, Barsabas Justus, Simon Niger. Hence we may infer that among the Hebrews the apostle was known as Saul, and among the Gentiles as Paul. The similarity of the two names probably led to the adoption of the latter. It was certainly not in keeping with St Paul's character to adopt the name of Paul in honour of the governor.

filled with the Holy Ghost. The sequel proved him to be inspired, for immediately the punishment he foretold fell upon Elymas.

10. *full of all guile.* (πλήρης παντὸς δόλου.) The Greek word (δόλος) here rendered "guile" signifies "a bait" or "a snare," hence the derived meaning of "craft" or "guile."

deceit. (ῥᾳδιουργίας.) This word originally denoted "facility of action," whence the derived meanings of "unprincipled" or "knavish."

child of the devil. Our Lord had once used similar language to the Jews who resisted the truth. Cf. *You are of your father the devil, and the desires of your father you will do* (St John viii. 44). Compare also this rebuke of St Paul with that of St Peter to Simon Magus (*supra*, viii. 20–23).

diaboli, inimice omnis iustitiæ, non desinis subvertere vias Domini rectas.

11. Et nunc ecce manus Domini super te, et eris cæcus, non videns solem usque ad tempus. Et confestim cecidit in eum caligo et tenebræ, et circuiens quærebat qui ei manum daret.

enemy of all justice, thou ceasest not to pervert the right ways of the Lord.

11. And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell a mist and a darkness upon him, and going about, he sought some one to lead him by the hand.

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all justice. Note the threefold repetition of the word "all."

thou ceasest not, etc. In some MSS. this is put in the interrogative form, "Wilt thou not cease?" etc. St Paul refers not only to this particular case, but to the general tendency of the magician's whole life.

the right ways of the Lord. These ways of the Lord were straight (εὐθείας), but sinners *leave the right way, and walk by dark ways, who are glad when they have done evil, and rejoice in most wicked things; whose ways are perverse, and their steps infamous* (Prov. ii. 13–15). Isaias had prophesied that in the days of the Messias *the crooked* should *become straight, and the rough ways plain* (Isa. xl. 4).

11. *the hand of the Lord.* See Annot. on ch. xi. 21.

thou shalt be blind, not seeing the sun. This is an example of Hebrew parallelism, a common idiom by which the same thought is expressed in other words, generally, as here, with greater intensity, for even the blind can often distinguish day from night.

for a time. The punishment was remedial, and there seems to have been more hope of the amendment of Elymas than of the conversion of Simon Magus. The former, however, had not received the same graces nor such opportunities of knowing the truth as Simon, yet the latter received no formal punishment, but God deals with His creatures individually, and always for the greater good of each one.

a mist. (ἀχλύς.) St Luke employs the correct technical term for the darkening and clouding of the vision, caused by cataract and other diseases of the eye.

darkness. Another detail worthy of "Luke, the beloved physician," is given here. We may infer that this particular punishment was inflicted on Elymas because he had pretended to read the future by means of observations of the heavenly bodies.

On this passage, Mgr. le Camus remarks that St Paul "caused a temporary darkness to veil the eyes of the magician, in order that the true light might shine upon the repentant soul. The Gospel is characterized by charity, as St Paul teaches; in this case, however, it is not the apostle, but God who acts. It would be an error to think that the apostles had the power to work miracles *how and when* they pleased. Had this been the case, St Paul could have cured Epaphroditus (see Phil. ii. 25–27), and removed the sting in his own flesh, from which he prayed thrice for deliverance (2 Cor. xii. 8). The apostles awaited the inspiration from above, and only imposed their will on Nature at God's bidding" (*L'œuvre des Apôtres,* tome ii. p. 30).

12. Tunc proconsul cum vidisset factum, credidit admirans super doctrina Domini.

12. Then the proconsul, when he had seen what was done, believed, admiring at the doctrine of the Lord.

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sought some one, etc. This was a manifest sign that he was really blind; the mist and darkness were only perceived by Elymas. In like manner, when Saul was blinded by the vision of Christ in glory, he needed to be led by the hand into the city.

12. *the proconsul . . . . believed.* Judging from analogy, we may conclude that he was also baptized.

"What became of Sergius Paulus? At the close of his year of office he must have returned to Rome, where perhaps the great apostle met him later. If we accept the ancient tradition of our old and famous church of Narbonne, he was appointed bishop of this town by St Paul himself; thus, by a strange coincidence, the two provinces, which Augustus gave back to the Roman senate, Cyprus and Narbonne in Gaul, were the scenes of the labours of Sergius Paulus; of the former he was the proconsul, of the latter the bishop. Modern critics, however, reject this tradition" (Mgr. le Camus, tome ii. p. 31).

of the Lord. The objective genitive must be understood, *i.e.* not the Lord's doctrine, but the doctrine concerning the Lord.

ST PAUL'S FIRST JOURNEY (*continued*).

FROM CYPRUS TO ANTIOCH IN PISIDIA: HIS SERMON IN THE SYNAGOGUE

13. Et cum a Papho navigassent Paulus, et qui cum

13. Now when Paul and they that were with him had sailed from

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13. *they that were with him.* Lit. "they that were about Paul" (οἱ περὶ Παῦλον). The same expression occurs in St John, where many are said to have come "about" Martha and Mary (περὶ Μάρθαν καὶ Μαρίαν) to comfort them (xi. 19). St Paul now takes precedence, and wherever the two names are coupled, with two exceptions (xiv. 13, xv. 25), Paul stands first (see xiii. 46, xv. 2, 22, 35).

had sailed. St Luke uses the correct technical term (ἀναχθέντες) for sailing out of the harbour into the open sea. The verb (derived from ἀνὰ "up" and ἄγω "to lead," in the passive) is used of putting out to sea, because the vessel appears to be carried up as she recedes from the land.

As regards *the season* when Paul and his companions set sail, Conybeare and Howson write: "Now we may well suppose that he might sail from Seleucia to Salamis at the beginning of spring. In that age and in those waters the commencement of a voyage was usually determined by the advance of the season. The sea was technically said to be 'open' in the month of March. If St Paul began his journey in that month, the lapse of two months might easily bring him to Perga, and allow sufficient time for all that we are told of his proceedings at Salamis and Paphos. If we suppose him to have been at

eo erant, venerunt Pergen Pamphyliæ. Ioannes autem discedens ab eis, reversus est Ierosolymam.

14. Illi vero pertranseuntes Pergen, venerunt Anti-

Paphos, they came to Perge in Pamphylia. And John departing from them, returned to Jerusalem.

14. But they passing through Perge, came to Antioch in Pisidia:

Perga in May, this would have been exactly the most natural time for a journey to the mountains. Earlier in the spring, the passes would have been filled with snow. In the heat of summer the weather would have been less favourable for the journey. In the autumn the disadvantages would have been still greater, from the approaching difficulties of winter" (*Life and Epistles of St Paul*, vol. i. p. 177).

Another reason why these authors conclude that the apostle set out in the spring is that in the month of May the inhabitants of the hot plains migrate with their cattle to the highlands, and St Paul, with his companions, may have joined one of these caravans, as a protection against robbers.

they came to Perge. "They sailed into the deep bight of Attaleia, and up the broad and, in those days, navigable stream of the Cestrus, and anchored under the cliffs, which were crowned by the acropolis of the bright Greek city and the marble pillars of its celebrated temple of Artemis" (Farrar, *Life and Work of St Paul*, p. 201).

St Paul preached in this city on his return (see xiv. 24). Perge, the capital of Pamphylia, was situated on the right bank of the river Cestrus, about seven and a half miles from the mouth of the river. Hence, as the little company sailed up the river, they had the city on their left hand. The town, which was walled on three sides and protected by a mountain range on the north, was inhabited by Greeks. Like all Grecian cities, it boasted of its temples, theatres, and stadium. The temple of Diana (or Artemis), built on an eminence, was seen in the distance. A wide road, ornamented with colonnades, ran from east to west, and divided the city into two sections. The modern town is known as Eski Kalessi. Vessels plied continually between Paphos and Perge in the favourable seasons.

Pamphylia. This imperial province lay between Cilicia on the east and Lycia on the south. The name signifies "all-tribe land."

John departing, etc. St Luke gives no reason for his departure, but we know that he did not leave with St Paul's consent, and in consequence the apostle on his second journey refused to have him as a companion. This incident was subsequently overlooked, and various passages shew that St Paul was quite reconciled to John Mark some time later, for they were together when St Paul wrote his epistles to the Colossians and to Philemon. Cf. *Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin-german of Barnabas* (Col. iv. 10. See also Philemon 24.)

Various conjectures have been put forth as to why John Mark returned to Jerusalem; a few are subjoined.

(*a*) He did not find the ministry among the Gentiles congenial.

(*b*) He feared the hardships and perils of the enterprise.

(*c*) As the famine prevailed in Jerusalem at this time, he was uneasy about his mother.

There are only two other references to John Mark in the Acts, viz. in ch. xii. 12, 25, and in xv. 37.

14. *passing through.* They journeyed through the city from south to north.

Antioch in Pisidia. Pisidia, a Roman colony, lay north of Pamphylia. The city of Antioch was built on the northern frontier of Phrygia, in the uplands of the Taurus range. The journey from Perge to Antioch covered a distance of about one hundred miles.

ochiam Pisidiæ ; et ingressi synagogam die sabbatorum, sederunt.

15. Post lectionem autem legis et prophetarum, miserunt principes synagogæ ad eos, dicentes: Viri fratres, si quis est in vobis sermo exhortationis ad plebem, dicite.

and entering into the synagogue on the sabbath-day, they sat down.

15. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying: Ye men brethren, if you have any word of exhortation to make to the people, speak.

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on the sabbath-day. It is not necessary to suppose that this was the very day of their arrival. On the contrary, we may conclude that St Paul and his companions avoided travelling on the sabbath-day, in order not to offend Jewish prejudices by exceeding a distance of a thousand cubits.

they sat down. St Paul was a former Sanhedrist and a pupil of Gamaliel ; Barnabas was a Levite ; hence they may have taken their places among those reserved for teachers of the Law. Or perhaps they simply sat among the people, and the rulers, having heard of their arrival, invited them to address the assembly.

In Judea, preachers sat while explaining the Scriptures (see St Luke iv. 20). In the synagogues of the Dispersion, they followed the Greek custom and spoke standing. "It is well known that the Jews treat those who visit their synagogues with great courtesy. In those we visited in Jerusalem, Constantine, and Livourne, we were given a place of honour, and they offered us books that we might join in the service. They were careful, however, to present them upside down, in order to ascertain if we knew any Hebrew" (Mgr. le Camus).

15. *the reading of the law and the prophets.* The order of the synagogue services was as follows :—

1. Certain prayers read by the Sheliach, during which the people stood.
2. The Parashah, or reading of a passage from the Law in Hebrew. This was interpreted to the people.
3. The Haphtorah, or reading and interpretation of a passage from the prophets (see St Luke iv. 16, 17).
4. The Midrash, or sermon. Eminent laymen were often asked to preach, and even the rulers of a synagogue were not always chosen from the family of Aaron or the tribe of Levi.

Originally, only the Law was read in the public services of the synagogue, but when the tyrant Antiochus Epiphanes forbade the reading of the Law, lessons from the prophets were substituted. This continued till the time of the Machabees when the Jews, having regained their freedom, resumed the practice of reading the Law without discontinuing the lesson from the prophets. Thus the people were familiar with the chief prophecies.

exhortation. (παρακλήσεως.) This Greek word is sometimes rendered "consolation" (see ch. iv. 26). Cf. *And I beseech you, brethren, that you suffer this word of consolation. For I have written to you in a few words* (Heb. xiii. 22).

16. Surgensautem Paulus, et manu silentium indicens, ait: Viri Israelitæ, et qui timetis Deum, audite:

17. Deus plebis Israel elegit patres nostros, et plebem exaltavit cum essent incolæ in terra Ægypti, et in brachio excelso eduxit eos ex ea,

18. Et per quadraginta

16. Then Paul rising up, and with his hand bespeaking silence, said: Ye men of Israel, and you that fear God, give ear.

17. The God of the people of Israel chose our fathers, and exalted the people when they were sojourners in the land of Egypt, and with an high arm brought them out from thence.

18. And for the space of forty

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16. *with his hand bespeaking silence*, etc. See Annot. on ch. xii. 17.

you that fear God. This was addressed to the proselytes of the gate, *i.e.* those who kept the moral law of Moses, but who were not circumcised. Josephus makes the same distinction between Jews and Gentile converts (Ἰουδαῖοι καὶ σεβόμενοι). Circumcised Gentiles were regarded as Jews, according to Kuinoel.

17. *of the people.* Most Greek codices read "of this people" (τοῦ λαοῦ τούτου), and Grotius suggests that as St Paul said these words, he pointed out the Jews to the Pisidian proselytes (Hoc dicit Pisidis, Judæos digito monstrans). The apostle here refers to the days when the knowledge of the true God was confined to the Jews.

exalted the people. This is probably a reference to the words found in Isaias: *I have brought up children and exalted them* (i. 2). This exalting consisted in God's blessing the people during their sojourn in Egypt and increasing their numbers and strength, so that, from Jacob's seed, there sprang a great nation.

Some commentators explain these words as referring to the honours conferred on Joseph by Pharao and the miracles worked by Moses before the Exodus; but this explanation does not harmonize with the context, since Pharao honoured Joseph even before the Israelites went into Egypt, whereas, during all their sojourn, his successors oppressed them. Nor can St Paul have had the miracles of Moses in view, for he makes special allusion to them in the context, "*with an high arm*," etc.

sojourners. Those who reside as strangers in a town, and consequently have no civic privileges.

St Peter speaks of the span of our life as a "sojourning." Cf. *Converse in fear during the time of your sojourning here* (1 St Pet. i. 17). Again in the same epistle, he speaks of Christians as "*strangers* (*i.e.* sojourners) and *pilgrims*" (ii. 11).

high arm. A Hebraism denoting the powerful intervention of God, in this case shewn by the miracles of Moses. The expression occurs frequently in the Old Testament, e.g. *I am the Lord who will bring you out from the work-prison of the Egyptians, and will deliver you from bondage, and redeem you with a high arm, and great judgments* (Exod. vi. 6).

"The figure was probably originally suggested to Moses and the children of Israel by the familiar hieroglyph which represents 'Might' by two outstretched arms."

18. *the space of forty years.* This is always the number of years assigned to the journeying through the desert, *e.g.*—

annorum tempus mores eorum sustinuit in deserto.

19. Et destruens gentes septem in terra Chanaan, sorte distribuit eis terram eorum,

20. Quasi post quadringentos et quinquaginta annorum tempus mores eorum sustinuit in deserto.

19. And destroying seven nations in the land of Chanaan, divided their land among them, by lot.

20. As it were after four hundred and fifty years: and after these

(a) *The children of Israel ate manna forty years, till they came to a habitable land* (Exod. xvi. 35).

(b) *Your children shall wander in the desert forty years* (Num. xiv. 33).

endured their manners. (ἐτροποφόρησεν). This reading is found in ℵ, B, D, H, L, P, and some cursives. Another reading (ἐτροφοφόρησεν), "he sustained them" (*i.e.* he bore them as a nursing-father bears his children) is found in A, E, some cursives, the Sahadic, Coptic, and other versions. The same thought is found in Deuteronomy. Cf. *And in the wilderness . . . the Lord thy God hath carried thee, as a man is wont to carry his little son* (i. 31). The two Greek words only differ by one letter, and this close resemblance probably led to the substitution of one for the other.

Though the reading of the Vulgate is confirmed by history, the second reading harmonizes better with the thread of St Paul's discourse, for his intention was evidently to call attention to the mercies of God towards His people Israel, rather than to recall their shortcomings. The former of the two readings ("He bare their manners") has the best manuscript authority, the latter ("He sustained them") suits the sense better.

19. *destroying seven nations.* The seven most powerful tribes inhabiting Canaan. Moses thus enumerates them: *When the Lord thy God shall have brought thee into the land, which thou art going in to possess, and shall have destroyed many nations before thee, the Hethite, and the Gergezite, and the Amorrhite, and the Chanaanite, and the Pherezite, and the Hevite, and the Jebusite, seven nations much more numerous than thou art, and stronger than thou* (Deut. viii. 1).

divided their land . . . . by lot. Another better supported reading is, "He gave *them* their land for an inheritance" (κατεκληρονόμησεν instead of κατεκληροδότησεν). These two words have much the same meaning, however, and are frequently interchanged in the Septuagint. The promised land was divided by lot among the Israelites, as God had commanded (see Jos. xiv. 19).

20. *As it were after four hundred and fifty years: and after these things*, etc. There is another reading which places "*after these things*" before "*as it were four hundred years*," etc. According to the former, the four hundred and fifty years refers to the interval between the birth of Isaac and the entry into the land of Canaan. This reading has excellent MSS. authority, (A, B, C, D, and the Latin, Coptic, and Armenian Versions), and it harmonizes with the received chronology.

The period may be approximately distributed as follows:—

From the birth of Isaac to the Exodus	400 years.
From the Exodus to the entry into Canaan	40 ,,
From the entry until the final conquest	10 ,,
	450

nos; et post hæc dedit iudices, usque ad Samuel prophetam.

21. Et exinde postulaverunt regem, et dedit illis Deus Saul filium Cis, virum de tribu Beniamin, annis quadraginta.

things he gave *unto them* judges, until Samuel the prophet.

21. And after that they desired a king: and God gave them Saul the son of Cis, a man of the tribe of Benjamin, forty years.

St Paul does not attempt to give the *exact* figures, since he prefixes the word ὡς, "as it were."

In 3 Kings vi. 1 we find four hundred and eighty years given as the period between the Exodus and the fourth year of Solomon's reign. This period of four hundred and eighty years does not coincide with the four hundred and fifty years mentioned by St Paul, although they both include the forty years in the desert and the ten years of conquest before the distribution of the land among the tribes.

The second reading, which refers the four hundred and fifty years to the interval between Josue and Samuel, is much more difficult to justify, as the subjoined table shews. It is taken from data furnished by the Old Testament and by Josephus (*Antiq.*, vi. 14, 9; v. 1, 29.)

The journey through the wilderness	40 years	
Joshua's period of government	25 ,,	} from Josephus
Saul's reign	40 ,,	
David's reign	40 ,,	
Part of Solomon's reign	4 ,,	
	149	

This leaves us three hundred and thirty-one years as the time when the judges ruled, whereas Josephus assigns four hundred and forty-three years to this period (see *Antiq.*, viii. 3. 1, x. 8, 5). If the second reading be correct, then St Paul, in giving four hundred and fifty as an approximation, agrees with the rabbinical traditions as recorded by Josephus, though neither of these periods would harmonize with 3 Kings vi. 1. Josephus' chronology is far from consistent, and many contradictions might be cited.

Samuel the prophet. See Annot. on ch. iii. 24.

21. *after that,—i.e.* from that point of time. The Israelites asked for a king when Samuel was advancing in age. They based their request on the unsatisfactory conduct of Samuel's sons.

Cf. *And it came to pass when Samuel was old, that he appointed his sons to be judges over Israel . . . . And his sons walked not in his ways, but they turned aside after lucre, and took bribes, and perverted judgment. Then all the ancients of Israel being assembled, came to Samuel to Ramatha and they said to him: Behold thou art old, and thy sons walk not in thy ways; make us a king to judge us, as all nations have* (1 Kings viii. 1, 3, 4, 5.)

they desired. Better, "they asked for" (ᾐτήσαντο).

of the tribe of Benjamin. St Paul belonged to this tribe (see Rom. xi. 1; Phil. iii. 5).

There are only two others whose tribe is given in the New Testament. Anna of the tribe of Aser (St Luke ii. 36), and Barnabas a Levite (*supra*, iv. 36).

forty years. The length of Saul's reign is not explicitly given in the

22. Et amoto illo, suscitavit illis David regem: cui testimonium perhibens, dixit: Inveni David, filium Iesse, virum secundum cor meum, qui faciet omnes voluntates meas.

23. Huius Deus ex semine, secundum promissionem, eduxit Israel salvatorem Iesum.

24. Prædicante Ioanne

22. And when he had removed him, he raised them up David to be king: to whom giving testimony, he said: *I have found David the son of Jesse, a man according to my own heart, who shall do all my wills.*

23. Of this man's seed God, according to his promise, hath raised up to Israel a saviour, Jesus.

24. John first preaching before

Old Testament, but Josephus states that he reigned eighteen years before the death of Samuel and twenty-two after it (*Antiq.*, vi. 14. 9). This was evidently the Jewish tradition.

22. *when he had removed him.* This may mean by death or by deposition. Although an anointed king, David did not reign until after Saul's death.

I have found, etc. This quotation is combined from three passages from the Old Testament :—

(a) *I have found David my servant; with my holy oil I have anointed him* (Ps. lxxxviii. 21).

(b) *The Lord hath sought him a man according to his own heart* (1 Kings xiii. 14.)

(*c*) *The Lord hath rent the kingdom of Israel from thee this day, and hath given it to thy neighbour, who is better than thou* (1 Kings xv. 28).

As Rosenmüller observes: Jewish writers and orators whom St Paul here imitates frequently gave as one quotation passages which were drawn from different parts of the Old Testament.

according to my own heart,—i.e. such as God desired, one who would do His will. Saul failed to accomplish God's designs, whereas David, in spite of his sins as a private individual, ruled the Israelites wisely, and preserved them from idolatry.

23. *Of this man's seed.* One of the Messianic titles was "Son of David." St Paul passes from David to David's seed, Jesus the Messias, whose name he boldly pronounces.

It could not have been unknown to many of his hearers, since on the day of Pentecost Phrygians and Pamphilians were present in Jerusalem.

according to his promise. There were many such promises in the Old Testament, *e.g.—The Lord hath sworn truth to David, and he will not make it void, of the fruit of thy womb I will set upon thy throne* (Ps. cxxxi. 11).

raised up. Better, "brought" (ἤγαγε), as in most codices and many cursives. The same verb (ἄγω) "I bring" is found in the prophecy from Zacharias, quoted above.

24. *John first preaching.* The Greek verb employed here originally signified to proclaim as a herald before a king, and this fittingly

ante faciem adventus eius baptismum pœnitentiæ omni populo Israel.

25. Cum impleret autem Ioannes cursum suum, dicebat: Quem me arbitramini esse, non sum ego, sed ecce venit post me, cuius non sum dignus calceamenta pedum solvere.

26. Viri fratres, filii generis Abraham, et qui in vobis timent Deum, vobis verbum salutis huius missum est.

27. Qui enim habitabant

his coming the baptism of penance to all the people of Israel.

25. And when John was fulfilling his course, he said: I am not he whom you think me to be: but behold there cometh one after me, whose shoes of his feet I am not worthy to loose.

26. Men brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent.

27. For they that inhabited Jeru-

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applies to the Precursor of the Messias. John was acknowledged as a prophet. Cf. *For all men counted John that he was a prophet indeed* (St Mark xi. 32). Also, some twenty-five years after the death of the Baptist, St Paul found twelve of the Precursor's disciples at Ephesus. Hence the apostle speaks of St John's mission as a fact well known to his audience.

On this verse Mgr. le Camus remarks: "This is one of the rare passages of the apostolic discourses where we find a reference to an incident mentioned in the gospels. The expression 'before the face of' (πρὸ προσώπου) reminds us of Zachary's words (see St Luke i, 76), and the declaration of the Precursor recalls St Mark i. 7; St Matt. iii. 11; St Luke iii. 16. The Baptist's words, here cited, anticipate what the fourth Evangelist will record later (see St John i. 19–27), (*L'œuvre des Apôtres*, tome ii. p. 43).

his coming. Lit. "of his entering" (*τῆς εἰσόδου*).

the baptism of penance. Not the Sacrament of Baptism, which was not as yet instituted, but a penitential rite to prepare the Jews for the preaching of Christ. The baptism of penance could not take away sin. When the Baptist's disciples became Christians, they were re-baptized.

Cf. *And he said: In what then were you baptized? Who said: In John's baptism. Then Paul said: John baptized the people with the baptism of penance, saying that they should believe in him who was to come after him, that is to say, in Jesus. Having heard these things, they were baptized in the name of the Lord Jesus* (Acts xix. 3, 4, 5). See also Annot. on ch. ii. 38).

25. *fulfilling his course,—i.e.* his mission as Precursor.

I am not he, whom you think, etc. The R.V. gives this as an interrogation, "What suppose ye that I am? I am not he." This rendering is more in accordance with the Greek.

A passage from St Luke's gospel throws a light on this verse: *And as the people were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ; John answered, saying unto all; I indeed baptize you with water; but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose; he shall baptize you with the Holy Ghost, and with fire* (iii. 15–16).

26. *to you.* Some MSS. read "to us."

27. *they that inhabited Jerusalem.* The Jews of the Dispersion had not compassed the death of Christ. This verse may be thus paraphrased

Ierusalem, et principes eius hunc ignorantes et voces prophetarum, quæ per omne sabbatum leguntur, iudicantes impleverunt,

28. Et nullam causam mortis invenientes in eo, petierunt a Pilato ut interficerent eum.

29. Cumque consummassent omnia quæ de eo scripta erant, deponentes eum de ligno, posuerunt eum in monumento.

30. Deus vero suscitavit eum a mortuis tertia die; qui visus est per dies multos his,

31. Qui simul ascenderant cum eo de Galilæa in Ierusalem, and the rulers thereof, not knowing him, nor the voices of the prophets, which are read every sabbath, judging him have fulfilled them.

28. And finding no cause of death in him, they desired of Pilate that they might kill him.

29. And when they had fulfilled all things that were written of him, taking him down from the tree they laid him in a sepulchre.

30. But God raised him up from the dead the third day:

31. Who was seen for many days, by them who came up with him

"The inhabitants of Jerusalem and their rulers, not knowing Christ to be the Messias, and not understanding the prophecies, put Him to death, and thus unconsciously they fulfilled these very prophecies."

not knowing him. St Paul extenuates their crime.

the voices of the prophets. The prophecies concerning the Messias, uttered by the prophets.

28. *finding no cause.* Pilate had declared openly, *I find no cause of death in him* (St Luke xxiii. 22). Although the Jews brought the charges of blasphemy and sedition against Christ, they were unable to prove them, and He was finally convicted by His own words, when He declared Himself to be the Son of God.

29. *all things that were written*, etc. Especially those prophecies concerning His sufferings and death (see Isa. liii.; Zach. xi. 12–13).

taking him down. All the details of the Crucifixion and burial are ascribed to the rulers, because they were the instigators of the crime. The Roman soldiers were but their agents.

30. *But God raised him.* Note the contrast—the treatment Jesus received from men, the honour He received from God.

31. *many days.* The great forty days between the Resurrection and the Ascension. During this time Jesus was not always with His disciples, but He manifested Himself to them from time to time.

by them who came up, etc. This refers probably to these Galilean disciples who came up with Christ on His last journey to Jerusalem, and therefore included the apostles, the ministering women, and others of the one hundred and twenty disciples who saw Him ascend. On one occasion, after His Resurrection, He was seen by five hundred in Galilee, and some of these had doubtless accompanied Him to Jerusalem.

salem, qui usque nunc sunt testes eius ad plebem.

32. Et nos vobis annuntiamus eam, quæ ad patres nostros repromissio facta est:

33. Quoniam hanc Deus adimplevit filiis nostris, resuscitans Iesum, sicut et in Psalmo secundo scriptum est: Filius meus es tu, ego hodie genui te.

34. Quod autem suscitavit eum a mortuis, amplius iam non reversurum in corruptionem, ita dixit: Quia dabo vobis sancta David fidelia.

35. Ideoque et alias dicit: Non dabis Sanctum tuum videre corruptionem.

from Galilee to Jerusalem, who to this present are his witnesses to the people.

32. And we declare unto you that the promise which was made to our fathers,

33. This same God hath fulfilled to our children, raising up Jesus, as in the second Psalm also is written: *Thou art my Son, this day have I begotten thee.*

34. And to shew that he raised him up from the dead, not to return now any more to corruption, he said thus: *I will give you the holy things of David faithful.*

35. And therefore in another place also he saith: *Thou shalt not suffer thy Holy One to see corruption.*

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his witnesses to the people. Some eye-witnesses bore their testimony *privately* in their own respective circles, while the apostles were the accredited *public* witnesses.

to the people,—i.e. to the Jews (πρὸς τὸν λαόν).

33. *this same,—i.e.* this same promise.

to our children. This is the best supported reading. There is another which reads "unto us their children." St Peter had declared the same truth (see *supra*, ii. 39).

raising up,—sc. from the dead, but better, "having raised up" (ἀναστήσας).

second psalm. Some MSS. give "first," possibly because the first psalm was regarded as an introduction to the Psalter, and consequently the second psalm was considered the real commencement of the book.

The sacred writers very rarely give any reference when quoting the Scriptures.

34. *not to return now any more.* The sense is, "not hereafter to see corruption." Thus St Paul explains in his epistle to the Romans: *Christ rising again from the dead, dieth now no more, death shall no more have dominion over him* (vi. 9). Jesus did not see corruption after His death, and as He was never to die again He could not see it.

the holy things of David faithful. The Greek word here rendered "holy things" (τὰ ὅσια) is sometimes translated by "mercies." This passage means "the holy promises made sure to David."

35. *in another place.* In Psalm xv. 10. St Peter had quoted this

36. David enim in sua generatione cum administrasset, voluntati Dei dormivit, et appositus est ad patres suos, et vidit corruptionem.

37. Quem vero Deus suscitavit a mortuis, non vidit corruptionem.

38. Notum igitur sit vobis, viri fratres, quia per hunc vobis remissio peccatorum annuntiatur, et ab omnibus, quibus non potuistis in lege Moysi iustificari,

39. In hoc omnis qui credit, iustificatur.

36. For David when he had served in his generation according to the will of God slept: and was laid unto his fathers, and saw corruption.

37. But he whom God hath raised from the dead, saw no corruption.

38. Be it known therefore to you, men brethren, that through him forgiveness of sins is preached to you: And from all the things, from which you could not be justified by the law of Moses.

39. In him every one that believeth, is justified.

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psalm in his sermon on the day of Pentecost (see ii. 31). St Paul now proceeds to prove that David could not have spoken thus of himself, since he died and saw corruption.

36. *served in his generation.* "David ministered on earth to his own generation, and died; but Christ ministers to all generations. He died and rose again, and liveth for evermore, in order that all generations may live for ever, and He ministers in heaven, being "*a Priest for ever*" (Psalm cix. 4), seeing "*He ever liveth to make intercession for us*" (Wordsworth, p. 68.)

slept. Death is often spoken of in the Scriptures as a sleep (see ch. vii. 59).

Cf. Those *who have slept through Jesus will God bring with him . . . . we who are alive who remain unto the coming of the Lord, shal' not prevent them who have slept* (1 Thess. iv. 13–14).

laid unto his fathers. "An expression derived from the Old Testament (as Gen. xlix. 29, xxv. 8; Judges ii. 10), in which there is an allusion to those vast *caves* or *subterraneous vaults* in which the Hebrews (as also the Egyptians, Babylonians, and other Oriental nations) used to deposit the dead of a whole family or race; sometimes arranged in recesses by the side of the vault, and sometimes laid upon each other, until the place was quite full of bodies" (Bloomfield, *Greek Testament*, in h. l.).

38. *through him forgiveness of sins is preached*, etc. St Paul concludes his discourse by proclaiming the universality of salvation, and pointing out that the Law was inadequate to justify men,—*e.g.* the sacrifices of the Old Law could not atone for sin, as they were only types of the one true sacrifice of Christ on the cross.

be justified. To be free from grievous sin, and consequently pleasing to God. This is what the Catechism explains as "a state of grace."

39. *In him every one*, etc. This is the great doctrine which characterized St Paul's teaching—justification by faith in Christ, *i.e.* by that living faith which is fruitful in good works.

40. Videte ergo ne superveniat vobis quod dictum est in prophetis:

41. Videte, contemptores, et admiramini, et disperdimini; quia opus operor ego in diebus vestris, opus quod non credetis, si quis enarraverit vobis.

40. Beware therefore lest that come upon you which is spoken in the prophets:

41. *Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you will not believe, if any men shall tell it you.*

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40. *the prophets.* The minor prophets' writings were considered as one volume, and spoken of as "the prophets."

41. *ye despisers.* The quotation is from Habac. i. 5, which runs thus: *Behold ye among the nations, and see; wonder, and be astonished, for a work is done in your days, which no man will believe when it shall be told* (St Paul quoted from the Septuagint, which gives the words "ye despisers" (*οἱ καταφρονηταί*), instead of "ye among the nations," as in the Hebrew Scriptures. The prophecy primarily appplied to the Chaldean invasion under Nebuchodonosor, which resulted in the destruction of Jerusalem.

wonder and perish. This is the Septuagint rendering; the Hebrew reads "wonder marvellously."

you will not believe, etc. The incredulity of the Jews was the result of their obstinate determination to resist the Gospel.

It has been suggested that these sharp words of rebuke were uttered in consequence of St Paul having seen signs of discontent and anger on the countenances and in the attitude of his listeners.

Codex D concludes this verse with the words "*and he was silent.*"

ST PAUL'S FIRST JOURNEY (*continued*). OPPOSITION OF THE JEWS AT ANTIOCH

42. Exeuntibus autem illis, rogabant ut sequenti sabbato loquerentur sibi verba hæc.

42. And as they went out, they desired them that on the next sabbath they would speak unto them these words.

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42. *as they went out,—i.e.* as St Paul and Barnabas were preparing to depart from the synagogue.

they desired them, etc. The audience, both Jews and proselytes, made this request probably through the ruler. The Greek word (*μεταξὺ*) here rendered "next" generally signifies "in the interval," but here it is used in the sense of "the one following," a usage which has the

43. Cumque dimissa esset synagoga, secuti sunt multi Iudæorum, et colentium advenarum, Paulum, et Barnabam; qui loquentes suadebant eis ut permanerent in gratia Dei.

44. Sequenti vero sabbato pene universa civitas convenit audire verbum Dei.

45. Videntes autem turbas Iudæi, repleti sunt zelo, et

43. And when the synagogue was broken up, many of the Jews, and of the strangers who served God, followed Paul and Barnabas: who speaking to them persuaded them to continue in the grace of God.

44. But the next sabbath-day the whole city almost came together to hear the word of God.

45. And the Jews seeing the multitudes, were filled with envy,

support of classical writers. Hence this rendering is far preferable to the marginal note of the A.V. "in the week between," which some commentators prefer.

Discussion was permitted in the synagogues after the sermon, when the hearers often questioned the speaker, but on this occasion it seems to have been omitted.

43. *synagogue was broken up,—i.e.* when the assembly was dismissed. The word "synagogue" signifies literally "a congregation" (*συναγωγή*. Heb. *keneseth*).

Jews and of the strangers. Israelites and proselytes.

followed. "Do you observe the eagerness, how great it is? They *followed* them, it says. Why did they not baptize them immediately? It was not the proper time: there was need to persuade them in order to their steadfast abiding therein" (St Jn. Chrys., *Hom.*, xxx.).

and Barnabas. Although St Paul took precedence, Barnabas had his share in the work of evangelizing; the "son of consolation or exhortation" was zealous in persuading the people *to continue in the grace of God*, as at Antioch, in Syria, he had exhorted all the disciples *with purpose of heart to continue in the Lord* (*supra*, xi. 23).

persuaded them. Better, "urged them" (*ἔπειθον*). The use of the imperfect tense shews that they persuaded them, not only on this occasion, but at other times. The whole week was spent in teaching and exhorting, and, in this ministry, doubtless, all St Paul's companions had their share.

continue in the grace of God,—i.e. to persevere in professing the Gospel of Christ, which, by a figure of speech, is here called "the grace of God," as also in other passages of the Scriptures. Cf. *Beseeching and testifying that this is the true grace of God, wherein you stand* (1 Pet. v. 12).

44. *the whole city almost.* This would include three distinct classes,—Jews, proselytes, and Phrygians (who were heathens). Such a vast number could not have obtained access to the synagogue, hence it is possible that St Paul spoke in the open air.

to hear the word of God. Codex D reads "to hear Paul."

45. *the Jews seeing the multitudes.* The presence of these multitudes proves that the Christian missionaries had laboured energetically and successfully during the week.

contradicebant his, quæ a Paulo dicebantur, blasphemantes.

46. Tunc constanter Paulus et Barnabas dixerunt: Vobis oportebat primum loqui verbum Dei; sed quoniam repellitis illud, et indignos vos iudicatis æternæ vitæ, ecce convertimur ad gentes.

47. Sic enim præcepit nobis Dominus: Posui te in lucem gentium, ut sis in salutem usque ad extremum terræ.

48. Audientes autem gentes gavisæ sunt, et glorificabant verbum Domini: et crediderunt quotquot erant præordinati ad vitam æternam.

and contradicted those things which were said by Paul, blaspheming.

46. Then Paul and Barnabas said boldly: To you it behoved us first to speak the word of God; but because you reject it, and judge yourselves unworthy of eternal life, behold we turn to the gentiles.

47. For so the Lord hath commanded us: *I have set thee to be the light of the gentiles; that thou mayest be for salvation unto the utmost part of the earth.*

48. And the gentiles hearing it, were glad, and glorified the word of the Lord; and as many as were ordained to life everlasting, believed.

The Jews looked on this result with "envy," because they could not bring themselves to accept the truth taught by the apostle concerning the equality of Jews and Gentiles before God. It ran counter to their deeply-rooted prejudices and teaching.

contradicted. The Jews would naturally reject the application of certain Messianic psalms which St Paul quoted as fulfilled in Jesus of Nazareth. They contradicted, therefore, the ministers of the Gospel, and blasphemed against their doctrine.

46. *said boldly.* Lit. "having testified boldly" (παρρησιασάμενοι). (See Annot. on ii. 29.)

To you it behoved, etc. In obedience to the command of their Divine Master. (See Acts i. 8, iii. 26; St Luke xxiv. 47.)

you reject it. God did not reject His people, but they cast off His yoke.

we turn to the Gentiles. Thus they obeyed the command to preach the Gospel to all men, but, at the same time, there was no systematic rejection of Israel. St Paul still pursued his plan of addressing them first. (See xvii. 2, xviii. 5, 6, 19.)

47. *For so the Lord hath commanded us.* Thus they justified their conduct and claimed to be commissioned by God.

I have set thee, etc. The quotation is from the Septuagint (Is. xlix. 6), and it refers primarily to the Messias, to Him who is "the Light of the world"; but it has also a secondary application to His ministers and disciples, since Christ has declared them also to be the "the light of the world" (St Matt. v. 14),—each in his own sphere, and according to the grace bestowed upon him.

48. *as many as were ordained to life everlasting.* Lit. "as many as were set in order for life everlasting" (ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον).

49. Disseminabatur autem verbum Domini per universam regionem.

50. Iudæi autem concitaverunt mulieres religiosas et honestas, et primos civitatis, et excitaverunt persecutionem in Paulum et Barnabam, et eiecerunt eos de finibus suis.

49. And the word of the Lord was published throughout the whole country.

50. But the Jews stirred up religious and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas; and cast them out of their coasts.

St Paul here employs a technical military term, which, though passive in form, is middle in meaning (*i.e.* equivalent to our reflexive verb), as in ch. xx. 13. (*For so he had appointed.* διατεταγμένος.) It is used of marshalling troops in line of battle. The Jews refused to fall into rank with those who accepted the Gospel, and deliberately rejected it.

The Calvinists, who hold the doctrine of predestination, cite this passage in support of their teaching; but, as Rackham remarks on this subject, "As the Jews at Corinth 'set themselves in array' against the apostles, so, from the human point of view, these Galatians *had marshalled themselves* on the side of, or rather with a view to capture, *eternal life*. But it is the general who marshals the troops, and in this case the general is God. As He had chosen Israel, and foreordained Paul and the Twelve for the apostolate, so He had marshalled these Galatians in order to attain eternal life, and to that end had guided the course of history. Thus we are brought back to the ultimate ground of the divine will. It was the will of God that the Galatians should be saved. But this will, with all the guiding of circumstances and the prevenient grace given, did not take away the power of man to reject, as is shewn by the disobedient Jews, who had also received the call to eternal life" (*Acts of the Apostles*, p. 221).

49. *throughout the whole country.* The apostle did not confine his activity to Antioch in Pisidia. He and his companions evangelized in the districts of Phrygia, Lycaonia, and Galatia; and as the first voyage of St Paul occupied from three to four years at the least, he must have stayed some months in these particular districts.

50. *stirred up.* Better, "urged on" (παρώτρυναν). This proves that the Jewish colonists were a powerful body in Antioch, as elsewhere in Asia Minor.

"What they could not accomplish by violence and calumny, they succeeded in effecting by a pious intrigue."

"*religious and honourable women.*" In religion, woman's influence has always been very great, particularly in the East. Strabo (vii., iii. 4) speaks of their being most powerful in leading their husbands to adopt the rites which they themselves preferred. These religious proselytes urged on their husbands to take aggressive measures against St Paul and his companions.

In general, the women mentioned in the gospels, Acts, and epistles, used their influence in favour of Christianity.

the chief men. The Roman magistrates who governed the colonia of Antiochia Cæsarea.

"As the Jews in Jerusalem had appealed to Pilate and the Roman power to carry out

51. At illi, excusso pulvere pedum in eos, venerunt Iconium.

52. Discipuli quoque replebantur gaudio et Spiritu Sancto.

51. But they, shaking off the dust of their feet against them, came to Iconium.

52. And the disciples were filled with joy and with the Holy Ghost.

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their wishes at the Crucifixion, so the Jews in Antioch excite the heathen authorities against Paul and Barnabas" (Lumby).

cast them out. Probably, by exciting a tumult among the people, rather than by a formal banishment, since they returned to Antioch on their way back (see xiv. 20). St Paul refers to this opposition and other trials in his second epistle to Timothy: *Persecutions, afflictions, such as came upon me at Antioch, at Iconium, and at Lystra* (iii. 11).

"Luke passes very lightly over Paul's sufferings; from 2 Tim. iii. 11, we see that he must have endured much. He was three times beaten with the rods of lictors before A.D. 56 (2 Cor. xi. 25). Now, since the Roman governors whom he met were favourable to him, these beatings must have taken place in 'colonies,' whose magistrates were attended by lictors. It is probable that the persecution which is mentioned in Antioch, and hinted at in Lystra, included beating by lictors. It is noteworthy that the magistrates of these two cities are not expressly mentioned, and therefore there was no opportunity for describing their action. The third beating by lictors was in Philippi, also a colony. Similarly, it can hardly be doubted that some of the five occasions on which Paul received stripes from the Jews were in the Galatian cities, where some Jews were so active against him" (Ramsay, *St Paul, the Traveller and the Roman Citizen*, ch. v. sec. 4).

coast,—i.e. boundaries, not necessarily sea-shores.

51. *shaking off the dust.* Thus our Lord had bidden them act: *And whosoever shall not receive you, nor hear your words, going forth out of that house or city shake off the dust from your feet* (St Matt. x. 14). To shake off the dust from the sandals was a sign of renunciation and abandonment.

The Jews esteemed the dust of a heathen land as a source of defilement. Hence when a Jewish pilgrim was about to enter the Holy Land he carefully cleansed his sandals before crossing the frontier.

Iconium. This was a very celebrated city, according to Pliny (*His. Nat.*, v. 27). It lay about sixty miles south-east of Antioch in Pisidia, between the range of Taurus and the desert of Axylon. Several Roman roads converged on this town, hence it was an excellent centre whence the glad tidings of the Gospel might be propagated.

In the Middle Ages, Iconium was the capital of the Seljukian Sultans. When St Paul and Barnabas visited it, the town was governed by a tetrarch. In the modern town of Konieh, a few ancient Roman and Greek inscriptions and sculptures built into the Turkish walls are all that remain of the ancient city of Iconium. The journey from Antioch to Iconium took about five days.

52. *filled with joy*, etc. The persecution did not discourage the disciples of Christ, who practised to the letter the divine precept: *Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake. Be glad and rejoice, for your reward is very great in heaven* (St Matt. v. 11–12). Another effect of the persecution was to spread the knowledge of the Gospel, just as the persecution in Jerusalem led to the conversion of the Samaritans.

CHAPTER XIV

ST PAUL'S FIRST JOURNEY (*continued*).

ST PAUL AND ST BARNABAS VISIT ICONIUM

1. Factum est autem Iconii, ut simul introirent in synagogam Iudæorum, et loquerentur, ita ut crederet Iudæorum et Græcorum copiosa multitudo.

2. Qui vero increduli fuerunt Iudæi, suscitaverunt, et ad iracundiam concitaverunt animas gentium adversus fratres.

3. Multo igitur tempore

1. And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spoke that a very great multitude both of the Jews and of the Greeks did believe.

2. But the unbelieving Jews stirred up and incensed the minds of the gentiles against the brethren.

3. A long time therefore they

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1. *they entered.* This evidently refers to their customary mode of action. It was only after repeated discussions in the synagogue that this "*very great multitude*" believed, and that the hostility of the Jews was aroused.

together. Some render the original phrase (κατὰ τὸ αὐτὸ) "in the same way," *i.e.* as they had frequented the synagogues in Antioch, but the Rheims rendering is preferable, as it harmonizes with the context, and the Greek can bear this meaning (see 1 Kings xi. 11, Sept.).

Greeks. (Ἑλλήνων),—*i.e.* proselytes of the gate; God-fearing Gentiles.

2. *unbelieving.* The original verb (ἀπειθοῦντες) signifies in classical Greek "to disobey"; hence it merges into the sense of "to disbelieve," *i.e.* to disobey by refusing to believe. The Jews, by rejecting the Messias, disobeyed God.

Jews. Codex D reads here, "But the archisynogogi and the rulers (*i.e.* of the synagogue) brought persecution upon them, against the just, and made the souls of the Gentiles evil-affected against the brethren, but the Lord quickly gave peace."

incensed the minds, etc. With the exception of the persecution set on foot by Demetrius, the silversmith of Ephesus, all the persecutions recorded in the Acts originated with Jews.

They were unwilling to relinquish their position as the privileged people of God and could not tolerate the idea of Gentiles being placed on the same footing. St Paul refers to this constant opposition of the Jews in his epistles. Cf. *For you also have suffered the same things from your own countrymen, even as they have from the Jews, who both killed the Lord Jesus, and the prophets, and have persecuted us, and please not God, and are adversaries to all men, prohibiting us to speak to the Gentiles that they may be saved* (1 Thess. ii. 14–16).

3. *A long time.* This "long," lit. "sufficient," (ἱκανὸν) time must have embraced some months.

demorati sunt, fiducialiter agentes in Domino, testimonium perhibente verbo gratiæ suæ, dante signa et prodigia fieri per manus eorum.

4. Divisa est autem multitudo civitatis: et quidam quidem erant cum Iudæis, quidam vero cum apostolis.

5. Cum autem factus esset impetus Gentilium, et Iudæorum cum principibus suis, ut contumeliis afficerent, et lapidarent eos,

6. Intelligentes confuge-

abode there, dealing confidently in the Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands.

4. And the multitude of the city was divided: and some of them indeed held with the Jews, but some with the apostles.

5. And when there was an assault made by the gentiles and the Jews with their rulers, to use them contumeliously, and to stone them:

6. They understanding it, fled to

dealing confidently. Lit. "speaking boldly" (παρρησιαζόμενοι).

signs and wonders. Both St Paul and Barnabas worked miracles, which were proofs of their being divinely commissioned. By these miracles the faith of the new converts was confirmed, but they appeared to have accepted the teaching of the Gospel without these external aids.

4. *The multitude of the city was divided.* The bulk of the Gentile population was opposed to the propagation of the Gospel, and the believing Jews and Greeks, although "*a great multitude,*" were certainly in the minority. From the sequence of events, it is clear that the enemies of the Faith were more numerous and powerful than the adherents.

the apostles. This is the first passage in which St Paul and Barnabas are spoken of as "apostles."

Commentators remark that the number of the apostolic college never exceeded twelve active members, St Paul having begun his ministry after the death of St James the Great. As to Barnabas, it is generally held that he was not an apostle *in the strict sense of the word*, but the Church gives him the title in order to honour his ministry. When mentioned *singly*, the title of apostle is not given to him (see Vigouroux, *Manuel Biblique*, ques. 517).

5. *an assault.* Better, "onset" (ὁρμή). The word expresses a strong inclination or bent towards a given line of action. The Jews and their rulers, together with the Gentiles, were determined to attack the apostles. There was no actual "assault," since Paul and Barnabas fled.

to use them contumeliously. Other means having failed, they prepared to take violent measures, and plotted to this end.

to stone them. The mode of punishment chosen and the co-operation of the rulers of the synagogue point to blasphemy as the ground of accusation against Paul and Barnabas.

6. *understanding it.* Better, "becoming aware" (συνιδόντες). The same Greek verb occurs in ch. xii. 12: *Considering, he came to the house*, etc. St Paul and Barnabas had many friends who were able to warn them in time.

runt ad civitates Lycaoniæ, Lystram et Derben, et universam in circuitu regionem, et ibi evangelizantes erant.

Lystra and Derbe, cities of Lycaonia, and to the whole country round about, and were there preaching the gospel.

"It is to be noticed that throughout the history there is no attempt to exaggerate the sufferings of the Christian teachers. Here was a narrow escape from stoning, and, as such, it is recorded with no more expansion than is absolutely unavoidable" (Lumby, *Greek Testament*, p. 258).

Lystra. This town lay on the high road to Syria, about forty miles from Iconium. It became an important city under the Byzantine emperor. Some ruins at the foot of Kara Dagh ("the Black Mountain") have been identified by Hamilton (*Asia Minor*, vol. ii. p. 137) as the site of the city of Lystra.

The modern name Bin-bir Kilisseh, *i.e.* "the thousand and one churches," has been given in consequence of the numerous ruins of churches which are found there. "The mountain must have been considered sacred; all the ruins are of the Christian epoch, and, with the exception of a huge palace, every building is a church."

In post-apostolic times, Lystra was certainly an episcopal see, and probably even earlier. St Timothy is supposed to have been a native of Lystra.

Derbe. The exact site of this town is unknown, but Divle, near the pass in the Taurus range leading into the table-land of Lycaonia, is supposed to stand on the site of the ancient city of Derbe.

Lycaonia. "The district of Lycaonia extends from the ridges of Mount Taurus and the borders of Cilicia on the south, to the Cappadocian hills on the north. It is a bare and dreary region, unwatered by streams, though in parts liable to occasional inundations. Strabo mentions one place where water was even sold for money. In this respect there must be a close resemblance between this country and large tracts of Australia. Nor is this the only particular in which the resemblance may be traced. Both regions afford excellent pasture for flocks of sheep, and give opportunities for obtaining large possessions by trade in wool" (Conybeare and Howson, *Life and Epistles of St Paul*, p. 147).

were there preaching the gospel. Codex D adds here, "And the whole multitude was stirred at the teaching, but Paul and Barnabas tarried in Lystra.

ST PAUL'S FIRST JOURNEY (*continued*). ST PAUL HEALS A CRIPPLE AT LYSTRA: OPPOSITION OF THE JEWS

7. Et quidam vir Lystris infirmus pedibus sedebat,

7. And there sat a certain man at Lystra, impotent in his feet, a

7. *sat.* He probably sat daily begging in some public place. St Luke gives three details of the man's impotence, which resemble what is

claudus ex utero matris suæ, qui nunquam ambulaverat.

8. Hic audivit Paulum loquentem. Qui intuitus eum, et videns quia fidem haberet ut salvus fieret,

9. Dixit magna voce: Surge super pedes tuos rectus. Et exsilivit, et ambulabat.

10. Turbæ autem cum vidissent quod fecerat Paulus, levaverunt vocem suam Lycaonice dicentes: Dii similes

cripple from his mother's womb, who never had walked.

8. This same heard Paul speaking. Who looking upon him, and seeing that he had faith to be healed,

9. Said with a loud voice: Stand upright on thy feet. And he leaped up and walked.

10. And when the multitude had seen what Paul had done, they lifted up their voice in the Lycaonian

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recorded of the beggar at the Beautiful Gate of the Temple (see *infra*, iii. 2–10). There is no mention of a synagogue at Lystra; consequently the apostle probably spoke in some public place, such as would be chosen by one who begged alms daily.

8. *heard Paul.* He heard him not only once, but he "used to listen" (ἤκουε) to St Paul.

seeing that he had faith. This was the usual condition exacted of those for whom a miracle was worked. It was by the gift of discernment of spirits that St Paul knew that this cripple had faith in Christ.

to be healed. (σωθῆναι.) The verb applies primarily to bodily healing, but it is used also of spiritual healing. One ancient MS. adds here, "who was in the fear of God."

9. *with a loud voice.* In order to attract the attention of the bystanders. Thus Jesus *cried with a loud voice, Lazarus, come forth* (St John xi. 43).

Stand upright on thy feet. This command could not have been obeyed, except in virtue of the power of faith. The man immediately endeavoured to obey, and God rewarded his faith by enabling him to rise.

There are several similar examples recorded in the gospels: *e.g.* the man sick of the palsy (St Matt. ix. 6); the cripple at Bethsaida (St John v. 8).

he leaped up and walked. He leaped up at one bound, but he continued to walk about (ἥλατο καὶ περιεπάτει).

10. *the multitudes.* From the presence of the multitude, we may infer that this miracle was worked on some solemn festival or market-day.

Lycaonian tongue. We find an allusion to the Lycaonian dialect in Stephanus Byzantinus (fifth century), who relates that "delbia" is the Lycaonian for "juniper-tree." Some suppose this dialect to have been derived from the Assyrian; others think it was a dialect drawn from the Greek and Syriac. Since St Luke expressly mentions that the crowds spoke in their own dialect, we may infer that St Paul spoke Greek, which was the language of intercommunication all over the peninsula of Asia Minor. It is more generally held that St Paul and

facti hominibus, descenderunt ad nos.

11. Et vocabant Barnabam Iovem, Paulum vero Mercurium; quoniam ipse erat dux verbi.

12. Sacerdos quoque Io-

tongue, saying: The gods are come down to us, in the likeness of men;

11. And they called Barnabas, Jupiter: but Paul, Mercury; because he was chief speaker.

12. The priest also of Jupiter

Barnabas did not understand the Lycaonian dialect, otherwise they would at once have expostulated with the people, and would not have allowed them to prepare the victims.

On this passage Fouard has an excellent note: "St Paul informed the Corinthians that he had the gift of tongues (1 Cor. xiv. 18), but he does not say that he could speak *all* tongues. We have no proof that supernatural gifts were a universal, abiding power which he could employ at will. When God judged that '*signs and wonders*' were necessary for the propagation of the Gospel; the apostle spoke different tongues, he prophesied and worked miracles, but except on these special occasions Paul was a man like ourselves" (*St Paul: Les Origines de l'Eglise*, tome ii. p. 47).

the gods are come down, etc. The Lycaonians were familiar with the idea of the gods appearing as strangers. They had certainly heard the Greek legend of Lycaon being transformed into a wolf, because, when Jupiter visited him in disguise, Lycaon, in order to discover if he really were a god, served up human flesh at the banquet, and, as a punishment, was changed into a wolf by Jupiter. The district of Lycaonia was supposed to have derived its name from this Lycaon.

Another legend, well known in Asia Minor, relates how Jupiter and Mercury visited the land in the disguise of poor strangers, and none would give them hospitality except two poor peasants, Baucis and Philemon. As a reward, their poor hut was transformed into a magnificent temple when the inundation devastated the region and ruined the inhospitable inhabitants (see Ovid, *Metamorph.*, lib. viii. and v.).

11. *they called Barnabas, Jupiter*, etc. St Luke gives "Zeus" and "Hermes," the two Greek deities; corresponding to the Latin divinities, Jupiter and Mercury. Jupiter was the supreme deity; he is generally represented holding a sceptre in the right hand and a thunderbolt in the left. Mercury is depicted as young and active; he holds a purse, the emblem of commerce, and has winged heels. He is always Jupiter's companion and messenger. It is probable that Barnabas was older and more majestic in appearance than St Paul; hence he was taken for an incarnation of Jupiter, while St Paul, "the chief speaker," was supposed to be Mercury.

In the *Acts of Paul and Thecla* there is a passage which tends to prove that St Paul's personal attractiveness was very great. He is said to have been "full of grace and pity"; now "he looked like a man, now he had the face of an angel." Certainly he must have been extremely eloquent, and this was a characteristic of Mercury.

chief speaker. Lit. "the leader of the discourse" (ὁ ἡγούμενος τοῦ λόγου). In classical mythology, Jupiter or Zeus was supposed never to utter his oracles, but always to make them known through his mouthpiece, Mercury, who is sometimes referred to as "the prophet of Zeus," *i.e.* "the one who speaks for," according to the original signification of the word "prophet."

12. *The priest.* The Bezan text runs thus: "And the priests of the

vis, qui erat ante civitatem, tauros et coronas ante ianuas afferens, cum populis volebat sacrificare.

that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people.

13. Quod ubi audierunt apostoli, Barnabas et Paulus, conscissis tunicis suis exsilierunt in turbas clamantes,

13. Which when the apostles Barnabas and Paul had heard, rending their clothes, they leaped out among the people crying,

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god, 'Zeus before the city,' brought oxen and garlands to the gates and intended to make sacrifice beyond the *usual ritual* along with the multitudes . . . . This text has in several details the advantage of local accuracy—the plural 'priests,' the title 'Zeus before the city,' the phrase 'the god,' the extra sacrifice. Dr Blass rejects the Bezan reading 'priests' on the ground that there was only one priest of a single god; but there was regularly a college of priests at each of the great temples of Asia Minor" (Ramsey, *St Paul, the Traveller and the Roman Citizen*, pp. 117–118).

Jupiter that was before the city. The temple of Jupiter, the tutelary god of Lystra, was evidently just outside the city gate, hence the name "Zeus before the gate" (Ζεὺς πρόπυλος).

oxen. It was customary to sacrifice oxen to Jupiter, and more rarely to Mercury (Persius, *Sat.*, ii. 44). Lystrian coins have been found bearing a figure of a man leading two oxen.

garlands. These garlands (vittæ) were made of white wool, interwoven with flowers and foliage. They were used to decorate the horns of the victims and the temples. "In a word, the very doors, the very victims and altars, the very servants and priests, are crowned" (Tertullian, *de Corona*, *c.* 10).

before the gate (ἐπὶ τοὺς πυλῶνας). By this, most commentators understand the outer or folding gates of the "atrium" or courtyard of the house where the apostles dwelt. The same word (πυλών) is used of the outer gates of the house of Mary where St Peter went, after he had been delivered by an angel (*supra*, xii. 13). Classical writers also employ it in this sense. Hence various commentators adopt this explanation (*e.g.* a Lapide, Beelen, Fouard, Alford, Lewin, Farrar, Lumby, etc.). It was to Jupiter, under the form of Barnabas, that the people wished to offer sacrifice, and this explains why they sought out the apostles when all was ready.

would have offered sacrifice. The priest offered sacrifice by cutting the throat of the oxen, and having caught the blood in a vessel, he then poured it upon an altar of Zeus. If this scene took place in the courtyard of a house, the priest must have come provided with a portable altar.

13. *when the apostles . . . . had heard.* They were evidently within a house or building of some kind when the news reached them. It

14. Et dicentes: Viri, quid hæc facitis? et nos mortales sumus, similes vobis homines, annuntiantes vobis ab his vanis convertiad Deum vivum, qui fecit cælum, et terram, et mare, et omnia, quæ in eis sunt:

15. Qui in præteritis generationibus dimisit omnes gentes ingredi vias suas.

16. Et quidem non sine testimonio semetipsum reliquit, benefaciens de cælo, dans pluvias et tempora

14. And saying: Ye men, why do ye these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things, to the living God, who made the heaven, and the earth, and the sea, and all things that are in them:

15. Who in times past suffered all nations to walk in their own ways.

16. Nevertheless he left not himself without testimony, doing good from heaven, giving rains, and fruit-

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must have been some little time after the discourse, as the sacrifice required certain preparations.

rending their clothes. This action was expressive of their horror at the proposed blasphemous act.

14. *We also are mortals.* The gods were regarded as *immortals*, endowed like men with passions and appetites, but unable to suffer or die.

these vain things. St Paul doubtless pointed to all the preparations for the sacrifice or to the temple of Jupiter. This discourse to the Lycaonians resembles his address to the Greek philosophers of Athens (*infra*, xvii. 23–31). In both cases he exhorted his hearers to renounce idolatry, and to rise from Nature to Nature's God.

15. *suffered all nations.* Until the establishment of Christianity, the only nation who possessed the true faith was the Jewish people. Others were living in the darkness of ignorance, which was an excuse for many of their sins. Yet to all these nations, who did not belong to the theocracy of Israel, God gave the necessary means of salvation. He spoke to them *exteriorly* through Nature and by His Providence, and *interiorly* by giving them the necessary supernatural graces which would enable them to serve Him—and by the voice of conscience, *the law written in their hearts* (Rom. ii. 15).

16. *he left not himself without testimony.* Compare this with St Paul's words: *For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made; his eternal power also and divinity* (Rom. i. 20).

doing good. God never ceases to shower His benefits on mankind.

giving rains. There are two seasons when God gives rain; thus St James speaks of the husbandman patiently bearing until he receive the early and later rain (v. 7). To an agricultural and pastoral people like the Lycaonians such a line of argument would necessarily appeal,

fructifera, implens cibo et lætitia corda nostra.

17. Et hæc dicentes, vix sedaverunt turbas ne sibi immolarent.

18. Supervenerunt autem quidam ab Antiochia, et Iconio Iudæi; et persuasis turbis, lapidantesque Paulum, traxerunt extra civi-

ful seasons, filling our hearts with food and gladness.

17. And speaking these things, they scarce restrained the people from sacrificing to them.

18. Now there came thither certain Jews from Antioch and Iconium; and persuading the multitude, and stoning Paul, drew him

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the more so since water was so scarce at times, that ancient writers relate that it was hardly to be had for money.

fruitful seasons. Therefore the elements and seasons are like God's Apostles and Evangelists in the natural world, always preaching His love, wisdom, and power. And so (οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν) He left not Himself without testimony (*cf.* Acts xxvii. 27), and they who fell away into idolatry or atheism are "without excuse" (Wordsworth, *Acts*, in h. l.).

filling our hearts, etc. Some MSS. read "your hearts." The Greeks considered the heart as the seat of man's natural inclinations, hence of the desire for food.

17. *speaking these things.* The few words recorded by St Luke are merely a bare outline, and undoubtedly both St Paul and Barnabas and others of their company addressed the people.

18. *certain Jews from Antioch and Iconium.* This proves that St Paul and Barnabas remained some time in Lystra, as the news of their success in that town had reached the ears of the Jews of Antioch and Iconium, and they had had sufficient time to form a coalition against the apostles.

persuading the multitude. The Lycaonians were notorious for their fickleness and their faithlessness; one day they hail the apostles as gods, and the next they are ready to stone them. The Jews must have persuaded the people that the apostles were impostors.

stoning Paul. The punishment was evidently suggested by the Jews (see verse 5) and was inflicted during a tumult. St Paul was stoned by pagans within the walls, but the Jews inflicted this punishment without their city walls, as we see when St Stephen was stoned (*supra*, vii. 57). St Paul, being "*the chief speaker*," was attacked, rather than Barnabas.

drew him out of the city. The most brutal insults were perpetrated upon the dead bodies of those who had been publicly executed; the corpse was often drawn out by the heels and thrown forth without the walls for the dogs and vultures to devour.

St Paul alludes to this stoning in his epistle to the Corinthians: "*Once I was stoned*" (2 Cor. xi. 25. At Lystra he had just escaped this danger. Surely the thought of St Stephen's martyrdom must have been before his mind when his enemies took up stones to cast at him.

tatem, existimantes eum mortuum esse.

19. Circumdantibus autem eum discipulis, surgens intravit civitatem, et postera die profectus est cum Barnaba in Derben.

out of the city, thinking him to be dead.

19. But as the disciples stood round about him, he rose up and entered into the city, and the next day he departed with Barnabas to Derbe.

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thinking him to be dead. He must have been absolutely unconscious, for had his persecutors seen any signs of life they would have cast more stones to ensure his death.

Two passages in St Paul's epistles have been connected by some commentators with the stoning at Lystra. It is thought that as St Stephen was strengthened during his martyrdom by a vision of the Son of God in glory, so St Paul, when his enemies were stoning him, was *rapt even to the third heaven. And I know such a man (whether in the body or out of the body) I cannot tell, God knoweth; That he was caught up into paradise; and heard secret words, which it is not granted to man to utter* (2 Cor. xii. 1–4). Also when St Paul says, *I bear the marks of the Lord Jesus in my body* (Gal. vi. 17), he is supposed by some to refer to the scars received when he was stoned at Lystra and scourged in different cities.

19. *as the disciples stood round.* Codex D adds "at evening," a detail which is probably accurate. The disciples were not strong enough to attempt to rescue their beloved teacher, but, like the devout men who buried St Stephen, they had the courage of their convictions, and were evidently about to bury St Paul. Among those who stood round we may picture Loïs, Eunice, and Timothy, whose home was at Lystra. Cf. *Calling to mind that faith which is in thee unfeigned, which also dwelt first in thy grandmother Loïs, and in thy mother Eunice, and I am certain that in thee also* (2 Tim. i. 5).

he rose up. This was undoubtedly a miraculous restoration to health. "Greater this than the raising of the lame man" (St John Chrys.).

"This was one of the most marvellous of all his deliverances; after being stoned by his enemies, and dragged by them out of the city, and left for dead, he arises, and on the *morrow* goes forth to Derbe, perhaps on foot, a journey of some hours. There must have been something strange and perplexing to his converts, that a person endued with such marvellous powers of *action* as St Paul had just shown at Lystra should be subject to such severe *suffering*. His afflictions, combined with his miracles, might disappoint and stagger them. How natural and needful, therefore, was it that soon after these wonderful events he should preach on the topic mentioned in v. 21, that 'through much *tribulation* we must enter into the kingdom of God'" (Wordsworth, in h. l., p. 71).

and entered into the city. If, as is probable, this happened at evening, the crowds had dispersed, and St Paul could reach his dwelling in safety. "He came into the city itself again; for proof, that, if on any occasion he did retire, it was because he had sown the Word, and because it was not right to inflame their wrath" (St John Chrys., *Hom.*, xxxi.).

the next day he departed. Doubtless they set forth very early on their journey.

Derbe. The exact position of Derbe is now unknown, but from ancient writers, notably Strabo and Stephanus Byzantinus, we gather that it was close to Laranda (the modern Karaman) and Isaurica, and

that it was built on the shores of a lake which must be that known as Ak Ghieul. Hence it lay east of Lystra.

The ruins of an acropolis and other buildings have been found not far from this lake, and this may mark the site of the ancient city of Derbe. If so, it was about twenty miles from Lystra as the crow flies, but much further by the beaten track winding round the lake. Gaius, who is mentioned in ch. xx. 4 as a disciple, was a native of Derbe. At this epoch Derbe was under Antiochus, King of Commagene, whereas Lystra formed part of the Roman province of Galatia; the apostles were under a different jurisdiction in Derbe.

ST PAUL'S FIRST JOURNEY (*concluded*). FROM DERBE TO ANTIOCH IN SYRIA

20. Cumque evangelizassent civitati illi, et docuissent multos, reversi sunt Lystram, et Iconium, et Antiochiam,

20. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra and to Iconium, and to Antioch:

21. Confirmantes animas discipulorum, exhortantesque ut permanerent in fide: et quoniam per multas tribulationes oportet nos intrare in regnum Dei.

21. Confirming the souls of the disciples, and exhorting them to continue in the faith; and that through many tribulations we must enter into the kingdom of God.

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20. *preached the gospel . . . . and had taught many.* The persecution at Lystra was followed by a period of successful evangelization in Derbe. This was the farthest point visited by "Paul and his company" during their first journey.

returned again to Lystra, etc. Probably the hostility in these cities had subsided; if not, the apostles risked their own safety in order to visit their disciples.

21. *confirming the souls,—i.e.* strengthening the souls of the brethren.

in the faith. The apostles exhorted them to hold fast the doctrines or creed which they had been taught. The expression "the faith" (ἡ πίστις) is used in this sense in the epistles, *e.g.*—

(a) *Contend earnestly for the faith once delivered to the saints* (Jude iii.).
(b) *If so ye continue in the faith, grounded and settled, and immovable from the hope of the gospel which you have heard* (Col. i. 23).

through many tribulations, etc. The afflictions which had befallen the apostles might overtake the disciples; consequently St Paul, with tender solicitude, forewarns them, lest tribulation should take them by surprise.

we must enter. The use of the first person plural does not prove that St Luke was with St Paul; it merely shews the speaker's interest in the question. For the apostle, as for his converts, tribulation was the road that led to the kingdom of heaven. This is true in all ages for the disciple of Christ.

22. Et cum constituissent illis per singulas ecclesias presbyteros, et orassent cum ieiunationibus, commendaverunt eos Domino, in quem crediderunt.

23. Transeuntesque Pisidiam, venerunt in Pamphyliam,

24. Et loquentes verbum Domini in Perge, descenderunt in Attaliam :

25. Et inde navigaverunt Antiochiam, unde erant

22. And when they had ordained to them priests in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed.

23. And passing through Pisidia, they came into Pamphylia,

24. And having spoken the word of the Lord in Perge, they went down into Attalia :

25. And thence they sailed to Antioch, from whence they had been delivered to the grace of God,

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the kingdom of God. Heaven, where alone there is perfect peace and fulness of joy.

22. *And when they had ordained*, etc. The Greek word (χειροτονήσαντες) here rendered "ordained" signifies literally "having extended the hands," and is used, in classical Greek, of the method of voting by raising the hand. But in the New Testament and in the writings of the early Fathers the verb (χειροτονεῖν) is used with reference to the Sacrament of Holy Order, and the action of "laying on of hands" in this passage is ascribed to the apostles, who on this occasion organized the churches which they had founded, and placed priests over each separate congregation. By this outward sign of the imposition of hands the grace of the Sacrament of Holy Orders was conferred.

The same word is used with reference to Saul and Barnabas (xiii. 3), and there was certainly no question of the people voting for them.

priests. (πρεσβυτέρους.) This is a Greek term which was employed both in Egypt and in Asia Minor for any civil or religious officer.

24. *having spoken*, etc. They had not evangelized in Perge when passing through the city on their way to Phrygia.

Attalia. The modern Adalia, a seaport of Pamphylia, sixteen miles south-west of Perge, at the mouth of the river Catarrhactus. The town surrounds the bay like an amphitheatre. It was originally built by Attalus, King of Pergamus, as a convenient port for the commerce of Syria and Egypt.

From this port St Louis of France embarked for Antioch during the Crusade of 1148.

25. *Antioch,—i.e.* Antioch in Syria, whence the apostles had been sent forth to preach the Gospel. Antioch had a very important Christian community, being, as it were, the Mother Church of the Gentile converts. The missionaries of the Catholic Church, having obtained their credentials at Antioch, returned there to give an account of their journey.

delivered to. The Greek verb to be delivered up (παραδίδοσθαι) is

traditi gratiæ Dei in opus, quod compleverunt.

26. Cum autem venissent, et congregassent ecclesiam, retulerunt quanta fecisset Deus cum illis, et quia aperuisset gentibus ostium fidei.

27. Morati sunt autem tempus non modicum cum discipulis.

unto the work which they accomplished.

26. And when they were come, and had assembled the church, they related what great things God had done with them, and how he had opened the door of faith to the gentiles.

27. And they abode no small time with the disciples.

generally used of handing over a man to his enemies, or of exposing him to some certain danger. Therefore it is employed appropriately here, since the church of Antioch knew that St Paul and his companions would have great obstacles to overcome and many perils to face; but if they were "delivered up" to these dangers, it was because the Church believed that they would be sustained by the grace of God.

26. *God had done with them.* Not merely *through* them, but actually working *with* them by His power.

opened the door of faith. "Door" is here used metaphorically to signify the means of promulgating the Gospel which the apostles had found on their journey.

St Paul frequently employs this comparison, *e.g.*—

(a) *When I was come to Troas for the gospel of Christ, and a door was open unto me in the Lord* (2 Cor. ii. 12).

(b) *Praying withal for us also, that God may open unto us a door of speech to speak the mystery of Christ* (Col. iv. 3).

27. *no small time.* Commentators differ greatly as regards the length of this interval. It must embrace at least some months.

CHAPTER XV

THE DEPUTATION FROM THE CHURCH OF ANTIOCH

1. Et quidam descendentes de Iudæa, docebant fratres:

1. And some coming down from Judea, taught the brethren: That

1. *some coming down.* Codex D and the Syriac Version add, "of those who believed of the sect of the Pharisees."

According to Epiphanius and St Jerome, these judaizers were under the leadership of Cerinthus, who was afterwards connected with the sect of the Ebionites, who taught much the same doctrines. This Cerinthus is said to have excited the brethren against St Peter for having received Cornelius into the Church, and to have attacked St Paul for not circumcising Titus (Gal. ii. 3).

St Paul speaks of these teachers as *false brethren unawares brought in, who came in*

Quia nisi circumcidamini secundum morem Moysi, non potestis salvari.

2. Facta ergo seditione non minima Paulo et Barnabæ adversus illos, statuerunt ut ascenderent Paulus et Barnabas, et quidam alii

except you be circumcised after the manner of Moses, you cannot be saved.

2. And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas, and certain others of the

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privately to spy our liberty, which we have in Christ Jesus, that they might bring us into servitude (Gal. ii. 4).

from Judea. From verse 24 we see that they had *no commandment* from the apostles, but the fact that they came from Jerusalem, the Mother Church, gave them a certain importance with the Christians of Antioch.

the brethren. These consisted of Hellenistic, Hebrew, and Gentile converts. See ch. xi. 19–21.

except you be circumcised, etc. This rite carried with it an obligation to observe the Jewish Law. The circumcised man *is a debtor to do the whole law* (Gal. v. 3). No uncircumcised proselyte could partake of the Pasch (see Exod. xii. 43–48).

after the manner. Better, "the custom" (τῷ ἔθει). The same Greek word is rendered "traditions" in ch. vi. 14. These "customs" were observances based on the written Law, and practised by the Jews.

you cannot be saved. This doctrine concerning such a vital question was opposed to that taught by St Paul, and calculated to cause the greatest uneasiness among the Gentile converts.

2. *no small contest.* Lit. "opposition" or "sedition" (στάσεως). The Greek Codices add, "and questioning" (καὶ ζητήσεως). The word here rendered "contest" is employed in classical Greek of a division between the aristocracy and the democracy. The judaizers urged their doctrines vehemently. The Bezan text adds here: "For Paul said that they should so abide even as they had believed, vehemently affirming it." The *apostles* were not divided in their opinions, as the sequel proves.

they determined,—i.e. the rulers of the church of Antioch.

Paul and Barnabas . . . should go up, etc. This was the third recorded visit of St Paul to Jerusalem since his conversion, and is probably the one to which he refers in his epistle to the Galatians. The circumstances appear to be identical and the dates synchronize. The greater number of commentators hold that Acts xv. 2 and Gal. ii. 1 refer to the same visit. The annotations on this section are based on this hypothesis.

From Gal. ii. 2 we learn that St Paul went up *by revelation*. This command was either made known to him personally, and confirmed by the decision of the Church, or revealed to the church of Antioch by one of the prophets. St Luke does not mention this revelation, but of this incident, as in relating others, he gives the *exterior* history, whereas St Paul gives his *personal experience*, *i.e.* the internal circumstances. St Paul took Titus, an uncircumcised Greek convert, with him.

certain others of the other side. This must include the judaizers who

ex aliis ad apostolos et presbyteros in Ierusalem super hac quæstione.

3. Illi ergo deducti ab ecclesia pertransibant Phœnicem et Samariam, narrantes conversionem gentium ; et faciebant gaudium magnum omnibus fratribus.

4. Cum autem venissent Ierosolymam, suscepti sunt

other side, should go up to the apostles and priests to Jerusalem, about this question.

3. They therefore being brought on their way by the church, passed through Phenice and Samaria, relating the conversion of the gentiles: and they caused great joy to all the brethren.

4. And when they were come to Jerusalem, they were received by

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had come from Jerusalem, and some Jewish converts of Antioch who sympathized with them. Some of these judaizers had probably been fellow-students with St Paul at the feet of Gamaliel.

apostles and priests. This expression occurs five times in this chapter, viz. in verses 2, 4, 6, 22, 23, and each time the same Greek word (πρεσβύτεροι) is used. The Rheims Testament has "priests" or "ancients," while the R.V. renders, more literally, "ancients." From other passages, where the reference is manifestly to those who had received ordination (see *supra*, xiv. 22), we must infer that we are to understand here either "bishops" or "priests," but we cannot tell which is intended. The apostles always take precedence. St Ignatius, in his epistle to the Trallians (ch. ii.), writes : "It is therefore necessary, whatsoever things ye do, to do nothing without the bishop."

3. *being brought on their way.* The deputation was honourably conducted for some little distance on the journey, possibly as far as Seleucia, the port of Antioch. A few commentators explain this passage as meaning that the Church defrayed their expenses, but the former explanation is more generally adopted. It was customary to accompany travellers for a short distance as a mark of esteem and affection (see *infra*, xx. 38, xxi. 5). Compare this with our custom of "seeing people off."

through Phenice and Samaria. They sailed from Seleucia to Tyre or Cesarea. At one of these ports they disembarked and took the road that led through Samaria. If they travelled by land the whole distance, they must have halted at Berytus, Tyre, and Sidon, where there were also disciples.

relating the conversion, etc. On their journey, the travellers passed several Christian communities, and especially in Samaria, where Philip had evangelized so successfully (see *supra*, viii. 5–12). These converts, not having previously been recognized as true Jews, and never having practised the observances of the ceremonial Law, had a special interest in the question which was to be discussed in Jerusalem.

caused great joy. The whole sympathies of the brethren were with the apostles, not with the judaizers.

4. *they were received,* etc. There was a solemn reception of the

ab ecclesia, et ab apostolis, et senioribus, annuntiantes quanta Deus fecisset cum illis.

5. Surrexerunt autem quidam de hæresi Pharisæorum, qui crediderunt, dicentes: Quia oportet circumcidi eos, præcipere quoque servare legem Moysi.

the church and by the apostles and ancients, declaring how great things God had done with them.

5. But there arose some of the sect of the Pharisees that believed, saying: They must be circumcised, and be commanded to observe the law of Moses.

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brethren from Antioch, many of whom were known personally to the Judean Christians (see *supra*, xi. 19).

declaring how great things, etc. The general account of their work preceded the formal gathering of the apostles and ancients.

with them (μετ' αὐτῶν). God not only worked through His ministers, but co-operated with them.

5. *But there arose*, etc. These words belong to St Luke's narration, and not to the account rendered by St Paul and Barnabas. These were probably some of the "false teachers" who had disturbed the church of Antioch, but others of this sect were to be found in the church in Jerusalem.

Note.—After the first welcome given to the apostles and their companions, when St Paul and Barnabas gave an account of their work, we must place the private interview of St Paul and Barnabas with St Peter, St James, and St John, on which occasion these three apostles formally approved of St Paul's mission to the Gentiles, and gave him *the right hands of fellowship* (Gal. ii. 9).

St Paul thus refers to his call to the apostleship:—

(1) *Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead* (Gal. i. 1).

(2) *For I give you to understand, brethren, that the gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ* (Gal. i. 11–12).

THE ASSEMBLY OF THE CHURCH IN JERUSALEM

6. Conveneruntque apostoli et seniores videre de verbo hoc.

6. And the apostles and ancients assembled to consider this matter.

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6. *the apostles.* Only St Peter, St James, and St John are mentioned. The others had evidently left Jerusalem. St Peter, who was the first bishop of Antioch, had already contended with those of the circumcision (see *supra*, xi. 2) both in Jerusalem and in Antioch (see Gal. ii.). If this Council met *circa* A.D. 52, then over twenty years had passed since the Ascension of our Lord.

7. Cum autem magna conquisitio, fieret, surgens Petrus dixit ad eos: Viri fratres, vos scitis quoniam ab antiquis diebus Deus in nobis elegit, per os meum audire gentes verbum Evangelii, et credere.

8. Et qui novit corda Deus, testimonium perhibuit,

7. And when there had been much disputing, Peter rising up said to them: Men brethren, you know that in former days God made choice among us, that by my mouth the gentiles should hear the word of the gospel, and believe.

8. And God, who knoweth the hearts, gave testimony, giving unto

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The matter embraced—

(1) *a question of doctrine.* Could the Gentiles be saved if they became Christians without first becoming Jewish proselytes?
(2) *a question of discipline.* Ought they to be forced to accept circumcision?

Although the apostles were infallible and inspired by the Holy Ghost in their teaching, they were not dispensed from employing the ordinary means of arriving at a decision; hence they deliberated, and the Holy Ghost guided them into all truth, as Jesus had promised.

7. *much disputing,—i.e.* on the part of the judaizers. The apostles were perfectly united on this question.

Heretics in the first centuries and some modern critics have represented St Peter as the leader of the judaizers and opposed to St Paul, but this theory is absolutely irreconcilable with what St Luke records of St Peter's dealings with Cornelius and his discourse at the Council of Jerusalem, and with what St Paul records in his epistle to the Galatians. The acts and words of the apostles are the best refutation of such a false supposition.

Peter, rising up, said to them, etc. St Peter was the first to speak, because he was the Head of the Church, and to him personally it had been revealed that before God all men were equal, and therefore that none were to be considered as, of their nature, common or unclean (see *supra*, ch. x.).

in former days. (ἀφ' ἡμερῶν ἀρχαίων.) Some twelve or fifteen years, according to different systems of chronology, had elapsed since the reception of Cornelius into the Church; and as these years were filled with such memorable and numerous events, they must have seemed much longer.

made choice,—i.e. reserved for Himself.

among us. Among the Twelve. The revelation was made to him as he was the Prince of the Apostles, even before St Paul was called to the apostleship.

the gentiles should hear, etc. Represented by Cornelius and his kinsmen and friends.

8. *God, who knoweth the hearts.* The same thought occurs in ch. i. 24, where St Peter prayed with the other apostles, before voting for St Matthias: *Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen.* In God's sight, purity does not depend upon accidental

dans illis Spiritum Sanctum, sicut et nobis,

them the Holy Ghost as well as to us,

9. Et nihil discrevit inter nos et illos, fide purificans corda eorum.

9. And put no difference between us and them, purifying their hearts by faith.

10. Nunc ergo quid tentatis Deum, imponere iugum super cervices discipulorum, quod neque patres nostri, neque nos portare potuimus?

10. Now therefore why tempt you God, to put a yoke upon the necks of the disciples, which neither our fathers nor we have been able to bear?

11. Sed per gratiam Domini Iesu Christi credimus salvari, quemadmodum et illi.

11. But by the grace of the Lord Jesus Christ we believe to be saved, in like manner as they also.

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circumstances such as race or birth, or the absence of contact with certain objects, but upon the state of the soul.

giving unto them the Holy Ghost, etc. St Peter repeats what he had said when giving an account of Cornelius' conversion. Cf. *And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning* (*supra*, xi. 15). Thus God *gave testimony* and showed that His standard of purity differed from that of the judaizers.

9. *and put no difference.* Compare this with St Peter's words to Cornelius: *In very deed I perceive, that God is not a respecter of persons* (*supra*, x. 34). St Peter remembered the vision of the sheet full of clean and unclean animals let down from heaven.

10. *why tempt you God? The sect of the Pharisees that believed* were tempting God by doubting His power to cleanse the soul by the Holy Spirit without the external right of circumcision; or, as other commentators explain this passage, God had declared His will concerning the reception of the Gentiles, and to impose this rite on them was equivalent to asking Him for a second manifestation of His will.

a yoke. St Paul speaks of the law as a *yoke of bondage* (Gal. v. 1). The yoke which Jesus imposes upon His disciples is "*sweet*" and His burden is "*light*" (St Matt. xi. 30).

11. *we believe to be saved*, etc. Jews and Gentiles were alike saved by faith in Jesus Christ. Both St Peter and St Paul taught this doctrine clearly, *e.g.*—

(1) St Peter declared before the Sanhedrin, when speaking of the name of Jesus: *Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved* (*supra*, iv. 12).

(2) St Paul, adressing the assembly in the synagogue of Antioch, said: *From all the things, from which you could not be justified by the law of Moses, in him everyone that believeth is justified* (*supra*, xiii. 38–39).

12. Tacuit autem omnis multitudo: et audiebant Barnabam et Paulum narrantes quanta Deus fecisset signa et prodigia in gentibus per eos.

13. Et postquam tacuerunt, respondit Iacobus, dicens: Viri fratres, audite me.

14. Simon narravit quemadmodum primum Deus visitavit sumere ex gentibus populum nomini suo.

15. Et huic concordant verba prophetarum, sicut scriptum est:

16. Post hæc revertar, et reædificabo tabernaculum David, quod decidit: et diruta eius reædificabo, et erigam illud;

12. And all the multitude held their peace: and they heard Barnabas and Paul telling what great signs and wonders God had wrought among the gentiles by them.

13. And after they had held their peace, James answered, saying: Men brethren, hear me.

14. Simon hath related how God first visited to take of the gentiles a people to his name.

15. And to this agree the words of the prophets, as it is written:

16. *After these things I will return, and will rebuild the tabernacle of David, which is fallen down, and the ruins thereof I will rebuild, and I will set it up:*

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12. *telling what great signs—i.e.* the miracles wrought by the two apostles on their first missionary journey. God had thus confirmed their teaching. Both St Paul and Barnabas spoke (see *supra*, xiv. 3), and each related miraculous proofs that God had blessed and approved his ministry.

13. *James answered.* St James the Less, bishop of Jerusalem, brother of the Lord, and one of the Twelve (see Annot. on xii. 17).

14. *Simon.* In the Greek we have the original form of the word, "Simeon" (Συμεών).

hath related how, etc. St James confirms St Peter's statement, and goes on to prove that the reception of the Gentiles into the Church was—

(*a*) foretold by the prophets, and
(*b*) foreordained by God from eternity.

visited. Lit. "watched over" (ἐπεσκέψατο); hence the derived meaning "to visit." Cf. *He hath visited and wrought the redemption of his people* (St Luke i. 68).

16. *After these things*, etc. The quotation is taken from Amos ix. 11, and is freely rendered from the Septuagint. This prophecy referred to the ruin of the Temple of Jerusalem, where the worship of God was centred in one spot. On these ruins the universal Church was to rise.

It is probable that these discourses were spoken in Greek, which was more familiar than Hebrew to the disciples from Antioch who were present. Also the letter to the churches was written in this language, as the greeting and closing salutation shew.

I will return. A Scriptural expression, meaning "I will show mercy."

17. Ut requirant ceteri hominum Dominum, et omnes gentes, super quas invocatum est nomen meum, dicit Dominus faciens hæc.

18. Notum a sæculo est Domino opus suum.

19. Propter quod ego iudico non inquietari eos, qui ex gentibus convertuntur ad Deum,

20. Sed scribere ad eos ut abstineant se a contaminationibus simulacrorum, et

17. *That the residue of men may seek after the Lord, and all nations upon whom my name is invoked, saith the Lord who doth these things.*

18. To the Lord was his own work known from the beginning of the world.

19. For which cause I judge that they, who from among the gentiles are converted to God, are not to be disquieted.

20. But that we write unto them that they refrain themselves from the pollutions of idols, and

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and will rebuild the tabernacle of David. The Jews here represented by the family of David were brought low as a nation, but were to be exalted later. The word here translated "tabernacle" denotes a tent.

17. *That the residue of men*, etc. The Hebrew text reads: "That they may possess the remnant of Edom and of all the heathen which are called by my name." These variant readings probably arose from the translators reading "Adam" (man) for "Edom."

18. *To the Lord was his own work known*, etc. The salvation of all men was foreordained by the Blessed Trinity from eternity, hence St James argues that the conversion of the Gentiles realized God's designs.

19. *I judge.* St James the Less, as the bishop of the Palestinian Jews, among whom the difficulty had arisen, had a right to speak authoritatively, since those who had "troubled" the church in Antioch were members of the church in Jerusalem.

are converted. Better, "are turning" (ἐπιστρέφουσιν). This "turning" to the Lord consisted in accepting the apostles' teaching concerning Christ. It was precisely in Antioch that *a great number believing were converted to the Lord* (*supra*, xi. 21).

are not to be disquieted,—i.e. by circumcision being enforced.

20. *But that we write unto them.* St James's proposition is a compromise: the Gentiles are to be dispensed from circumcision, but are to observe certain points, which, if neglected, would render all social intercourse with their Jewish brethren very difficult, if not impossible.

pollutions of idols,—i.e. things which had been offered to idols, as explained in verse 29. At most Gentile festivals a portion of the meat was burned on the altars of the gods as a sacrifice. The remainder was used as food by the household, or sent to the market for sale. This meat was held to be polluted, and Daniel and his companions, when in Babylon, had refused to partake of such meats.

fornicatione, et suffocatis, et sanguine.

21. Moyses enim a temporibus antiquis habet in singulis civitatibus qui eum prædicent in synagogis, ubi per omne sabbatum legitur.

22. Tunc placuit apostolis et senioribus cum omfrom fornication, and from things strangled, and from blood.

21. For Moses of old time hath in every city them that preach him in the synagogues, where he is read every sabbath.

22. Then it pleased the apostles and ancients with the whole church,

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In consequence of this custom, and also because the animals had often been killed by strangulation, no devout Jew would purchase meat in a Gentile market, nor of any other than a Jewish butcher. Consequently, if Gentile converts partook of meats that had been offered to idols, no Jewish convert could sit at their tables, and thus all social relations would be out of the question. These prohibitions regarding meats were only to be observed for a time. We find that no attention was paid to such ritual precepts after the Church had completely emancipated herself from the synagogue.

St Paul recommended the Corinthian converts to abstain from meat offered to idols, not because it was wrong to partake of such food, but because of the disedification it might give to the "weaker brethren" (see 1 Cor. viii. 4–13). He speaks even more openly in 1 Cor. x. 24–33. Therefore these decisions of the assembly were only "a temporary expedient for a temporary emergency."

fornication. It may appear strange that such a grievous sin as fornication should be placed in line with mere legal observances, but among the Gentiles this sin was not considered a disgrace. It even formed part of the rites of the worship of Aphrodite at Corinth and Paphos. The decision of the Council concerned only the Gentile converts. The Jews held higher views of morality, and had a great reverence for women.

things strangled. When an animal is killed by strangulation the blood is retained in the body. Now the Jews were taught, *Flesh with blood you shall not eat* (Gen. ix. 4). Blood was regarded as symbolical of life, therefore it was poured on the altar as a sacrifice to Jehovah. The Gentiles, on the contrary, had no repugnance for blood as an article of food, but used it freely in the preparation of certain dishes.

Tertullian states that in his days the Christians abstained from partaking of blood (*Apol.*, 9), and the same statement is found in the letter from the Christians of Vienne and Lyons (Eusebius, *Eccl. His.*, v. 1). It seems that, as long as sacrifices were offered in the Temple, it was looked upon as a grievous offence to partake of blood. In St Augustine's time the Christians used blood as food, but the line of demarcation between Jewish converts and Gentile converts was then no longer clearly drawn.

21. *For Moses of old time*, etc. St James explains that he addresses his decision only to the Gentile converts, as the Jews heard Moses read every sabbath in the synagogues, and needed no other reminder of their obligations.

22. *Then it pleased*, etc. Better, "it seemed good" (ἔδοξε), as in verse 25. St Luke employs here the classical expression used of the authoritative promulgation of a decree. From this passage some writers have concluded that the simple faithful here designated as "the whole church" were consulted in the matter. But it is not

ni ecclesia, eligere viros ex eis, et mittere Antiochiam cum Paulo et Barnaba, Iudam, qui cognominabatur Barsabas et Silam, viros primos in fratribus,

to choose men of their own company, and to send to Antioch with Paul and Barnabas, *namely*, Judas, who was surnamed Barsabas, and Silas, chief men among the brethren,

possible that the suffrages of the laity were asked on this question of doctrine and discipline; for although these first disciples were full of the Holy Ghost, they had no mission to guide the Church. Jesus Christ confided this charge to the shepherds of the flock, *i.e.* to the apostles and bishops, and the Church militant has always consisted of "the teaching church" and "the church taught."

to choose . . . . to send. This was the work of the apostles and ancients *of their own company*—of the church in Judea.

with Paul and Barnabas. As the decree coincided with what St Paul and Barnabas had taught, two of the Judean brethren were sent to add the weight of their testimony.

Barsabas. This was evidently a patronymic, whence it has been inferred by some that Judas Barsabas was the brother of the Joseph Barsabas who was proposed for the vacancy in the apostolic ranks (see *supra*, i. 23). Judas is not mentioned elsewhere than in connection with this delegation.

Silas. This is probably the labourer in the Gospel who is spoken of as "Sylvanus" in St Paul's epistles and in 1 Pet. v. 12 (see 2 Cor. i. 18; 1 Thess. i. 1; 2 Thess. i. 1). Both Judas and Silas belonged to the order of prophets (verse 32); and from ch. xvi. 37 we may conclude that the latter was a Roman citizen.

THE APOSTOLIC LETTER TO THE GENTILE CONVERTS OF ANTIOCH

23. Scribentes per manus eorum. Apostoli et seniores

23. Writing by their hands. The apostles and ancients brethren, to

23. *by their hands.* In the Greek we have the singular "hand" (χειρὸς). This is a Hebraism equivalent to "by them." Cf. *The burden of the word of the Lord to Israel by the hand of Malachias* (Malach. i. 1). This is the first mention of an apostolic letter; other examples of this practice are seen in the epistles, but these were not decisions of an assembly of the Church, but of individual apostles.

In the book of Machabees we have an example of a letter being sent to the Jews dispersed in Egypt to announce the purification of the Temple. The letter began thus: *To the brethren, the Jews that are throughout Egypt, the brethren, the Jews that are in Jerusalem, and in the land of Judea, send health and good peace* (2 Mach. i. 1).

fratres, his, qui sunt Antiochiæ, et Syriæ, et Ciliciæ fratribus ex gentibus, salutem.

24. Quoniam audivimus quia quidam ex nobis exeuntes, turbaverunt vos verbis, evertentes animas vestras, quibus non mandavimus:

the brethren of the gentiles that are at Antioch and in Syria and Cilicia greeting.

24. Forasmuch as we have heard that some going out from us have troubled you with words: subverting your souls, to whom we gave no commandment:

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ancients brethren. Codices E, G, H, many cursives, and the Coptic and Syriac Versions give "and the brethren" (καὶ οἱ ἀδελφοί). Codices A, B, C, and the Vulgate and Armenian Versions omit "and the," so that "brethren" stands in opposition to "apostles and ancients." This reading agrees better with the context, since *the apostles and ancients* had assembled to discuss the matter, and St Paul and Silas were charged to deliver to the churches what had been *decreed by the apostles and ancients who were in Jerusalem* (ch. xvi. 4). The ancients call themselves "brethren" to shew that, by Christian charity, they are intimately united with the Gentile converts, to whom the letter is addressed.

Antioch. This city is named first, because there the discussion concerning circumcision had arisen.

Syria and Cilicia. From the special mention of these two provinces, we may infer that the disagreement concerning circumcision had spread widely in these districts, or that it was considered opportune to make known the decree in these countries on account of the large Jewish population inhabiting them, so that peace might be maintained when Gentiles were received into the Church. Where the converts were chiefly drawn from the Gentile population, this difficulty was not so likely to arise.

St Paul had preached the Gospel in these countries. *Cf. Afterwards I came into the regions of Syria and Cilicia* (Gal. i. 21).
Tarsus, St Paul's native country, was the capital of Cilicia.

greeting. The usual salutation of a Greek letter. The same word occurs in St James' epistle i. 1, and in the letter sent by Claudius Lysias to Felix the governor (*infra*, xxiii. 26).

24. *some going out,—i.e.* from Jerusalem ; these judaizers evidently had given themselves out as delegated by the Church in Jerusalem.

subverting. (ἀνασκευάζοντες.) This verb signifies to remove the furniture from a house ; hence to throw into disorder, to turn upside down.

we gave no commandment. The false doctrine could not have been taught by the apostles, for they were guided *into all truth* by the Holy Spirit, as Jesus had promised. Individual members of the Church may err, but the teaching Church, as a body, cannot teach what is false.

25. Placuit nobis collectis in unum eligere viros, et mittere ad vos cum carissimis nostris Barnaba et Paulo,

26. Hominibus qui tradiderunt animas suas pro nomine Domini nostri Iesu Christi.

27. Misimus ergo Iudam et Silam, qui et ipsi vobis verbis referent eadem.

28. Visum est enim Spiritui Sancto et nobis nihil

25. It hath seemed good to us, being assembled together, to choose out men, and to send them unto you with our well-beloved Barnabas and Paul,

26. Men that have given their lives for the name of our Lord Jesus Christ.

27. We have sent therefore Judas and Silas, who themselves also will by word of mouth tell you the same things.

28. For it hath seemed good to the Holy Ghost and to us, to lay no

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25. *being assembled together.* Better, "being together with one accord" (γενομένοις ὁμοθυμαδὸν).

to choose . . . to send. The Church alone has authority to send out teachers. Cf. *How shall they hear without a preacher? And how shall they preach unless they be sent?* (Rom. x. 14–15).

our well-beloved Barnabas and Paul. Here we have a proof that the church in Jerusalem fully approved the doctrines taught by St Paul and Barnabas. St Paul refers to this formal recognition by the apostles in his epistle to the Galatians. Cf. *And when they had known the grace that was given to me, James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go unto the Gentiles, and they unto the circumcision: Only that we should be mindful of the poor, which same thing also I was careful to do* (Gal. ii. 9–10).

From various passages in the epistles, we learn how faithfully St Paul complied with the request to assist the poor brethren of Jerusalem: e.g. *But now I shall go to Jerusalem, to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a contribution for the poor of the saints that are in Jerusalem* (Rom. xv. 25–26. See also 1 Cor. xvi. 1–3; 2 Cor. ix. 1–2; Acts xxiv. 17).

Barnabas is here mentioned first because he was better known to the brethren of Judea than St Paul, who, for some years after his conversion, *was unknown by face to the churches of Judea* (Gal. i. 22).

26. *Men that have given*, etc. They had given their lives *in will* if not *in deed*. The events which had occurred in Antioch and Iconium and St Paul's miraculous escape at Lystra were known to the church in Jerusalem. The praises bestowed on St Paul and Barnabas would naturally tend to counteract the false reports which the judaizers had circulated concerning them.

for the name,—i.e. for the personal love of Jesus Christ.

27. *by word of mouth.* These delegates could give further information and answer all questions touching this matter.

28. *to the Holy Ghost and to us.* The apostles did not hesitate to

ultra imponere vobis oneris quam hæc necessaria :

29. Ut abstineatis vos ab immolatis simulacrorum, et sanguine, et suffocato, et fornicatione, a quibus custodientes vos, bene agetis. Valete.

30. Illi ergo dimissi, descenderunt Antiochiam ; et congregata multitudine tradiderunt epistolam.

31. Quam cum legissent, gavisi sunt super consolatione.

32. Iudas autem et Silas, et ipsi cum essent prophetæ, verbo plurimo consolati sunt fratres, et confirmaverunt.

33. Facto autem ibi aliquanto tempore, dimissi sunt cum pace a fratribus ad eos, qui miserant illos.

farther burden upon you than these necessary things :

29. That you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication : from which things keeping yourselves, you shall do well. Fare ye well.

30. They therefore being dismissed went down to Antioch : and gathering together the multitude, delivered the epistle.

31. Which when they had read, they rejoiced for the consolation :

32. But Judas and Silas being prophets also themselves, with many words comforted the brethren, and confirmed them.

33. And after they had spent some time there, they were let go with peace by the brethren, unto them that had sent them.

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ascribe their decision to the Holy Ghost, who governed the Church of God through their instrumentality.

"The apostles were inspired by God, but they did not lose their personal identity. The human element was not absorbed into the Divine, but it was spiritualized and transfigured by it." All the ecumenical councils of the Church are also the utterances of the Holy Ghost, and their decisions are binding on the faithful.

29. *keeping,—i.e.* if ye keep.

30. *they went down to Antioch.* They probably returned by the same route, and by communicating the decision of the Church again *caused great joy to all the brethren*, to whom they had given an account of the conversion of the Gentiles (see verse 3).

the multitude. Note that the decision affected the greater number, as most of the Christians of Antioch were Gentile converts.

31. *rejoiced for the consolation.* The doubts which had disquieted them and subverted their souls were now removed.

32. *prophets.* See Annot. on ch. xi. 27.

33. *they were let go with peace.* Lit. "were dismissed" (ἀπελύθησαν). From these words we may infer that there was a solemn gathering of the Church, accompanied with prayer, and probably the celebration of the Holy Eucharist. "Peace be with you" was an ordinary formula for taking leave of one another. Those critics who reject verse 34 as not

34. Visum est autem Sliæ ibi remanere: Iudas autem solus abiit Ierusalem.

35. Paulus autem, et Barnabas demorabantur Antiochiæ docentes: et evangelizantes cum aliis pluribus verbum Domini.

34. But it seemed good unto Silas to remain there, and Judas alone departed to Jerusalem.

35. And Paul and Barnabas continued at Antioch, teaching and preaching with many others the word of the Lord.

genuine, since it has not good MS. authority (being only found in two Greek codices and a few versions), take the plural pronoun as referring to Judas and Silas, and conclude that the latter returned to Jerusalem to give an account of his mission to Antioch, and afterwards rejoined St Paul in that city.

35. *teaching and preaching.* Those who had received the Faith needed to be taught more fully, while to those who had not heard or accepted it, the Word of God was preached.

with many others. There was no lack of labourers in the vineyard, and on this, as on other occasions, a period of trial was followed by a season of peace and prosperity. The presence of these "many others" rendered St Paul, Barnabas, and Silas free to evangelize elsewhere.

ST PAUL'S SECOND MISSIONARY JOURNEY.

(*a*) ST PAUL AND SILAS VISIT THE CHURCHES IN SYRIA AND CILICIA

36. Post aliquot autem dies, dixit ad Barnabam Paulus: Revertentes visitemus fratres per universas civitates, in quibus prædicavimus verbum Domini, quomodo se habeant.

37. Barnabas autem volebat secum assumere et Ioannem, qui cognominabatur Marcus.

36. And after some days, Paul said to Barnabas: Let us return and visit our brethren in all the cities, wherein we have preached the word of the Lord, to see how they do.

37. And Barnabas would have taken with them John also, that was surnamed Mark:

36. *after some days.* This period probably embraced some months at least.

Let us return. The Greek is more energetic, as the same hortative particle (δή) found in ch. xiii. 2 is used here. See Annot. on that verse.

38. Paulus autem rogabat eum (ut qui discessisset ab eis de Pamphylia, et non isset cum eis in opus) non debere recipi.

39. Facta est autem dissensio, ita ut discederent ab invicem, et Barnabas quidem assumpto Marco navigaret Cyprum.

40. Paulus vero electo Sila profectus est, traditus gratiæ Dei a fratribus.

38. But Paul desired that he (as having departed from them out of Pamphylia, and not gone with them to the work) might not be received.

39. And there arose a dissension, so that they departed one from another, and Barnabas indeed taking Mark, sailed to Cyprus.

40. But Paul choosing Silas departed, being delivered by the brethren to the grace of God.

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38. *but Paul desired*, etc. This verse is much more emphatic in the Greek, which may be thus rendered: "But Paul thought right, with respect to one who had revolted from them from Pamphylia, and had not gone with them to the work, not to take to themselves that man." This is a much more energetic refusal than our Rheims Version gives.

39. *a dissension.* Better, "a sharp contention" (*παροξυσμὸς*). From this Greek word we derive the noun "paroxysm." Each desired to take what he deemed the best measures for the propagation of the Gospel, and neither would yield to the other.

"St Paul was more inclined to severity, Barnabas to gentleness: each maintained his own view, and therefore there was something of human frailty in this dissension" (St Jerome, *Adv. Pelag.*, lib. iii.). The apostles "in many things acted upon their human judgment, for they were not stocks or stones" (St John Chrys., *Hom.*, xxxiv. 1). This difference of opinion caused no ill-feeling, and, some time later, we find Mark was in Rome assisting St Paul, who speaks most highly of him as having been "*a comfort*" to him (Col. iv. 11), and he refers to Barnabas as a labourer in God's vineyard, and cites his conduct as an example (1 Cor. ix. 1–14).

sailed to Cyprus. "This also is a work of Providence. For the Cyprians had exhibited nothing of the like sort as they at Antioch and the rest, and those needed the softer character, but these needed such a character as Paul's (St John Chrys., *Hom.*, xxxiv. 1). Hence "no evil came of the dissension, for, dividing one from the other, each sufficed for whole nations, which was a great good (*ibid.*).

40. *Paul choosing Silas.* As a Jew, a "leader" (*ἡγουμένος*) among the brethren of Judea, an accredited delegate and a prophet, whose words had power to comfort and strengthen the brethren (verse 32), and a Roman citizen, Silas was a valuable ally for St Paul, and consoled him for the loss of Barnabas. Henceforth we find him faithfully accompanying St Paul, who often refers to him in his epistles (see xvii. 4, xviii. 5; 2 Cor. i. 19; 1 Thess. i. 1; 2 Thess. i. 1).

being delivered, etc. Another proof that a solemn service was held in the primitive Church when sending off missionaries on their work. St Paul now starts on his second missionary journey.

As nothing is said of Barnabas and Mark "*being delivered by the brethren to the grace of God*," some commentators have concluded that the church of Antioch disapproved of Barnabas' having quitted St Paul, and that he departed from Antioch with Mark without

41. Perambulabat autem Syriam et Ciliciam, confirmans ecclesias : præcipiens custodire præcepta apostolorum et seniorum.

41. And he went through Syria and Cilicia, confirming the churches : commanding them to keep the precepts of the apostles and the ancients.

any formal leave-taking. Others are of opinion that as St Luke had chiefly in view to relate "the Acts of Paul," that he passed over "the Acts of Barnabas," which had no bearing on St Paul's work. Barnabas is not mentioned again in the Acts.

41. *Syria and Cilicia.* These were the two districts to which the letter from the assembly of Jerusalem was addressed. In Gal. i. 21 St Paul refers to his stay *in the regions of Syria and Cilicia*, and during this time he undoubtedly evangelized.

commanding them, etc. This clause is not found in the oldest Greek MSS., but it is in Codex D and in versions which resemble this codex. Thus the letter was delivered by St Paul and Silas in the countries for which it was destined.

CHAPTER XVI

ST PAUL'S SECOND MISSIONARY JOURNEY (*continued*).

(*b*) ST PAUL AND SILAS VISIT DERBE, LYSTRA, AND GALATIA

1. Pervenit autem Derben, et Lystram. Et ecce discipulus quidam erat ibi

1. And he came to Derbe and Lystra. And behold there was a certain disciple there named

1. *Derbe and Lystra.* St Paul executes his design of visiting the churches where he had preached in company with Barnabas, but, as he travelled by the land route, the order is reversed, and Derbe, the last city in which he had evangelized on his first journey, he now visits first.

behold. The historian here calls attention to the choice of Timothy, who was providentially designed to replace John Mark. Thus St Paul received "a gift from heaven, in the place of what he had lost."

a certain disciple. He was evidently converted during St Paul's first visit to Lystra, and was then a mere boy, since, some years later, St Paul writes thus to him : *Let no man despise thy youth* (1 Tim. iv. 12). The name Timothy signifies "one who fears God." St Paul was greatly attached to St Timothy, his *dearest son and faithful in the Lord* (1 Cor. iv. 17).

nomine Timotheus, filius mulieris Iudææ fidelis, patre gentili.

2. Huic testimonium bonum reddebant qui in Lystris erant et Iconio fratres.

3. Hunc voluit Paulus secum proficisci: et assumens circumcidit eum propter Iudæos, qui erant in illis locis. Sciebant enim omnes quod pater eius erat gentilis.

4. Cum autem pertransirent civitates, tradebant eis

Timothy, the son of a Jewish woman that believed, but his father was a gentile.

2. To this man the brethren that were in Lystra and Iconium gave a good testimony.

3. Him Paul would have to go along with him: and taking him he circumcised him, because of the Jews who were in those places. For they all knew that his father was a gentile.

4. And as they passed through the cities, they delivered unto them

a Jewish woman. St Paul thus speaks of her: *Calling to mind that faith which is in thee unfeigned, which also dwelt first in thy grandmother Loïs, and in thy mother Eunice, and I am certain that in thee also* (2 Tim. i. 5).

that believed. Hence she was a Christian convert.

his father was a Gentile. He was perhaps a proselyte of the gate. The Jews were strictly forbidden to intermarry with the nations of Canaan, and they took this prohibition as applying to the heathen in general. This rule, however, was not so strictly observed out of Palestine.

In the case of a marriage between a Jewess and a Gentile, the child was considered to be of the nationality of the mother. But, conversely, if a Jew married a Gentile, the children were considered as Gentiles. Consequently Timothy ought to have been circumcised on the eighth day, as he was the son of a Jewess. This is not the only occasion on which, in order to avoid schism or scandal, St Paul conformed to Jewish observances, though he emphatically and constantly taught that they were not binding on Christian converts.

2. *gave a good testimony.* About four or five years had elapsed since his conversion, and during this time Timothy was conspicuous for his virtue and piety.

It was necessary that a minister of the Gospel should be *an example of the faithful, in word, in conversation, in charity, in faith, in chastity* (1 Tim. iv 12), as St Paul once reminded Timothy. Thus the deacons were *men of good reputation* (*supra*, vi. 3).

3. *to go along.* Better, "to go forth" (ἐξελθεῖν).

he circumcised him. In doing this St Paul did not act against the decision of the Council, which only applied to Gentiles, whereas Timothy was a Jew. If he had not submitted to this rite, the Jews would have looked upon him as an apostate from the Law of Moses.

On a previous occasion, when St Paul took Titus with him to Jerusalem, he refused to allow him to be circumcised because Titus was a Gentile, and therefore not obliged to submit to this Jewish observance.

4. *the cities.* Iconium and Pisidian Antioch, and probably Tarsus and some others.

custodire dogmata, quæ erant decreta ab apostolis et senioribus, qui erant Ierosolymis.

5. Et ecclesiæ quidem confirmabantur fide, et abundabant numero quotidie.

6. Transeuntes autem Phrygiam et Galatiæ regionem, vetati sunt a Spiritu

the decrees for to keep, that were decreed by the apostles and ancients who were at Jerusalem.

5. And the churches were confirmed in faith, and increased in number daily.

6. And when they had passed through Phrygia and the country of Galatia, they were forbidden by the

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they delivered unto them the decrees. Although this letter was only addressed to the faithful of Antioch (in Syria), Syria, and Cilicia, yet, as Lycaonia was thickly peopled by Jews, the same difficulties might arise; hence the apostle made known the decision in all these cities. This is the last time the apostolic decree is mentioned. We may infer that, of the numerous copies which were made of it, St Luke used one when compiling the Acts.

5. *And the churches were confirmed*, etc. This was the result of St Paul's preaching and of the promulgation of the decree.

The controversy had several important results:—

1. The bond of union which existed between the church in Jerusalem and the branch churches was strengthened.
2. Great numbers of conversions followed, since the disciples increased in *number daily*; the barrier of Jewish observances now being removed, conversions were more numerous among the Gentiles.

This verse has a parallel in ch. ix. 31, and both describe a time of rest, peace, and increase after a season of trouble or persecution.

6. *Phrygia.* This was the central district of the peninsula of Asia Minor. According to Josephus, a great many Jews settled there in the time of the Machabees.

The boundaries of Phrygia, never clearly defined, varied greatly at different epochs. The term Phrygia connotes an ethnological distinction rather than a geographical area. At the time of St Paul's visit, Phrygia was not a Roman province. In the New Testament only three cities of this district are mentioned—Colossæ, Laodicea, and Thyatira.

Galatia. This province was so called from the Gauls who invaded Asia Minor in 300 B.C. It became a Roman province under Augustus. The inhabitants spoke a Celtic dialect, and retained that mobility and emotional character which distinguishes the Celtic races.

The principal cities of Galatia were Ancyra, the capital, Tavium, and Pessinus. St Paul doubtless visited these cities, since he probably founded the Galatian churches on this occasion, and on his third missionary journey he revisited these Galatian and Phrygian disciples. (See *infra*, xviii. 23.) St Luke omits all that concerns the apostle's work in Galatia; perhaps he knew that information on this subject could be found in St Paul's epistle to the Galatians.

St Paul probably refers to this visit in his epistle to the Galatians, and speaks of his illness when among them, and of their generous sympathy. Cf. *You know how through infirmity of the flesh, I preached the gospel to you heretofore; and your temptation in my flesh you despised not, nor rejected, but received me as an angel of God, even as Christ Jesus* (Gal. iv. 13–14).

Sancto loqui verbum Dei in Asia.

7. Cum venissent autem in Mysiam, tentabant ire in Bithyniam; et non permisit eos Spiritus Iesu.

8. Cum autem pertransissent Mysiam, descenderunt Troadem:

Holy Ghost to preach the word in Asia.

7. And when they were come into Mysia, they attempted to go into Bithynia, and the Spirit of Jesus suffered them not.

8. And when they had passed through Mysia, they went down to Troas:

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were forbidden by the Holy Ghost. This proves that they had preached in Galatia and Phrygia (see also xviii. 23). It is not stated how the prohibition was made known.

to preach the word in Asia. Though forbidden to preach on this occasion, St Paul went to proconsular Asia on his third journey, and remained two years in Ephesus, the chief city. Cf. *They who dwelt in Asia heard the word of the Lord, both Jews and Gentiles* (*infra*, xix. 10).

7. *into Mysia,—i.e.* on the borders of Mysia. They had arrived "over against" (κατὰ τὴν Μυσίαν) Mysia, one of the districts of proconsular Asia, in which the Holy Spirit had forbidden them to preach.

Bithynia. This district lay north-east of Mysia. It was a senatorial province. There were numerous Jewish colonists in Bithynia, and St Peter names Bithynian converts in his first epistle (i. 1). From a letter of the Roman governor Pliny, we learn that in the second century the Christians were so numerous that idolatry was almost given up in Bithynia.

Spirit of Jesus. St Paul has similar expressions, *e.g.*—

(*a*) The Spirit of Christ (Rom. viii. 9).
(*b*) The Spirit of His Son (Gal. iv. 6).
(*c*) The Spirit of Jesus Christ (Phil. i. 19).

The doctrine of the Church concerning the procession of the Holy Ghost is based on these and similar passages. That "the Holy Ghost proceedeth from the Father and the Son" is an article of the Catholic Faith.

The schismatic Greek Church denies that the Holy Ghost proceeds from the Son. Photius, who taught this heresy, was condemned by the Council of Constantinople in A.D. 870. Michael Cerularius consummated the schism in 1054 by rejecting the authority of the Popes.

suffered them not. The apostles were not allowed to trace out their own course of action, which God reserved to Himself to mark out for them. On this occasion there were three supernatural interventions before they knew their destination, which was thus revealed gradually.

We may learn from this that hindrances may come from God when men's plans, though good in themselves, are not calculated to further the accomplishment of His will.

8. *passed through Mysia.* Lit. "they passing by" (παρελθόντες) in the sense often employed of "neglecting." They did not preach there, but

9. Et visio per noctem Paulo ostensa est: Vir Macedo quidam erat stans, et deprecans eum, et dicens: Transiens in Macedoniam, adiuva nos.

10. Ut autem visum vidit, statim quæsivimus proficisci in Macedoniam, certi

9. And a vision was shewed to Paul in the night, which was a man of Macedonia standing and beseeching him, and saying: Pass over into Macedonia, and help us.

10. And as soon as he had seen the vision, immediately we sought to go into Macedonia, being assured

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they had to journey through this district in order to reach Troas, which lay on the sea-coast.

went down. They descended from the highlands of Mount Ida, which lay due east of Troas.

Troas. The seaport town, not the district of Troas or "the Troad." The port was situated at the south-eastern extremity of the island of Tenedos, and was known as "Alexandria Troas." It was a Roman "colonia" at this time, and had the "*ius Italicum*," *i.e.* the land was free from taxation.

9. *a vision was shewed.* It is not certain whether St Paul was asleep or awake. In either case the vision was an objective reality, and not a mere subjective image. The context "*when he had seen*," etc., favours the view that St Paul was awake. The vision was evidently an answer to their prayer for guidance.

a man of Macedonia. St Paul recognised him as such by his attire, and the words also plainly indicated his nationality. "Pass over into **Macedonia** and help **us**."

Pass over into Macedonia. This is the first positive direction after two negative commands.

"Thus was ushered in the most momentous event in the history of Europe, the going forth of the Word of the Lord from Jerusalem to enlighten the nations of the West, and bring them into the fold of Jesus Christ. Paul saw and heard this in a vision in the night. It is not called a dream (Bengel), but was like the vision seen by Ananias (ch. ix. 10), and those seen by Paul (ch. ix. 12, x. 5, xviii. 9). A vision (ὅραμα) is distinguished from a dream (ἐνύπνιον), ch. ii. 17). It is applied to things of a marvellous character seen objectively, as to the Transfiguration (Matt. xvii. 9) and to the burning bush" (*Pulp. Comm. Acts*, vol. ii.).

10. *we sought.* St Luke had now joined St Paul and Silas (see Intro., p. 7). St Paul and his company made inquiries as to the vessels which were setting out for Macedonia.

"Observe St Luke's modesty. He does not say that he joined St Paul at Troas. He glides, as it were, imperceptibly into the apostolic company, and we only know that he was a sharer in its perils and labours by the adoption henceforth of the pronoun we." (See below, xx. 5.)

As Irenæus remarks, "that Luke was an attendant on Paul, and his fellow-labourer in the Gospel, he himself makes manifest, not in a spirit of boasting, but constrained by the truth itself."

to go. Better, "to go forth" (ἐξελθεῖν).

being assured. The Greek verb (συμβιβάζοντες) signifies coming to a conclusion by comparing one thing with another. The same verb is rendered "affirming" in ch. ix. 22.

facti quod vocasset nos Deus evangelizare eis.

that God had called us to preach the gospel to them.

God had called. In this narration the three persons of the Blessed Trinity are mentioned (see verses 6 and 7).

us. Hence St Luke also evangelized the Macedonians and other natives of Greece.

ST PAUL'S SECOND JOURNEY (*continued*).

(*c*) ST PAUL VISITS MACEDONIA AND PREACHES IN PHILIPPI

11. Navigantes autem a Troade, recto cursu venimus Samothraciam, et sequenti die Neapolim:

11. And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis:

12. Et inde Philippos,

12. And from thence to Philippi,

11. *with a straight course.* A nautical term. St Luke shews a good knowledge of seamanship by his use of correct technical terms in all details concerning navigation. The Greek word (εὐθυδρομήσαμεν) signifies "running before the wind." As the passage was made in two days the wind must have been favourable, and consequently from the south. On the return journey they were five days on the sea.

"The southerly winds in this part of the Archipelago do not usually last long, but they often blow with considerable force. Sometimes they are sufficiently strong to counteract the current which sets to the southward from the mouth of the Dardanelles" (Conybeare and Howson, *Life and Epistles of St Paul*, p. 219).

Samothracia. A mountainous island, eight miles long by six broad, visible from Asia Minor and lying north of the Ægean Sea.

This island was celebrated for the worship of the Cabiri, or sons of Hephæstus (Vulcan). These deities were worshipped by the Pelasgians with mystic rites in Lemnos and Samothrace, and, at a later period, throughout Greece.

Neapolis. This was the nearest port to Philippi; the little Turkish village of Cavallo now stands on this site. Roman ruins and inscriptions are found there. It was the port where travellers disembarked when journeying through Macedonia by the Roman highway, known as the Via Egnatia, which traversed the district from east to west. Neapolis was about ten miles from Philippi.

12. *Philippi.* The ancient city of Krenides (*i.e.* the fountains), which Alexander the Great fortified, enlarged, embellished, and named after his father, Philip of Macedonia. Philippi was a Roman colony, *i.e.* a military station established by the Romans as a protection and defence.

These colonies were generally placed where trouble might be expected with neighbouring people; as the Thracians were very bold and warlike, the colony of Philippi

quæ est prima partis Macedoniæ civitas, colonia. Eramus autem in hac urbe diebus aliquot, conferentes.

which is the chief city of part of Macedonia, a colony. And we were in this city some days conferring together.

13. Die autem sabbatorum egressi sumus foras portam iuxta flumen, ubi videbatur oratio esse : et sedentes loquebamur mulieribus, quæ convenerant.

13. And upon the sabbath-day we went forth without the gate by a river-side, where it seemed that there was prayer ; and sitting down we spoke to the women that were assembled.

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served as a check on them. There were not many Jews in Philippi. In all, five Roman colonies are mentioned in the Acts, viz. Antioch in Pisidia, Lystra, Troas, Corinth, and Philippi, but only when referring to the last named does St Luke call attention to its being a colony.

chief city. It is possible that in the time of St Paul, Philippi may have risen to the rank of a chief city, but, when the districts of Macedonia were defined in B.C. 147, Amphipolis was the capital of the south-eastern district. But many cities which were not capitals, *e.g.* Smyrna and Pergamus, were styled "chief" on their coins, and Philippi may have had this distinction. However, commentators are generally agreed that the Greek word (*πρώτη*) here translated "chief," must be understood as referring to the *first* city of Macedonia that St Paul reached after having left Neapolis, a Thracian city.

of part of Macedonia. Part of one of the four districts into which the Romans had divided Macedonia. Some commentators take "part" here as signifying "border land." Livy speaks of these divisions as "pars prima," "pars secunda," etc.

some days. This is another indefinite note of time. It may have embraced a few weeks (*ἡμέρας τινάς*).

conferring together. Another reading is "abiding together"; the Greek verb (*διατρίβοντες*) signifies literally "to pass time," and consequently "to dwell."

13. *by a river-side.* The river in question must be the small stream of the Gangites. Either there were not enough Jews in Philippi to make it worth while to build a synagogue, or they were too poor to afford the expense. The Jews were accustomed to build their synagogues on the banks of rivers, probably in view of their ceremonial ablutions. Josephus speaks of the proseuchæ, *i.e.* oratories for public or private prayer, "at the sea-side" (*Antiq.*, xiv., x. 23). Often they were simple enclosures, open to the sky.

it seemed that there was prayer,—i.e. "where prayer was wont to be made" (*οὗ ἐνομίζετο προσευχὴ εἶναι*). The assembly may have gathered on the banks of the stream, or in a proseuche as described above.

we spoke to the women. St Paul, Silas, and St Luke spoke to different bands of women, who were evidently proselytes.

14. Et quædam mulier nomine Lydia, purpuraria civitatis Thyatirenorum, colens Deum, audivit: cuius Dominus aperuit cor intendere his, quæ dicebantur a Paulo.

14. And a certain woman named Lydia, a seller of purple of the city of Thyatira, one that worshipped God, did hear: whose heart the Lord opened to attend to those things which were said by Paul.

15. Cum autem baptizata esset, et domus eius, deprecata est dicens: Si iudicastis me fidelem Domino esse, introite in domum meam, et manete. Et coegit nos.

15. And when she was baptized, and her household, she besought us, saying: If you have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us.

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14. *Lydia.* This is an example of a female name derived from a country: Afra, Syra, Græca are other examples of this practice.

The Lydian women, even in the days of Homer, were famed for their skill in dyeing. Purple dyes and textile goods were specialities of Lydia. This woman could not have been very poor, as the manufacture of dyes required a certain capital; also she was able to offer hospitality to St Paul and his companions.

Thyatira. A city situated on the river Lycus in Lydia. The chief industry was dyeing, and an ancient inscription shews that there was once a guild of dyers established in this city.

One of the seven epistles in the Apocalypse is addressed to the "Angel," *i.e.* the bishop of Thyatira (i. 11).

one that worshipped God. (σεβομένη τὸν Θεὸν.) This is the ordinary definition of a proselyte.

whose heart the Lord opened. "The opening of the heart was God's work, the attending was hers; so that it was both God's doing and man's (St Jn. Chrys).

The reception of the truth is expressed in various ways, *e.g.*—

(*a*) As "the opening of the *heart*" as here and 2 Mach. i. 4: *May he open your heart in his law.*

(*b*) As "the opening of the *eyes.*" *And their eyes were opened and they knew him,* (St Luke xxiv. 31).

(*c*) As "the opening of the *understanding.*" *Then he opened their understanding that they might understand the scriptures* (*ibid.* 45).

15. *when she was baptized.* Not necessarily the same day.

her household. There are several allusions to whole households being received into the Church. The expression occurs again in verse 33. Also St Paul speaks of his having baptized *the household of Stephanus* (1 Cor. i. 16).

An argument in favour of the baptism of infants has been drawn from the fact that these households must have included some children. This practice, however, has a firmer base than this inference, since our Saviour has bidden us "*suffer the little ones*" to come to Him and not to "*forbid them.*" Moreover, He blessed little children, thus shewing that they are capable of receiving a spiritual blessing. We find St Paul in his epistles addressing children as members of the Church, e.g. *Children, obey your parents in the Lord, for this is just* (Eph. vi. 1. See also Col. iii. 20).

come into my house, etc. St Paul and his companions had probably supported themselves by their own labour. This was their usual practice

when remaining for any length of time in any city, e.g. *Neither did we eat any man's bread for nothing, but in labour and in toil we worked night and day, lest we should be chargeable to any of you* (2 Thess. iii. 8). St Paul, however, was quite justified in accepting the hospitality of the faithful, since our Lord had laid down the general law that the labourer is worthy of his hire.

constrained us. St Luke uses the same verb (παραβιάζομαι) when speaking of the disciples of Emmaus (St Luke xxiv. 29), but no other New Testament writer employs it. St Paul yielded to this generous hospitable constraint.

"So she proved herself indeed a woman 'who used hospitality to strangers,' and in taking them in she 'entertained angels unawares.' Her house became the home of the four missionaries and the first 'church' in Philippi (verse 40). When Paul and Silas went on to Thessalonica, it continued to be St Luke's home; and when pecuniary help was sent to Paul, no doubt it came mainly out of Lydia's wealth. Lydia is one of the striking women who were, so to speak, the nursing mothers of the infant Church (Isa. xlix. 23). Like Dorcas, she was a woman devoted to good works; like Eunice, she entertained the apostle; like Mary, the mother of John Mark, she had a church in her house; like Priscilla, she 'laboured with the apostle in the gospel'" (Rackham, *The Acts of the Apostles*, p. 283).

ST PAUL'S SECOND JOURNEY (*continued*).

(*d*) THE PYTHONICAL SPIRIT: ST PAUL AND SILAS ARE APPREHENDED

16. Factum est autem euntibus nobis ad orationem, puellam quamdam habentem spiritum pythonem obviare

16. And it came to pass as we went to prayer, a certain girl, having a pythonical spirit, met us, who

16. *to prayer.* They went to the place set apart for prayer—to the proseuche. This incident did not immediately follow the conversion of Lydia, but it happened on a sabbath-day, or some other time especially devoted to prayer.

a pythonical spirit. According to an Oriental legend, Apollo killed a famous serpent or "python" near the shrine of Delphi. Hence the name of "Pythius" was bestowed on Apollo as the god of divination. In course of time it was applied to all who made a profession of soothsaying, or of calling up spirits and of delivering oracular replies. The name of "pythones" (πύθωνες) was given to them because the Python or oracle was supposed to speak from the stomach of a medium, and to emit words without the medium using his own organs of speech. Naturally, those who professed to be pythones found the science of ventriloquism very useful, and they practised it frequently; consequently such mediums came to be known as ventriloquists. This girl, however, was certainly more than a ventriloquist, since, when St Paul had driven out the evil spirit, she no longer possessed the

nobis, quæ quæstum magnum præstabat dominis suis divinando.

17. Hæc subsecuta Paulum et nos, clamabat dicens: Isti homines servi Dei excelsi sunt, qui annuntiant vobis viam salutis.

18. Hoc autem faciebat multis diebus. Dolens autem Paulus, et conversus spiritui dixit: Præcipio tibi in nomine Jesu Christi exire ab ea. Et exiit eadem hora.

brought to her masters much gain by divining.

17. This same following Paul and us, cried out, saying: These men are the servants of the most high God, who preach unto you the way of salvation.

18. And this she did many days. But Paul being grieved, turned and

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power of divination. That she had foretold future events at times is certain from the fact that her soothsayings were a considerable source of profit to her masters.

St Luke adapts his language to the people about whom he is speaking. In a pagan city such a girl was known as a pythoness, in a Jewish city she would have been known as one "possessed by a devil."

her masters. It was not uncommon in the East for several masters to own one slave, especially one who was a source of gain. These masters may have been brothers.

gain. Lit. "work done" (ἐργασίαν), and consequently the "profit" which accrued.

divining,—i.e. soothsaying. The Greek word employed here (μαντευομένη) does not occur elsewhere in the New Testament, but we find it in the Septuagint, where it is invariably applied to false prophets or to those who practised witchcraft; *e.g.* Saul's servants said to him: *There is a woman that hath a divining spirit at Endor* (1 Kings xxviii. 7).

17. *These men are the servants,* etc. The evil spirit in this girl bore testimony to the servants of Christ, as they had done to Christ Himself, *e.g.*—

There was in their synagogue, a man with an unclean spirit; and he cried out, saying: What have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know who thou art, the Holy One of God. And Jesus threatened him saying: Speak no more, and go out of the man (St Mark i. 23–25).

most high God. We frequently find the evil spirits acknowledging the sovereignty of God in these words, e.g. *What have I to do with thee, Jesus, Son of the most high God?* (St Mark v. 7; see also i. 24).

"Satan sometimes speaks the truth, in order that he may lie with greater success. See Mark i. 25, where it will be seen that, in repudiating the homage of 'the father of lies,' even when he spoke the truth, St Paul imitated the example of Christ" (Wordsworth, p. 81). "Since he saw them becoming famous, here also he plays the hypocrite; by this means he thought to be allowed to remain in the body if he should preach the same things. But if Christ *receive not testimony from man,* meaning John, much less from a demon. *Praise is not comely in the mouth of a sinner, much less from a demon*" (St John Chrys.).

unto you. This is the correct reading. A few MSS. read "unto us," but these words are inadmissible, as coming from the evil spirit.

the way of salvation. Those truths which pertain to men's salvation.

18. *being grieved.* St Paul was full of holy indignation and "worn

tem Paulus, et conversus, spiritui dixit: Præcipio tibi in nomine Iesu Christi exire ab ea. Et exiit eadem hora.

19. Videntes autem domini eius quia exivit spes quæstus eorum, apprehendentes Paulum et Silam perduxerunt in forum ad principes;

20. Et offerentes eos magistratibus, dixerunt: Hi homines conturbant civitatem nostram, cum sint Iudæi:

said to the spirit: I command thee, in the name of Jesus Christ, to go out from her. And he went out the same hour.

19. But her masters seeing that the hope of their gain was gone, apprehending Paul and Silas, brought them into the market-place to the rulers.

20. And presenting them to the magistrates, they said: These men disturb our city, being Jews:

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out with vexation" (διαπονηθεὶς). This evil spirit disturbed the apostle in his preaching and tended to discredit it, as eulogies coming from such a source were no recommendation.

said to the spirit. St Paul deals not with the girl, but with the evil spirit. It is possible that there was a dual consciousness in the girl, and that in her more lucid moments she recognized St Paul and his companions as true servants of God. Nothing is related of her subsequent career.

It may be asked why St Paul deferred casting out the evil spirit, and allowed it to speak for "*many days.*" To this we reply that St Paul awaited the inspiration of God before casting it out. The apostles did not and could not heal *all* the sick with whom they came in contact, nor deliver *all* the possessed. See Annot. on ch. xiv. 10. There are other occasions recorded of St Paul having exorcised (see *infra*, xix. 12 and 15).

and he went out the same hour. Note how promptly the evil spirit obeyed the command given in the name of Jesus. St Paul had the same supernatural gifts as the other apostles.

Cf. *Having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities* (St Matt. x. 1).

19. *the hope of their gain was gone.* St Paul commanded the evil spirit to go forth out of the girl, the evil spirit "*went forth out*" of her, and with it the masters' hope of profit "*had gone forth.*" In the original the same verb is used in each of these phrases (ἐξελθεῖν).

"The priesthood in all its branches, Flamens, Augurs, Haruspices, contemplated the advance of Christianity with dismay. It emptied their temples, curtailed their sacrifices, reduced their profits, exposed their frauds" (Blunt's Lectures, quoted by Wordsworth in h. l.).

brought. Better, "dragged" (εἵλκυσαν). The girl's masters used violence.

Paul and Silas. Though St Luke and others were present, yet only St Paul and Silas were seized. They were the leaders, and consequently more exposed to the owners' vengeance.

market-place. The "agora," answering to the Roman forum, was the place of assembly for the citizens. It was also the seat of justice.

the rulers. (ἄρχοντας.) St Luke here employs a general term for any governors.

20. *the magistrates.* Here the historian uses the correct technical

21. Et annuntiant morem, quem non licet nobis suscipere, neque facere, cum simus Romani.

21. And preach a fashion which it is not lawful for us to receive, nor observe, being Romans.

term (στρατηγοῖς) when referring to the prætors or military rulers who had charge of the Roman colony of Philippi. These rulers of the colonies were formerly called "duumviri." There were originally no prætors out of the city of Rome, but this title soon came to be generally used in the provinces. Wetstein states that the prefect of Messina is still called a "stradigo," which is a corruption of the Greek word for a military magistrate (στρατηγός). Lit. it signifies a "general." Lightfoot cites two inscriptions in which the duumviri of Philippi are mentioned.

these men disturb our city, etc. Lit. "trouble exceedingly" (ἐκταράσσουσιν). The accusation was twofold :—

(*a*) These men were seditious.

(*b*) They taught a religion which was not authorized.

The same spirit which prompted our Lord's accusers is manifest here. He was accused of sedition and teaching doctrines against the Law of Moses. The magistrates of Philippi had power to try such cases, and were quite independent of the provincial governors.

The Romans tolerated the Jewish faith; for the Israelites it was a "religio licita," but to make proselytes was a crime punishable by the Roman laws. "A severe law, if not in force at this time, certainly enacted shortly after, sternly forbade anyone not a Jew undergoing the rite of circumcision. Any 'citizen of Rome' who was circumcised was liable to perpetual exile and the confiscation of his goods. A master who allowed his slaves to submit themselves to this rite exposed himself to a like penalty. The surgeon who circumcised them was to be put to death. Even a Jew who caused his slaves who were not Jews to be circumcised was guilty of a capital offence. Gentle and tolerant though the policy of the Empire on the whole was to foreign religions, still, if the votaries of a foreign religion shewed themselves in earnest and wishful to convert others to their faith, at once the State regarded such men as public enemies" (Schaff, *Comm. Acts*, p. 430).

As Christianity originated with the Jews, the Romans included Christians under the same laws, and this conservative spirit of the Romans was often exploited by the enemies of Jews and of Christians.

being Jews. The Romans had a supreme contempt for Jews, and in the classical authors we find numerous satires against them. St Paul and his companion were persecuted as Jews, not as Christians, but the Jews also hated and persecuted the followers of Christ, and, consequently, Christianity had two implacable foes, both of whom were ultimately defeated.

21. *a fashion.* Better, "customs" (ἔθη), as it is rendered in xxvi. 3. The word here refers to religious observances.

being Romans. In their accusation, these men conceal the true ground of their enmity, and appeal to their own patriotism and that of their fellow-citizens.

Some Jewish observances interfered with the obligations of a soldier and the discharge of certain public state functions, many of which involved certain idolatrous rites. "The rumour of disloyalty to the sacred name of *Roman* was enough to *rouse up* the mob of "*Romans*" in the market-place as one man; the hint of treason would cast magistrates and all alike into a panic" (Rackham).

22. Et cucurrit plebs adversus eos: et magistratus, scissis tunicis eorum, iusserunt eos virgis cædi.

23. Et cum multas plagas eis imposuissent, miserunt eos in carcerem, præcipientes custodi ut diligenter custodiret eos.

24. Qui cum tale præceptum accepisset, misit eos in interiorem carcerem, et pedes eorum strinxit ligno.

22. And the people ran together against them: and the magistrates rending off their clothes, commanded them to be beaten with rods.

23. And when they had laid many stripes upon them, they cast them into prison, charging the gaoler to keep them diligently.

24. Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

22. *against them.* Codex D adds the graphic touch "crying out."

magistrates. They probably commanded their lictors in the usual formula: "Lictors, strip off their garments, let them be scourged." Those who were to endure this punishment were stripped to the waist. There was no trial whatever in this case, hence the punishment was illegal as well as cruel.

23. *many stripes.* There was no limit as regards the number of stripes, as with the Jews.

This was one of the three scourgings which St Paul underwent. Cf. *Thrice was I beaten with rods* (2 Cor. xi. 25). He also refers to this scourging in another epistle: *But having suffered many things before, and been shamefully treated (as you know) at Philippi, we had confidence in our God*, etc. (1 Thess. ii. 2). Had St Paul and Silas at once pleaded their right as Roman citizens to exemption from this punishment, they could have escaped it, but they were willing, out of love to their Divine Master, to suffer for His Name.

keep them diligently. The precautions taken bring out more clearly the miracle of their deliverance.

ST PAUL'S SECOND JOURNEY (*continued*).

(*e*) CONVERSION OF THE KEEPER OF THE PRISON AT PHILIPPI

25. Media autem nocte Paulus, et Silas orantes, lau-

25. And at midnight, Paul and Silas praying, praised God. And

25. *praying, praised God.* The prison was their proseuche. In the darkness of night, fastened in the stocks in a loathsome and foul dungeon, St Paul and Silas, heedless of their bleeding wounds and racked limbs, raise their hearts and voices to God in the sweet Hebrew psalms with which they were so familiar.

dabant Deum: et audiebant eos, qui in custodia erant.

26. Subito vero terræmotus factus est magnus, ita ut moverentur fundamenta carceris. Et statim aperta sunt omnia ostia: et universorum vincula soluta sunt.

27. Expergefactus autem custos carceris, et videns ianuas apertas carceris, evaginato gladio volebat se interficere, æstimans fugisse vinctos.

they that were in prison heard them.

26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and the bands of all were loosed.

27. And the keeper of the prison awaking out of his sleep, and seeing the doors of the prison open, drawing his sword, would have killed himself, supposing that the prisoners had been fled.

"The prison does for the Christian what the desert did for the prophet. Our Lord Himself spent much of His time in seclusion, that He might have greater liberty to pray, that He might be quit of the world. It was in a mountain solitude, too, He shewed His glory to the disciples. Let us drop the name of prison; let us call it a place of retirement. Though the body is shut in, though the flesh is confined, all things are open to the spirit. In spirit, then, roam abroad; in spirit walk about, not setting before you shady paths or long colonnades, but the way which leads to God. As often as in spirit your footsteps are there, so often you will not be in bonds. The leg does not feel the chain when the mind is in the heavens" (Tertullian, *Ad Martyras*).

heard them. (ἐπηκροῶντο.) This verb is rarely found; it denotes listening attentively. Either there were other prisoners in the inner ward, or the inner and outer prison were separated by means of bars. The prisoners were not used to hear such sounds; groans and imprecations were what was usually heard from the tortured victims.

26. *a great earthquake.* This was evidently a miraculous intervention by which God delivered His servants. "The historian introduces a supernatural incident most discreetly; he does not attribute to St Paul's power the prodigy which brought about such happy results for St Paul and for the cause of the Gospel" (Rose, *Les Actes*, in h. l.).

About this period (*circa* A.D. 53) there were many seismic disturbances in this region, notably in Sardis, Apamea, Laodicea. The shocks were so violent in Apamea, and the distress which resulted so great, that the citizens were dispensed from paying taxes for five years.

all the doors were opened, etc. The opening of the doors and the loosing of the staples fixed in the wall, to which the prisoners' chains were attached, were the natural consequences of the foundations being shaken, but the earthquake could not have loosed the chains from the prisoners' hands and feet. This was evidently due to a miraculous intervention, though the earthquake itself may have arisen from natural causes, so timed by God as to be beneficial to His ministers.

27. *the keeper . . . . awaking.* The keeper probably was sleeping outside the door of the inner prison. The earthquake awoke him, and seeing the door open and hearing the chains falling, he at once drew his

28. Clamavit autem Paulus voce magna, dicens: Nihil tibi mali feceris; universi enim hic sumus.

29. Petitoque lumine, introgressus est: et tremefactus procidit Paulo et Silæ ad pedes:

30. Et producens eos foras, ait: Domini, quid me oportet facere, ut salvus fiam?

31. At illi dixerunt: Crede in Dominum Iesum; et salvus eris tu, et domus tua.

28. But Paul cried with a loud voice, saying: Do thyself no harm, for we all are here.

29. Then calling for a light, he went in, and trembling fell down at the feet of Paul and Silas.

30. And bringing them out, he said: Masters, what must I do, that I may be saved?

31. But they said: Believe in the Lord Jesus: and thou shalt be saved, and thy house.

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sword in order to kill himself, for he knew that a cruel death awaited the guard who allowed a prisoner to escape. From the inner dungeon St Paul and Silas could see through the open door, and they called out in time to prevent the keeper from killing himself. Veteran soldiers were generally chosen for jailers, and such men feared disgrace more than death. Moreover, suicide was very common among the Romans during the first and second centuries, a practice for which the Stoics were responsible in a large measure.

28. *we all are here.* None of the prisoners attempted to escape. Perhaps fear paralysed them; it seems as though God willed to deliver His servants without compromising the lives of the keepers.

When St Peter was delivered from prison by an angel, the guards were executed by Herod's orders.

29. *a light.* Better, "lights" (φῶτα). The keeper wished to examine all the dungeons, and he certainly had other jailers under him. The word "light" is often used in Greek for the lamp which gives the light, and we use the same idiom in English.

fell down at the feet, etc. He was terrified by the earthquake, and filled with reverence for those whom God had so wonderfully delivered.

30. *bringing them out,—i.e.* of the inner prison. Codex D adds, "and when he had secured the rest he said, Masters," etc.

Masters. He addresses them with the greatest respect.

what must I do, that I may be saved? This is a vital question, which should appeal to every human being. The keeper was evidently anxious about his eternal salvation; as the earthquake was over and the prisoners safe, he no longer feared for his life. Possibly he had heard of the words uttered by the girl with a pythonical spirit, and therefore he asked this question of these *servants of the Most High God*, who preached *the way of salvation.*

31. *they said.* Both St Paul and Silas addressed the man.

Believe in the Lord Jesus,—i.e. believe that He is the Son of God, and live up to His teaching. The keeper addressed them as lords (κύριοι), and he is taught that there is one Lord, the Lord Jesus, who can save

32. Et locuti sunt ei verbum Domini cum omnibus, qui erant in domo eius.

33. Et tollens eos in illa hora noctis, lavit plagas eorum : et baptizatus est ipse, et omnis domus eius continuo.

34. Cumque perduxisset eos in domum suam, apposuit eis mensam, et lætatus est cum omni domo sua credens Deo.

32. And they preached the word of the Lord to him and to all that were in his house.

33. And he taking them the same hour of the night, washed their stripes: and himself was baptized, and all his house immediately.

34. And when he had brought them into his own house, he laid the table for them, and rejoiced with all his house, believing God.

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him. The keeper understood their words in this sense, for he at once received baptism. As the earthquake happened at midnight, the apostles had a few hours before dawn, which they utilised *to preach the word of the Lord* to the keeper and his household; doubtless the latter consisted of his wife and children; as the governor of the prison, he would have slaves under him.

thou shalt be saved, and thy house. Thus it often happens that the conversion of one person to Catholicism is followed by that of his relatives and friends.

No man goes either to heaven or hell alone. Each human being influences his neighbour for good or evil, and each man, to a certain extent, is his brother's keeper, and a zealous Catholic, by his life, points out the way of salvation to others.

33. *washed their stripes.* "The keeper washed them, and was washed himself; those he washed from their stripes, while he was washed from his sins; he fed them, and was fed himself by them" (St John Chrys., *Hom.* xxxvi.).

There was certainly a well or fountain in the prison courtyard, and here the jailer washed their stripes, and was afterwards baptized.

34. *when he had brought them*, etc. He brought them "up" (ἀναγαγών), whence we may infer that his house was over the dungeons. The prison was perhaps excavated out of the rock, and this would explain why such a violent earthquake did not cause the dungeons to collapse.

laid the table. The apostles had been some hours without food, and the shameful treatment they had received, the pain and loss of blood, must well-nigh have exhausted their physical strength.

The Orientals used small tables, which were brought in laden with food and placed before the guests.

rejoiced with all his house. His rejoicing had a supernatural cause: he was glad because he had learned the way of salvation and believed in God.

ST PAUL'S SECOND JOURNEY (*continued*).

(*f*) RELEASE OF ST PAUL AND SILAS

35. Et cum dies factus esset, miserunt magistratus lictores, dicentes: Dimitte homines illos.

36. Nuntiavit autem custos carceris verba hæc Paulo: Quia miserunt magistratus ut dimittamini, nunc igitur exeuntes, ite in pace.

37. Paulus autem dixit eis: Cæsos nos publice, indemnatos, homines Romanos

35. And when the day was come, the magistrates sent the serjeants, saying: Let those men go.

36. And the keeper of the prison told these words to Paul: The magistrates have sent to let you go: now therefore depart, and go in peace.

37. But Paul said to them: They have beaten us publicly, uncondemned, men that are Romans,

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35. *serjeants,—i.e.* the bearers of the rods.

In Rome, the lictors, as a sign of their office, bore the "fasces" before the praetors.

Let those men go. The shock of the earthquake was certainly felt in the city, and the duumviri may have connected it with the injustice done to St Paul and Silas, and with the testimony of the pythonical spirit.

The Bezan text gives several interesting details on this incident; it runs thus: "But when it was day, the magistrates assembled together at the market-place and, remembering the earthquake which had happened, were afraid and sent the serjeants," etc.

The message was somewhat contemptuous, and the magistrates speak with authority. So far, they do not appear to have known that St Paul and Silas were Roman citizens; but, at least, they knew that these men had been scourged without having had a fair trial, simply to appease the people, and they evidently wished to get rid of prisoners who might call attention to the illegality of their proceedings.

37. *They have beaten us publicly.* The Roman citizens, by the Lex Porcia (B.C. 247), were exempted from degrading punishments such as scourging. Thus Cicero, in his philippic against Verres, the provincial governor of Sicily, accuses him of having ill-treated Roman citizens, whom it was considered an outrage to fetter and a crime to scourge (Facinus est vinciri civem Romanum, scelus verberari, in Verr. v. 66). St Paul was a Roman citizen by birth (see xxii. 28).

Probably his father had purchased the "ius civitatis." Only wealthy people could afford to do this, but, on the other hand, it brought with it certain commercial privileges as well as a social status. Cicero speaks of the "ius civitatis" bringing help and deliverance even among the barbarians (illa vox, imploratio, "Civis Romanus sum," quæ sæpe ultimis in terris opem inter barbaros et salutem tulit, in Verr. v. 57). The magistrates admitted St Paul's claim; had it been spurious, he could have been put to death (Sueton., *Claud.*, 25.) We do not know how Silas obtained the Roman citizenship.

uncondemned. The Greek can only be rendered "uncondemned,'

miserunt in carcerem, et nunc occulte nos eiiciunt? Non ita: sed veniant,

and have cast us into prison: and now do they thrust us out privately? Not so, but let them come,

38. Et ipsi nos eiiciant. Nuntiaverunt autem magistratibus lictores verba hæc. Timueruntque audito quod Romani essent:

38. And let us out themselves. And the serjeants told these words to the magistrates. And they were afraid, hearing that they were Romans.

39. Et venientes deprecati sunt eos, et educentes rogabant ut egrederentur de urbe.

39. And coming they besought them; and bringing them out they desired them to depart out of the city.

40. Exeuntes autem de carcere, introierunt ad Lydiam: et visis fratribus consolati sunt eos, et profecti sunt.

40. And they went out of the prison, and entered into the house of Lydia: and having seen the brethren, they comforted them, and departed.

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but the sense is evidently "unheard." Even if the magistrates had tried and condemned them, it would still have been illegal to scourge them.

now do they thrust us out privately? Had the apostles consented to leave the city clandestinely, it might have been taken as a tacit acknowledgment of their guilt, and this would have been injurious for the Philippian converts. St Paul and his fellow-labourer knew how to endure persecution, but they could claim their rights when such vindication favoured the cause of the Gospel.

Not so (οὐ γάρ). A strong negative, which may be compared with our negative "no, indeed," and which expresses strong indignation.

39. *And coming they besought*, etc. The Bezan text reads, "and they came with many friends into the prison and besought them to come forth, saying, 'we did not know concerning your affairs that ye are just men,' and they brought them out and besought them saying 'go forth from this city, lest again they make a tumult against us, crying out against you.'"

40. *into the house of Lydia.* They remained a short time to recruit their strength and to comfort the brethren, but they do not appear to have preached again publicly.

having seen the brethren. This shews that a certain number of converts had been made. Codex D adds, "they related what things the Lord had done for them."

St Paul was greatly attached to his Philippian converts, to whom he thus speaks in his epistle:—*Therefore, my dearly beloved brethren, and most desired, my joy and my crown;*

so stand fast in the Lord, my dearly beloved (Phil. iv. 1). *In my bonds, and in the defence, and confirmation of the gospel, you all are partakers of my joy* (Phil. i. 7).

departed. St Luke remained in charge of the little church of Philippi, if we may judge from the "we" clauses not recurring again until St Paul's third missionary journey, when St Paul appears to have rejoined St Luke at Philippi, and to have gone to Rome with him and other fellow-labourers (see *infra*, xx. 6).

CHAPTER XVII

ST PAUL'S SECOND JOURNEY (*continued*).

(*f*) ST PAUL PREACHES IN THESSALONICA AND BEREA

1. Cum autem perambulassent Amphipolim et Apolloniam, venerunt Thessalonicam, ubi erat synagoga Iudæorum.

1. And when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

1. *they had passed through.* St Luke resumes the narrative in the third person. The Greek verb here used (διοδεύσαντες) is often found in the Septuagint, but is only employed twice in the New Testament, in this passage and in St Luke's gospel. Cf. *He travelled* (διώδευε) *through the cities* (viii. 1). That certain words and phrases are common to the Acts and the third gospel is a strong argument in favour of the two books having been written by the same author.

Amphipolis. This town stood on the left bank of the Strymon, about three miles inland. The river flowed almost round the city, hence the name Amphipolis, *i.e.* round about the town.

Apollonia. An unimportant town in Mygdonia, a district of Macedonia. "Again they haste pass the small cities, and press on to the greater ones, since from those the word was to flow as from a fountain into the neighbouring cities" (St John Chrys., *Hom.*, xxxvii.).

Thessalonica. The modern Salonika, the second city of Turkey in Europe. The city, on account of its hot salt springs, was originally known as Therma. It is situated at the head of the Thermaic Gulf. Cassander, one of Alexander's generals, enlarged this city and named it after his wife Thessalonica, the daughter of Philip of Macedonia, who gave his daughter this name, because on the day that he received the news of her birth he had gained a victory in Thessaly.

a synagogue. Better, "the synagogue." The article has good manuscript authority. There were several synagogues in such an important town, but St Paul appears to have chosen the principal one. This

2. Secundum consuetudinem autem Paulus introivit ad eos, et per sabbata tria disserebat eis de Scripturis,

3. Adaperiens et insinuans quia Christum oportuit pati, et resurgere a mortuis: et quia hic est Iesus

2. And Paul according to his custom went in unto them: and for three sabbath-days he reasoned with them out of the scriptures,

3. Declaring and insinuating that the Christ was to suffer, and to rise again from the dead: and that this

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may be inferred from the fact that the wives of the leading men worshipped there.

It is probable that St Paul did not evangelize in the two cities mentioned above because there was no synagogue in either of them.

2. *according to his custom.* See xiii. 5, 14, xiv. 1, for a proof of this. St Paul followed the example of his Divine Master, who *went into the synagogue according to his custom on the sabbath-day* (St Luke iv. 16).

unto them. Unto the Jews, at the hour of prayer.

three sabbath-days. Some MSS. read "three weeks." He spent at least three weeks evangelizing the Jews. But we gather from St Paul's epistles to the Thessalonians and to the Philippians that he stayed some months in the city of Thessalonica.

This inference is based on various passages; thus St Paul reminds the Christians of Thessalonica of his *labour and toil*, and of how he worked *night and day* lest he should be *chargeable* to them (1 Thess. ii. 9–12). He also refers to the same subject in his second epistle (2 Thess. iii. 8). Again we find a reference to the Philippian converts succouring St Paul twice and sending their gifts to him while he was staying in Thessalonica; a journey of one hundred miles was therefore twice undertaken. He also speaks of the numerous converts who *turned to God from idols to serve the living and true God* (1 Thess. i. 9), and these conversions must have been effected *after* his discussions with the Jews in the synagogue, and *before* the riot stirred up by the hostile Jews. All these events presuppose a period of time exceeding three weeks, and extending over several months at least.

he reasoned with them. After the sermon or instruction, discussion was permitted during the services in the synagogue. Thus when our Lord was in a synagogue in Galilee, the worshippers proposed a question: *Is it lawful to heal on the sabbath-days?* (St Matt. xii. 10).

"In the synagogues of the East, *teaching* was the method of instruction, and the Christian Evangelists accordingly *taught* and *preached* the word. But, in the more critical atmosphere of the West, dogmatic assertion was not sufficient, and St Paul had to adopt the method of *reasoning*, in which he was an adept The reasoning, of course, was Jewish; it was based on *the Scriptures*" (Rackham, *Acts of the Apostles*, in h. l.).

out of the scriptures. When discussing with the Jews, St Paul appealed to the Scriptures; with the Gentiles, he appealed to miracles worked as proofs of the truth of his doctrine and also to Nature's testimony to her Creator.

3. *Declaring and insinuating.* Better, "opening and alleging" (διανοίγων καὶ παρατιθέμενος). St Paul "opened" the Scriptures by explaining from the types and prophecies that the Messias must suffer; he then quoted passages from the sacred books in proof of this doctrine. The Greek verb here rendered "alleging" (παρατίθημι) originally signified "to set one thing beside another."

Christus, quem ego annuntio vobis.

4. Et quidam ex eis crediderunt, et adiuncti sunt Paulo et Silæ, et de colentibus gentilibusque multitudo magna, et mulieres nobiles non paucæ.

5. Zelantes autem Iudæi, assumentesque de vulgo viros quosdam malos, et turba

is Jesus Christ, whom I preach to you.

4. And some of them believed, and were associated to Paul and Silas, and of those that served God and of the gentiles a great multitude, and of noble women not a few.

5. But the Jews moved with envy, and taking unto them some wicked men of the vulgar sort, and

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whom I preach. St Luke here passes from indirect to direct speech; we must supply "he said" before "whom". For an example of a like transition see ch. i. 4.

St Luke, as usual, gives a mere outline of St Paul's discourse. The subject was the same in most of his addresses—he bore witness to the Passion and Resurrection of Christ.

4. *some of them believed.* Better, "were persuaded or obeyed" (ἐπείσθησαν). They were docile to the guidance of the Holy Spirit, who enlightened their intelligence.

Aristarchus and Secundus were Thessalonian converts. They accompanied St Paul on his last journey to Jerusalem (see *infra*, xx. 4).

and were associated. Lit. "were given by lot" (καὶ προσεκληρώθησαν). They were inwardly moved by God to throw in their lot with the Church, and thus they accomplished His divine will.

of those that served God and, etc. The "and" is not in the best MSS. The passage should therefore read, "of the Gentiles that served God not a few." (τῶν τε σεβομένων Ἑλλήνων πλῆθος πολύ). These were proselytes, since they frequented the synagogue, but the greater part of the church in Thessalonica appears to have consisted of converted pagans. Judaism had, however, rescued many souls from idolatry, as the numerous proselytes testify.

of noble women. These were the wives of the chief men of the city. The noble women of Antioch were a hindrance to the Gospel; those of Thessalonica and Berea furthered the cause of Christ.

It was not so difficult to convert proselytes to Christianity as it was to convince the Jews. The former had not such deeply rooted prejudices to overcome.

5. *the Jews.* Codex D and a few cursives add, "which believed not."

moved with envy. These words are not found in many of the best MSS., but they are supported by A, B, E, and some ancient versions.

Whether genuine here or not, the fact remains true that the jealous exclusiveness of the Jews brought great trouble both to St Paul and to his Thessalonian converts.

Cf. *For you also have suffered the same things from your own countrymen, even as they have from the Jews, who both killed the Lord Jesus, and the prophets, and have persecuted us, and please not God, and are adversaries to all men, prohibiting us to speak to the gentiles that they may be saved* (1 Thess. ii. 14–16).

wicked men of the vulgar sort. Better, "of the rabble" (ἀγοραίων), men

facta, concitaverunt civitatem: et assistentes domui Iasonis quærebant eos producere in populum.

6. Et cum non invenissent eos, trahebant Iasonem, et quosdam fratres ad principes civitatis, clamantes: Quoniam hi, qui urbem concitant, et huc venerunt,

making a tumult, set the city in an uproar; and besetting Jason's house, sought to bring them out unto the people.

6. And not finding them, they drew Jason and certain brethren to the rulers of the city, crying: They that set the city in an uproar are come hither also,

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that lounged about the market-place and picked up a living by questionable means, such men as the French speak of as "la canaille."

making a tumult. The Jews having no legal ground of accusation, had recourse to violence by stirring up popular feeling.

set the city in an uproar. This proves that the Jews of Thessalonica were powerful and wealthy.

besetting Jason's house. Jason was perhaps a Hellenistic Jew, and the one referred to in Rom. xvi. 21 as a kinsman of St Paul. He had given hospitality to St Paul and his companions, and was evidently wealthy.

to bring them out. They wished to apprehend St Paul and all his companions.

A similar scene is recorded in the Old Testament when the men of Sodom *pressed very violently upon Lot, and they were even at the point of breaking open the doors* because Lot would not bring forth to them the angels who had visited him in human form. (See Gen. xix. 1-11.)

unto the people. St Luke, as usual, is most accurate in his details, and in this narration he uses the correct technical terms for "people" (δῆμος) and "rulers" (πολιτάρχας).

6. *certain brethren.* Those referred to in verse 4.

to the rulers. Better, "before the politarchs or city rulers" (ἐπὶ τοὺς πολιτάρχας). A Roman triumphal arch, dating probably from the first century of the Christain era, bore an inscription which gave the names of the seven politarchs who ruled when that arch was erected, probably in the time of Vespasian. The arch was destroyed in 1867, but the slab containing the word "politarchs" is preserved in the British Museum (Greek Inscriptions, No. 171). It measures about $7 \times 3\frac{1}{2}$ feet, and the words are perfectly legible. The title of politarch has also been found in other Macedonian inscriptions, but does not appear to have been used elsewhere.

They that set the city in an uproar. The Greek codices read: They that have turned the world upside down" (οἱ τὴν οἰκουμένην ἀναστατώσαντες). The Vulgate alone reads "city" (urbem), which is evidently a copyist's error.

News of the propagation of Christianity had evidently preceded the arrival of St Paul at Thessalonica. The word "world" is used in the sense of the Roman Empire—*i.e.* of the inhabited world.

7. Quos suscepit Iason, et hi omnes contra decreta Cæsaris faciunt, regem alium dicentes esse, Iesum.

8. Concitaverunt autem plebem, et principes civitatis audientes hæc.

9. Et accepta satisfactione a Iasone et a ceteris, dimiserunt eos.

10. Fratres vero confestim per noctem dimiserunt Paulum et Silam in Berœam.

7. Whom Jason hath received, and these all do contrary to the decrees of Cesar, saying that there is another king, Jesus.

8. And they stirred up the people and the rulers of the city hearing these things.

9. And having taken satisfaction of Jason, and of the rest, they let them go.

10. But the brethren immediately sent away Paul and Silas by night

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7. *received,—i.e.* "entertained as a guest or friend" (ὑποδέδεκται) Thus Martha "received" our Lord *into her house* (St Luke x. 38), and Zacheus "*received him with joy*" (*ibid.* xix. 6).

these all. St Paul and his companions, Jason and the *certain* brethren *do contrary to the decrees*, etc. These Jews raised the old cry of sedition which had served so well against our Saviour.

This charge was frequently brought against Christians in the earliest centuries, and Tertullian, in his *Apologeticus*, ably refutes the charge (par. 29–35), and shews that the Christians proved their loyalty by praying for the emperor, respecting him as a ruler placed over them by God, and rendering sincere homage, and no mere lip service. In the reign of Elizabeth the same cry of disloyalty was brought against the Catholics in England. The cry of treason was raised, and many a martyr suffered in consequence.

8. *stirred up the people, and the rulers.* Both the politarchs and the people feared lest they should be accused of harbouring those who were disloyal to Cesar.

9. *having taken satisfaction.* (λαβόντες τὸ ἱκανὸν.) Lit. "having taken sufficient," which seems to be the Greek equivalent of the Latin technical term for taking bail (satis accipere). It was probably a large sum of money laid down, which would be forfeited if Jason's guests were the cause of another uproar, or if Jason and the brethren failed to appear when summoned.

The Thessalonian converts suffered from the hostility of their countrymen as well as from the Jews; e.g. *For you also have suffered the same things from your own countrymen, even as they have from the Jews* (1 Thess. ii. 14).

10. *the brethren immediately sent away Paul and Silas.* Timothy remained behind for a time to comfort the Thessalonians in their tribulation, and he rejoined St Paul at Berea. In both the epistles to the Thessalonians, St Paul sends greetings from Silas to the Church—another incidental coincidence between the Acts and the Epistles.

The brethren were true to their pastors. St Paul made two attempts to return to Thessalonica, but was unable to do so. Cf. *For we would have come unto you, I Paul indeed, once and again, but Satan hath hindered us* (1 Thess. ii. 18).

St John Chrysostom suggests that by giving this security, Jason hazarded his life for St Paul. Perhaps the danger which might

Qui cum venissent, in synagogam Iudæorum introierunt.

11. Hi autem erant nobiliores eorum, qui sunt Thessalonicæ, qui susceperunt verbum cum omni aviditate, quotidie scrutantes Scripturas si hæc ita se haberent.

12. Et multi quidem crediderunt ex eis, et mulierum gentilium honestarum, et viri non pauci.

13. Cum autem cognovissent in Thessalonica Iudæi, quia et Berœæ prædicatum est a Paulo verbum Dei,

unto Berea. Who when they were come thither went into the synagogue of the Jews.

11. Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the scriptures, whether these things were so.

12. And many indeed of them believed, and of honourable women that were gentiles, and of men not a few.

13. And when the Jews of Thessalonica had knowledge that the word of God was also preached

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overtake the Thessalonian converts in the event of the apostles' revisiting them was the hindrance which Satan had put in the way.

Berea. The modern Verria or Kara Feria. It is still a flourishing city and a metropolis, and is about forty miles from Thessalonica.

There was a large Jewish population when St Paul visited it, but the city was not so wealthy as Thessalonica. Sopater is the only Berean disciple whose name has come down to us. This city is not mentioned in any of St Paul's epistles.

11. *more noble.* (εὐγενέστεροι.) This word usually refers to nobility of birth, but here it means nobility of character. True greatness consists in seeking to know and to do God's will.

As the Berean converts were chiefly of Jewish origin, this is one of the rare examples of St Paul's being favourably received by his own nation.

daily. They were eager and assiduous in their desire to know the truth. Their chief studies would be the Messianic prophecies.

Our Lord, speaking of the Old Testament, once said to the Jews: *The same are they that give testimony of me* (St John v. 39).

searching. (ἀνακρίνοντες.) See Annot. on ch. iv. 9. The word implies a careful, judicial examination.

12. *many . . . . believed.* Codex D adds here, "but some disbelieved."

of men. These men were also Gentile converts.

13. *Jews of Thessalonica had knowledge*, etc. "These short notices in the 'Acts' of the steady, unwearied pursuit of Paul from city to city give us a hint at least of that restless, bitter hatred with which the great Gentile apostle was regarded by the majority of his countrymen—a hatred, the depth and intensity of which the critical studies of this age are only beginning to fathom" (Schaff, *Comm. Acts*, p. 438).

the word of God. The historian speaks here and expresses the fact. The Jews would not have designated St Paul's preaching thus.

venerunt et illuc commoventes, et turbantes multitudinem.

by Paul at Berea, they came thither also, stirring up and troubling the multitude.

14. Statimque tunc Paulum dimiserunt fratres, ut iret usque ad mare: Silas autem et Timotheus remanserunt ibi.

14. And then immediately the brethren sent away Paul, to go unto the sea: but Silas and Timothy remained there.

15. Qui autem deducebant Paulum, perduxerunt eum usque Athenas, et accepto mandato ab eo ad Silam et Timotheum, ut quam celeriter venirent ad illum, profecti sunt.

15. And they that conducted Paul brought him as far as Athens, and receiving a commandment from him to Silas and Timothy, that they should come to him with all speed, they departed.

also. This should be connected with "Berea"—"at Berea also."

stirring up and troubling. The metaphor is taken from a storm at sea, which lashes the waters into foam.

14. *And then immediately*, etc. This verse almost repeats verse 10, but now St Paul embarked alone from the harbour either of Dium or Pydna, a distance of about seventeen miles from Berea.

to go unto the sea. There are two readings, both well supported.

1. to go *as far as* the sea (ἕως ἐπί): this is found in Codices ℵ, B, E.
2. to go *as it were* to the sea (ὡς ἐπί): this reading is given in H, L, P.

The former rendering is more in harmony with facts, since St Paul did not feign to go by the sea in order to elude his enemies, but he embarked for Athens. (In later Greek classical writers ὡς ἐπί often has the meaning of "towards.")

15. *conducted.* Out of respect, and also as a protection.

ST PAUL'S SECOND JOURNEY (*continued*).
(*g*) ST PAUL AT ATHENS

16. Paulus autem cum Athenis eos exspectaret, in-

16. Now whilst Paul waited for them at Athens, his spirit was

16. *whilst Paul waited for them.* Silas did not rejoin St Paul until the latter was at Corinth. Timothy went to Athens, but did not remain there, being sent by St Paul to Thessalonica.

For which cause forbearing no longer, we thought it good to remain at Athens alone. And we sent Timothy our brother, and the minister of God in the gospel of Christ, to confirm you and exhort you concerning your faith (1 Thess. iii. 1–2).

Athens. The ancient capital of Attica, and formerly the chief centre

citabatur spiritus eius in ipso, videns idololatriæ deditam civitatem.

17. Disputabat igitur in synagoga cum Iudæis et colentibus, et in foro, per omnes dies, ad eos qui aderant.

18. Quidam autem Epicurei, et Stoici philosophi

stirred within him, seeing the city wholly given to idolatry.

17. He disputed therefore in the synagogue with the Jews, and with them that served God, and in the market-place, every day with them that were there.

18. And certain philosophers of the Epicureans and of the Stoics

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of Greek culture, learning, and art. The city stands on a plain between the mountains of Attica and the Ægean Sea. Two rivers flow through the city, the Cephissus and the Ilissus. When St Paul visited the city, though it had lost much of its ancient splendour and prestige, it still enjoyed its freedom by the good-will of its Roman conquerors, who conceded this privilege "in memory of its former greatness." Minerva, or, as the Greeks called her, "Athene," was the tutelary goddess of Athens, which was named after her.

his spirit was stirred. The Greek verb employed here (παρωξύνετο) expresses deep feeling. (See Annot. on xv. 39.)

17. *disputed.* Better, "reasoned" (διελέγετο), as in verse 2. The verb is used of discussions in which several take part.

with the Jews. They would certainly share his horror of idolatry. Here, too, he found some Athenians who had turned from idols to serve the living God, and who, as proselytes, *served God.*

in the market-place. In the Agora, which served as a market-place, an exchange mart, a lecture hall, a public school, and a temple. The Agora was situated south-west of the Acropolis, between it and the Pnyx. All the public affairs of the city were transacted in one or other divisions of the Agora. It was embellished with colonnades, beautifully sculptured, and with numerous statues of the gods. Socrates and many other Greek philosophers used to hold public discussions in the Agora.

every day. There were certain hours when the Agora was full of people, and St Paul profited by the national custom of holding public discussions to instruct the people.

18. *Epicureans and of the Stoics.* These two schools of philosophy, differing from each other in certain tenets, were prominent sects in St Paul's time. Both were equally antagonistic to the teaching of the Gospel.

The Epicureans were founded by Epicurus, a native of Samos (342–270 B.C.). Like the Stoics, they taught that the object of philosophy was to render men happy, but they sought their pleasures in satisfying the cravings of the senses. They believed in the existence of gods who dwelt apart and had no interest in humanity. They denied the immortality of the soul; in a word, they were materialists, and

disserebant cum eo, et quidam dicebant: Quid vult seminiverbius hic dicere? Alii vero: Novorum dæmoniorum videtur annuntiator esse; quia Iesum, et resurrectionem annuntiabat eis.

19. Et apprehensum eum

disputed with him, and some said: What is it that this word-sower would say? But others: He seemeth to be a setter forth of new gods; because he preached to them Jesus and the resurrection.

19. And taking him they brought

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hence virtually Atheists. Epicurus is believed to have held more spiritual views of happiness, but his followers had degenerated, and the adherents of this sect were often grossly sensual.

The Stoics were founded by a Cyprian named Zeno, who flourished in the latter part of the fourth century and the opening of the third century before Christ. They condemned idolatry, and therefore the use of statues and temples. They rejected all knowledge which did not come through the senses, and consequently their creed was materialistic. They were Pantheists, who held that both God and the soul were, in a certain sense, material. According to their theory, God was the soul of the universe; He created all things, which ultimately would be absorbed in Him, provided such creatures were good and wise. Even God Himself was held to be subject to some fixed law; hence the Stoics were also fatalists. Zeno, however, had higher ideals than Epicurus. The Stoic considered indifference the greatest of virtues; he aimed at living a life of austere self-renunciation, and sought to rise above joy or sorrow, or any other human passion. The Stoics met in the painted portico (στοὰ ποικίλη), an arcade decorated with frescoes of the battle of Marathon, in which Zeno taught his disciples. From this porch they derived their name of Stoics.

The tenets of these two sects may be thus contrasted:—

The Epicureans were materialists and Atheists, and they sought to gratify their senses.

The Stoics were fatalists and Pantheists, and they sought to live above their senses by an apathetic indifference.

What is it, etc. "If he has any meaning at all, what can it be?"

word-sower. (ὁ σπερμολόγος.) The word is used literally of a small bird that picks up scattered grain, and follows the plough in search of food. It was applied figuratively to men who lived by their wits and had little or no principle.

new gods. Better, "of strange gods" (ξένων δαιμονίων). The word "daimonia" was used of the inferior grades of gods.

This was precisely the charge on which Socrates was condemned. St John Chrysostom suggests that the plural "gods" was used because they thought that St Paul was teaching the worship of Jesus and *of the Resurrection*, which they took for a female divinity.

19. *taking him.* (ἐπιλαβόμενοι.) This Greek verb is colourless, and we cannot therefore say whether they led him in anger or as an act of courtesy. The Athenians appear to have observed the customary forms

ad Areopagum duxerunt, dicentes: Possumus scire quæ est hæc nova, quæ a te dicitur, doctrina?

him to Areopagus, saying: May we know what this new doctrine is which thou speakest of?

20. Nova enim quædam infers auribus nostris: Volumus ergo scire quidnam velint hæc esse.

20. For thou bringest in certain new things to our ears. We would know therefore what these things mean.

21. (Athenienses autem omnes, et advenæ hospites, ad nihil aliud vacabant nisi aut dicere, aut audire aliquid novi.)

21. (Now all the Athenians, and strangers that were there, employed themselves in nothing else but either in telling or in hearing some new thing.)

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of politeness, but some at least afterwards scoffed at St Paul and his doctrine.

Areopagus,—i.e. the hill of Mars, so called because, according to a Greek legend, Mars was tried there for the murder of a son of Neptune. The chief court of justice of the Athenians was held here, but on this occasion St Paul does not appear to have been present as a criminal, but rather as one who sets forth doctrines which aroused the curiosity of the citizens, and of which they desired to hear further.

May we know? etc. The request was made with courtesy, as to a stranger who was a philosopher, and there was probably no sarcasm intended. Being naturally inquisitive, they desired to hear St Paul's doctrine.

21. *strangers.* Men from every province in the empire and from Rome—philosophers, sculptors, painters, students of all classes and nations.

new thing. Lit. "newer thing" (*καινότερον*). Demosthenes reproached the Athenians with their curiosity, and addresses them thus: "Tell me if going up and down the market-place, asking each other 'Is there anything new?' is the business of your life?"

ST PAUL'S SECOND JOURNEY (*continued*).

(*h*) ST PAUL'S DISCOURSE IN THE AREOPAGUS

22. Stans autem Paulus in medio Areopagi, ait: Viri

22. But Paul standing in the midst of Areopagus, said: Ye men

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22. *But Paul standing*, etc. "St Paul stood on that hill in the centre

Athenienses per omnia quasi superstitiosiores vos video.

23. Præteriens enim, et videns simulacra vestra, inveni et aram, in qua scriptum erat: Ignoto Deo. Quod ergo ignorantes colitis, hoc ego annuntio vobis.

24. Deus, qui fecit mun-

of Athens, I perceive that in all things you are too superstitious.

23. For passing by and seeing your idols, I found an altar also on which was written: *To the unknown God.* What therefore you worship, without knowing it, that I preach to you,

24. God, who made the world

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of the Athenian city, and with a full view of it. The Temple of the Eumenides was immediately below him; and if he looked to the east he beheld the propylæa of the Acropolis fronting him, and the Parthenon rising above him, and on his left the bronze colossus of Minerva, the champion of Athens, and the Temple of Victory to the right; behind him was the Temple of Theseus; and a countless multitude of smaller temples and altars in the Agora and Ceramicus below him" (Wordsworth, in h. l., p. 85).

Ye men of Athens. The usual introduction employed by Greek orators.

in all things,—i.e. in the multitude of their idols, religious feasts, and observances.

too superstitious. Better, "too god-fearing or religious" (δεισιδαιμονεστέρους). The word is in itself neutral, and may mean "too superstitious" or "too religious." St Paul evidently used it in a good sense; he certainly did not begin by rebuking his hearers. It is characteristic of St Paul to begin an address or epistle with graceful courtesy, of which the opening of the epistles to the Corinthians furnishes an example.

23. *seeing your idols.* Lit. "seeing the objects of your worship" (ἀναθεωρῶν τὰ σεβάσματα ὑμῶν).

"Athens was the city of statues. There were statues by Phidias, and Myron, and Lysicles, and statues without number of the tasteless and mechanical copyists of that dead period of the Empire: statues of antiquity as venerable as the olive wood Athêne which had fallen from heaven, and statues of yesterday; statues colossal and diminutive; statues equestrian, and erect, and seated; statues agonistic and contemplative, solitary and combined, plain and coloured: statues of wood, and earthen-ware, and stone, and marble, and bronze, and ivory, and gold, in every attitude, and in all possible combinations; statues starting from every cave, and standing like lines of sentinels in every street" (Farrar, *Life and Work of St Paul*, p. 298).

an altar also. This was one altar out of many, dedicated to unknown gods.

To the unknown God. This altar was probably erected for fear lest some god having been neglected, should punish them. Classical writers abound in allusions to the altars to unknown gods (τοῖς ἀγνώστοις θεοῖς). Pausanias describes a port of Athens in which there were "altars to gods styled unknown."

God, who made, etc. This is the first article of the Apostles' Creed, and St Paul proclaimed it boldly in the presence of Epicureans who

dum, et omnia quæ in eo sunt, hic cæli et terræ cum sit Dominus, non in manufactis templis habitat,

and all things therein, he being Lord of heaven and earth, dwelleth not in temples made with hands.

25. Nec manibus humanis colitur indigens aliquo, cum ipse det omnibus vitam, et inspirationem, et omnia:

25. Neither is he served with men's hands as though he needed anything, seeing it is he who giveth to all life, and breath, and all things:

26. Fecitque ex uno omne genus hominum inhabitare

26. And hath made of one, all mankind, to dwell upon the whole

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taught the "atomic" theory as opposed to that of creation, *i.e.* they held that the world existed by a fortuitous attraction and union of atoms. Consequently they held that matter was eternal, since "out of nothing, nothing can come."

St Paul, in this discourse, attacked the principal errors of the Epicureans, for he dwelt on the creation, Divine Providence, inspiration, the resurrection of the dead, and the last judgment, doctrines which they denied.

dwelleth not in temples made with hands. St Stephen had taught this truth with respect to the Temple of Jerusalem; it applied far more rigorously to heathen temples.

25. *neither is he served with men's hands.* The Greek verb here translated "served" (θεραπεύεται) signifies "to wait upon," as a servant attends to his master's comfort. We have here "two proofs of Godhead—that He Himself has need of nought, and supplies all things to all men" (St John Chrys.).

life and breath. God both creates and preserves the life of His creatures.

26. *And he hath made of one, all mankind.* Beelen thus gives the sense of this passage: "God has distributed the various parts of the whole earth, and He has ordained which part and how long these peoples shall inhabit these respective territories, and, moreover, all other things, such as migrations of populations, exile, and whatever depends on these changes, are ordained by His providence" (*Actus Apost.*, in h. l.). This doctrine would not have been tolerated by the Greeks, who despised all barbarians, *i.e.* foreigners, and clung to their racial superiority. By "of one" we are to understand from one common source, *i.e.* from Adam and Eve. Some MSS. read "of one blood," but this last word has no good MSS. authority.

On this passage Ellicott remarks: "Few words, even in St Paul's teaching, are more pregnant with significance. They justify all that the wise of heart have said as to the 'manifold wisdom of God,' as seen in history and in the education of mankind. The special gifts of character of each race—Hebrew thought of God, Greek sense of beauty, Roman sense of law, Teutonic truthfulness, Keltic impulsiveness, Negro docility—have all their work to do. All local circumstances of soil and climate that influence character come under the head of the 'bounds of men's habitation.' All conditions of time—the period at which each race has been called to play its part in the drama of the world's history—come under the head of the 'appointed seasons'" (*Comm. on the Acts*, p. 117).

super universam faciem terræ, definiens statuta tempora, et terminos habitationis eorum,

27. Quærere Deum si forte attrectent eum, aut inveniant, quamvis non longe sit ab unoquoque nostrum.

28. In ipso enim vivimus, et movemur, et sumus: sicut et quidam vestrorum poetarum dixerunt: Ipsius enim et genus sumus.

face of the earth, determining appointed times, and the limits of their habitation.

27. That they should seek God, if haply they may feel after him or find him: although he be not far from every one of us:

28. For in him we live and move and be: as some also of your own poets said, *For we are also his offspring.*

times. The seasons of prosperity and adversity allotted to each nation. Cf. *He multiplieth nations, and destroyeth them, and restoreth them again after they were overthrown* (Job xii. 23).

27. *That they should seek God.* This is the end of our creation. Man was created "to know, love, and serve God," and to be happy with Him for all eternity.

if haply,—i.e. "if perhaps or by any chance" (εἰ ἄρα). The doubt does not fall on their finding Him, but on their willingness to seek Him.

We have our blessed Lord's promise that *he that seeketh findeth; and to him that knocketh it shall be opened* (St Matt. vii. 8).

they may feel after. The Greek verb employed (ψηλαφάω) means to touch, feel, or handle. Thus St John writes: *Our hands have handled of the word of life* (1 John i. 1). It is, however, particularly descriptive of a blind person who gropes about with his hands in order to find his way.

Our hearts were created for God, and the human soul can find no true rest and happiness except in Him, *and blessed are they that hunger and thirst after justice, for they shall have their fill* (St Matt. v. 6).

he be not far. God is present in all creatures, animate or inanimate. He creates and sustains all things; but although God is so near, and manifests Himself to men by His works, yet many are so blinded by their passions that they do not recognise the imprints of the Divine handiwork.

every one of us. God loves us individually; to each He says, *I have loved thee with an everlasting love.*

28. *For in him—i.e.* through Him.

we live and move and are. Some commentators take these words as a strong way of expressing the same truth, viz. that God is the efficient cause of our life, that He is intimately present in us, and, indirectly, St Paul here proclaims the immensity of God.

"In God, as in an infinite ether, we live and are moved; in Him we stand and dwell; He penetrates our essence, our body, our soul . . . we cannot go forth from Him; in God and by Him we live, and out of God we cannot exist" (*Comm.*, a Lapide).

your own poets. The quotation given by St Paul is from the poet

29. Genus ergo cum simus Dei, non debemus æstimare auro, aut argento, aut lapidi, sculpturæ artis, et cogitationis hominis, Divinum esse simile.

30. Et tempora quidem huius ignorantiæ despiciens Deus, nunc annuntiat ho-

29. Being therefore the offspring of God, we must not suppose the divinity to be like unto gold or silver, or stone, the graving of art and device of man.

30. And God indeed having winked at the times of this igno-

Aratus, a native of Soli in Cilicia (and therefore a compatriot of St Paul), who flourished *circa* B.C. 270. The words are taken from his poem entitled "the Phænomena" (*τὰ φαινόμενα*). Aratus was a Stoic, and in this didactic poem he includes what the scientists of his day taught concerning astronomy and meteorology.

He begins with an invocation to Zeus, and the poet writes thus :—

"With Him, with Zeus, are filled
All paths we tread, and all the marts of men :
Filled, too, the sea, every creek and bay :
And all in all things need we help of Zeus,
For we too are his offspring."

Another Stoic poet, Cleanthes, a native of Assos in Troas (B.C. 300), and a contemporary of Aratus, expresses the same thought :—

"Thee
'Tis meet that mortals call with one accord,
For we thine offspring are, and we alone
Of all that live and move upon this earth,
Receive the gift of imitative speech."

—Cleanthes, *Hymn to Zeus* (trans. quoted from Ellicott).

By quoting the Greek poets St Paul shewed himself to be a man of culture and captivated the attention of his audience. St Paul was evidently well versed in Greek literature, for on two other occasions he quotes the Greek poets.

In the epistle to the Corinthians he cites Menander : *Evil communications corrupt good manners* (1 Cor. xv. 33) ; and again in the epistle to Titus we read : *One of them, a prophet of their own said, The Cretians are always liars, evil beasts, slothful bellies* (i. 12).

29. *Being therefore the offspring*, etc. St Paul argues that if, as their own poets confess, man is God's handiwork, it is absurd to suppose that man can make gods.

the divinity—i.e. "The Godhead," or "that which is divine." The Greek neuter noun is here used (*τὸ Θεῖον*), a vague philosophical term, such as would be understood by his hearers.

gold or silver or stone. In the Parthenon was the gold and ivory statue of Minerva. Metal and bronze statues abounded in Athens, for Attica was particularly rich in mines and quarries ; silver was abundant at Laurium, and marble was quarried from Mount Pentelicus and elsewhere.

the graving of art. This is in apposition to *gold or silver or stone.* These were the materials which were engraved.

device,—i.e. "genius" of man (*ἐνθύμησις*), the power that directs the hand of the sculptor.

30. *having winked,—i.e.* "having overlooked." The verb (*ὑπεροραω*)

minibus ut omnes ubique pœnitentiam agant,

31. Eo quod statuit diem, in quo iudicaturus est orbem in æquitate, in viro, in quo statuit, fidem præbens omnibus, suscitans eum a mortuis.

32. Cum audissent autem resurrectionem mortuorum, quidam quidem irridebant, quidam vero dixerunt: Audiemus te de hoc iterum.

33. Sic Paulus exivit de medio eorum.

rance, now declareth unto men that all should everywhere do penance.

31. Because he hath appointed a day wherein he will judge the world in equity, by the man whom he hath appointed, giving faith to all, by raising him up from the dead.

32. And when they had heard of the resurrection of the dead, some indeed mocked; but others said: We will hear thee again concerning this matter.

33. So Paul went out from among them.

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here employed may mean to pass over in scorn or in indifference, but here it expresses a sentiment of compassionate indulgence. "In this word lie treasures of mercy for those who lived *in the times of this ignorance.*"

now declareth, etc. God declared this by His apostle. Like St Peter in his discourse at Pentecost, St Paul gradually leads his hearers to consider the necessity of repentance.

all . . . . everywhere. The Gospel message is universal.

do penance. See Annot. on ii. 38. St Paul having appealed to love and hope, now goes on to arouse their fear by speaking of the judgment.

31. *he hath appointed a day.* This day is known to God alone. *Of that day and hour no one knoweth, no, not the angels of heaven, but the Father alone* (St Matt. xxiv. 36).

in equity. This will be the essential characteristic of the last judgment.

by the man. St Paul does not yet name our Lord.

St Peter also speaks of Jesus of Nazareth as *a man approved of God* (*supra*, ii. 22). Likewise, Jesus speaks of Himself as *the Son of Man* when referring to the last day: *Hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven* (St Matt. xxvi. 64).

32. *when they had heard*, etc. St Paul had spoken in the Agora of *Jesus and the resurrection*; the Athenians caught up his word at once, and ridiculed the idea of the dead being raised. Their mockery was expressed both by word and gestures.

33. *So Paul went out.* We have no other record of St Paul visiting Athens, and he only once incidentally mentions the city in his Epistles (1 Thess. iii. 1). This verse shews that St Paul was absolutely free. There was no question of a criminal trial.

St Paul had probably spent at least a month in Athens, for he waited there while those who accompanied him from Berea to Athens went back, and after their return

34. Quidam vero viri adhærentes ei, crediderunt; in quibus et Dionysius Areopagita, et mulier nomine Damaris, et alii cum eis.

34. But certain men adhering to him, did believe: among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

Timothy set out to join St Paul. Thus time was required for two journeys of about six or seven days each. Also we know that St Paul had preached in the synagogue to the Jews on several occasions, and that he disputed *daily* in the market-place.

34. *certain men.* The Gospel was not received by multitudes in Athens. Pride of intellect reigned there, and this is an insuperable obstacle to the reception of the truth, for Christ has said: *Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven* (St Matt. xviii. 3).

Dionysius the Areopagite. As he was a member of the highest court of justice it follows that he was a man of good position, who had held some important State office and was over sixty years of age. These and nobility of birth were some of the necessary qualifications for an Areopagite. According to Eusebius, Dionysius was the first bishop of Athens, and a tradition states that he was martyred. Certain writings which bear this name were written by another Dionysius who wrote in the fourth century. Nothing is known of Damaris beyond this reference to her.

CHAPTER XVIII

ST PAUL'S SECOND JOURNEY (*continued*).

ST PAUL FOUNDS THE CHURCH OF CORINTH

1. Post hæc egressus ab Athenis, venit Corinthum:

1. After these things, departing from Athens, he came to Corinth.

1. *After these things.* After his unsuccessful mission in Athens, where the Grecian philosophers had mocked at his doctrine.

Corinth. This city stands on the narrow isthmus of Corinth, having the Ægean Sea on the south and the Ionian Sea on the north. This isthmus connected Megaris with Argolis, and is so narrow in one part that boats could be hauled overland from one sea to the other. The city was famous in St Paul's time for its opulence, its commerce, and the casting of metals, but it had a bad reputation for profligacy.

When St Paul visited Corinth it was a Roman colony and the residence of the proconsul of Achaia, but the town itself was governed by the duumviri.

Besides St Luke's narration of St Paul's visit to this city, we have allusions to the apostle's work there in the two Epistles to the Corinthians, the Epistles to the Thessalonians, and to the Romans, which were written from Corinth.

2. Et inveniens quemdam Iudæum nomine Aquilam, Ponticum genere, qui nuper venerat ab Italia, et Priscillam uxorem eius, (eo quod præcepisset Claudius discedere omnes Iudæos a Roma) accessit ad eos.

2. And finding a certain Jew, named Aquila, born in Pontus, lately come from Italy, with Priscilla his wife (because that Claudius had commanded all Jews to depart from Rome), he came to them.

2. *Aquila.* This Hellenistic Jew appears to have travelled about on account of his business. A native of Pontus, he had settled for a time in Rome. When banished by the edict of Claudius, he went to Corinth. Afterwards we find him in Ephesus (verse 26), then in Rome again (Rom. xvi. 3), and the last time he is mentioned (2 Tim. iv. 19) he had returned to Ephesus.

He was one of the Jews of the Dispersion, and it is probable that the word "Jew" connotes his nationality rather than his religion, and is introduced to explain his presence in Corinth. The inference that Aquila and Priscilla were disciples is based on the subjoined considerations :—

(*a*) A rigid Jew would hardly have received St Paul under his roof and worked daily with him.

(*b*) Aquila and Priscilla most probably had opportunities of learning the faith in Rome. (See note on the decree of Claudius.)

(*c*) St Paul would have preferred to lodge with some of the brethren.

(*d*) St Luke gives no account of his conversion, as he does in the case of other notable men joining the ranks of the disciples.

Pontus. See Annot. on ii. 9. Jews from Pontus were present in Jerusalem on the Day of Pentecost, and Aquila may have heard from them of Jesus of Nazareth.

Priscilla. This is a diminutive of the Latin name Prisca, as Lucilla is of Lucia. Her name generally precedes that of Aquila (see verse 18 ; Rom. xvi. 3 ; 2 Tim. iv. 19), and commentators have therefore inferred that she was a Roman and of a higher social position than Aquila, and connected with the family of the Prisci, which gave many famous consuls and proprætors to Rome. As she instructed Apollo, it is evident that she was a woman of culture, and well instructed in the Old Testament, since she was able to teach *one mighty in the Scriptures.*

lately. The Greek adverb here used (*προσφάτως*) signifies "newly" or "freshly," hence "recently."

Claudius had commanded, etc. Suetonius has a passage which confirms this statement ; he records that the Jews were banished on account of tumults stirred up by certain "Chrestos," which is probably a corruption of the name "Christ" (Tertul., *Apol.*).

This conjecture, which is put forth by St Bede and many other writers, is based on the following argument :

Tacitus, in his *Annals*, speaks of Christianity as existing in Rome before the time of Nero (xv. 44), and from a Catholic tradition we learn that St Peter visited Rome *circa* A.D. 45. Tertullian relates that "Christus" was often spelt and pronounced "Chrestos" (*i.e.* good) by the people. Hence it is not unlikely that the preaching of the Gospel in Rome and the hostility it provoked on the part of the unbelieving Jews, led to the Jews and Jewish converts to Christianity being expelled from Rome, and, among

3. Et quia eiusdem erat artis, manebat apud eos, et operabatur: (erant autem scenofactoriæ artis).

4. Et disputabat in synagoga per omne sabbatum, interponens nomen Domini Iesu, suadebatque Iudæis et Græcis.

3. And because he was of the same trade, he remained with them and wrought: (now they were tent-makers by trade.)

4. And he reasoned in the synagogue every sabbath, bringing in the name of the Lord Jesus, and he persuaded the Jews and the Greeks.

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the latter, Aquila and Priscilla were included. Some commentators, however, think that a certain Chrestos was inciting the Jews to rebellion.

3. *and wrought.* Every Jew, rich or poor, taught his son a trade, and the Rabbis held that the three great duties of a father were to circumcise his son, to instruct him in the Law, and to teach him a trade. One of their proverbs ran thus: "He that teacheth not his son a trade, teacheth him to be a thief." The famous Rabban Hillel was a carpenter.

St Paul often refers to his having worked at his trade to support himself.

(a) *You yourselves know: for such things as were needful for me and them that are with me, these hands have furnished* (*infra*, xx. 34).
(b) *We labour, working with our own hands* (1 Cor. iv. 12).
(c) *For you remember, brethren, our labour and toil, working night and day lest we should be chargeable to any of you, we preached among you the gospel of God* (1 Thess. ii. 9).
(d) *Neither did we eat any man's bread for nothing, but in labour and in toil we worked night and day, lest we should be chargeable to any of you* (2 Thess. iii. 8).

tent-makers. A coarse kind of cloth made of goat's hair, and employed for sails and tents, was manufactured in St Paul's native land of Cilicia, and named from it "cilicium" (*cf.* Fr. *cilice*, hair-cloth). Pontus, the native land of Aquila, was also celebrated for this goat's hair cloth. Thousands of goats that grazed in these districts supplied the raw material. Some think that St Paul worked at the manufacture of this tent cloth, others are of opinion that he made the tents of this cloth.

St John Chrysostom represents St Paul making tents out of leather. "Paul, after working miracles, would stand in his workshop of Corinth and stitch the leather skins with his hands, while the angels looked on him lovingly and the devils with fear."

4. *bringing in the name*, etc. These words have not very good MSS. authority, as they are only found in one codex (Gigas, thirteenth century) and in the margin of the Syriac versions. The expression *bringing in* seems to indicate that St Paul did not begin by preaching Christ, but only introduced the Sacred Name when he had prepared his hearers to accept the truth that Jesus was the Messias.

Greeks. As they were in the synagogue, we must understand uncircumcised proselytes, not pagans. St Paul evangelized these Gentiles (τὰ ἔθνη) after he turned away from the Jews. This is a rare example of the word "Hellenes" (Ἕλληνας) being used in the Acts for Jews whose language was Greek and for Greek proselytes.

5. Cum venissent autem de Macedonia Silas et Timotheus, instabat verbo Paulus, testificans Iudæis esse Christum Iesum.

6. Contradicentibus autem eis, et blaphemantibus, excutiens vestimenta sua, dixit ad eos: Sanguis vester super caput vestrum: mun-

5. And when Silas and Timothy were come from Macedonia, Paul was earnest in preaching, testifying to the Jews that Jesus is the Christ

6. But they gainsaying and blaspheming, he shook his garments and said to them: Your blood be upon your own heads: I am clean;

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5. *from Macedonia.* In ch. xvii. 15 we find that St Paul had desired them to join him in Athens.

Silas and Timothy travelled together from Berea in Macedonia, and rejoined the apostle in Corinth. Cf. *We thought it good to remain in Athens alone. And we sent Timothy our brother, and the minister of God in the gospel of Christ, to confirm you and exhort you concerning your faith* (1 Thess. iii. 1–2). These fellow-labourers brought St Paul offerings from the Philippians; thus St Paul could tell the Corinthian disciples: *When I was present with you, and wanted, I was chargeable to no man, for that which was wanting to me, the brethren supplied who came from Macedonia, and in all things I have kept myself from being burthensome to you, and so I wilt keep myself* (2 Cor. xi. 9).

Paul was earnest in preaching. The best MSS. (ℵ, A, B, D, E, and the Vulgate) read "Paul was constrained by the word" (τῷ λόγῳ) and a few read "by the Spirit" (τῷ πνεύματι). The apostle could no longer content himself with *bringing in* incidentally the name of Christ, but was longing to declare the truth openly and in all its fulness.

As his temporal wants were now supplied by the alms of the brethren, the apostle was free to devote himself exclusively to evangelizing, and, constrained by the love of his Divine Master, he preached more earnestly than ever. The examples of vice and profligacy he daily witnessed stirred his apostolic spirit with an intense longing to make known the Saviour to these slaves of sin.

6. *gainsaying.* Lit. "they arraying themselves against" (ἀντιτασσομένων), like an army drawn up in battle.

blaspheming. Perhaps the apostle had these scenes in mind when, writing to the Corinthians, he says: *Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus. And no man can say, the Lord Jesus, but by the Holy Ghost* (1 Cor. xii. 3).

he shook his garments. This was a solemn act of renunciation (see Annot. on xiii. 51). "As done by a Jew to Jews, no words and no act could so well express the apostle's indignant protest. It was the last resource of one who found appeals to reason and conscience powerless, and was met by brute violence and clamour."

Your blood be upon your own heads. This is not an imprecation, but a solemn renunciation and disclaiming of all participation in the terrible consequences which such blasphemy would bring upon them.

The words were Hebraic in cast. Cf. *Then he that heareth the sound of the trumpet whosoever he be, and doth not look to himself, if the sword come, and cut him off, his blood shall be upon his own head* (Ezech. xxxiii. 4). St Paul had offered these Jews the means of salvation, and he applied to himself the words uttered by God: *If, when I say to the wicked, Thou shalt surely die, thou declare it not to him, nor speak to him, that he may be*

dus ego, ex hoc ad gentes vadam.

7. Et migrans inde, intravit in domum cuiusdam, nomine Titi Iusti, colentis Deum, cuius domus erat coniuncta synagogæ.

8. Crispus autem archisynagogus credidit Domino cum omni domo sua: et multi Corinthiorum audientes credebant, et baptizabantur.

from henceforth I will go unto the gentiles.

7. And departing thence, he entered into the house of a certain man, named Titus Justus, one that worshipped God, whose house was adjoining to the synagogue.

8. And Crispus the ruler of the synagogue believed in the Lord with all his house: and many of the Corinthians hearing believed, and were baptized.

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converted from his wicked way, and live, the same wicked man shall die in his iniquity, but I will require his blood at thy hand (Ezech. iii. 18).

I will go unto the Gentiles. This only applies to the Jews at Corinth, as we see from St Paul's subsequent conduct. (See verse 19, and ch. xix. 8.)

7. *departing thence.* From the synagogue, not from the house of Aquila. St Paul henceforth ceased to attend the services in the synagogue. He withdrew in presence of the whole assembly.

Titus Justus. Some MSS. omit the first name, which is only found in a few codices, and the Syriac and Vulgate versions. This Gentile proselyte who became a Christian convert is probably not to be identified with Titus the fellow-labourer of St Paul, who is not mentioned once in the Acts. The Titus of whom St Paul speaks in 2 Cor. xii. 18 was evidently not an inhabitant of Corinth, but a fellow-labourer in the Gospel, sent by St Paul to assist the brethren in Corinth.

adjoining to the synagogue. Thus the Christian Church, by the very force of circumstances, gradually detached itself from the synagogue worship and Judaism.

The hostile Jews would not have entered into the house of a Gentile unless he became a proselyte of righteousness, in which case he was regarded as a Jew. By remaining close to the synagogue, St Paul was accessible to those who might wish to hear him again.

8. *Crispus the ruler*, etc. St Paul himself baptized him, a favour he accorded to few. Cf. *I give God thanks, that I baptized none of you, but Crispus and Caius* (1 Cor. i. 14). According to an old tradition, this Crispus was the first bishop of Egina.

with all his house. Like the keeper of the prison of Philippi, Crispus was the means of bringing all his household into the Church. This is the first recorded conversion of an entire Jewish household, as Lydia and the keeper of the prison were Gentiles.

many of the Corinthians hearing, etc. Conversions were continually being made, as the use of the imperfect tense in the Greek denotes. Note the three steps—they *heard, believed*, and *were baptized.* Among

9. Dixit autem Dominus nocte per visionem Paulo: Noli timere, sed loquere, et ne taceas:

10. Propter quod ego sum tecum: et nemo apponetur tibi ut noceat te: quoniam populus est mihi multus in hac civitate.

11. Sedit autem ibi annum et sex menses, docens apud eos verbum Dei.

9. And the Lord said to Paul in the night by a vision: Do not fear, but speak, and hold not thy peace.

10. Because I am with thee: and no man shall set upon thee to hurt thee; for I have much people in this city.

11. And he stayed there a year and six months, teaching among them the word of God.

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these "many" converts, we find references by name in the epistles to Gaius or Caius, St Paul's host (Rom. xvi. 23), Stephanus, whom St Paul himself baptized (1 Cor. i. 16), Fortunatus, and Achaicus; these last three St Paul speaks of as *the first-fruits of Achaia*, who had *dedicated themselves to the ministry of the saints* (1 Cor. xvi. 15).

9. *the Lord said to Paul.* The bitterness of the hostility of the Jews at Corinth, and prolonged physical sufferings, appear to have caused St Paul great affliction, since he speaks of having been with the church of Corinth *in weakness and in fear and in much trembling* (1 Cor. ii. 3).

God sustained His servant by a vision, but He did not exempt him from suffering, as He had forewarned him: *For I will shew him how great things he must suffer for my name's sake* (*supra*, ix. 16). St Paul appears to have been in danger even of his life, since he refers thus to Priscilla and Aquila: *Salute Prisca and Aquila my helpers in Christ Jesus* (*who have for my life laid down their own necks*), (Rom. xvi. 34). Also when the brethren in Thessalonica were very anxious about St Paul, he reassured them, saying: *That no man should be moved in these tribulations: for yourselves know, that we are appointed thereunto. For even when we were with you, we foretold you that we should suffer tribulations, as also it came to pass, and you know* (1 Thess. iii. 3–4).

10. *I have much people*, etc.,—*i.e.* many who would sooner or later enter the Fold of Christ. The soil of Corinth was more favourable to the propagation of the Gospel than that of Athens.

11. *stayed.* Lit. "sat down" (ἐκάθισε), hence settled down. Of the time passed here St Paul afterwards wrote: *The signs of my apostleship have been wrought on you, in all patience, in signs, and wonders, and mighty deeds* (2 Cor. xii. 12).

a year and six months. It is uncertain whether this period embraces the whole of St Paul's stay in Corinth, or merely the interval between the vision and the arrival of Gallio.

During this time, St Paul founded and organized the church of Corinth, and evangelized in the adjoining districts, for we read of *the saints that are in all Achaia* (2 Cor. i. 1) and of *Phœbe of Cenchre* (Rom. xvi. 1), *i.e.* the eastern port of Corinth, about nine miles from the city. The two epistles to the Thessalonians are generally supposed to have been written during the time that St Paul was in Corinth.

ST PAUL'S SECOND JOURNEY (*continued*).
ST PAUL BEFORE GALLIO

12. Gallione autem proconsule Achaiæ, insurrexerunt uno animo Iudæi in Paulum, et adduxerunt eum ad tribunal,

13. Dicentes: Quia contra legem hic persuadet hominibus colere Deum.

14. Incipiente autem Paulo aperire os, dixit Gallio ad Iudæos: Si quidem esset iniquum aliquid, aut facinus pessimum o viri Iudæi, recte vos sustinerem.

12. But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him to the judgment-seat,

13. Saying: This man persuadeth men to worship God contrary to the law.

14. And when Paul was beginning to open his mouth, Gallio said to the Jews: If it were some matter of injustice, or an heinous deed, O you Jews, I should with reason bear with you.

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12. *when Gallio was proconsul.* Better, "on Gallio becoming proconsul." The Jews profited by his arrival to attack St Paul openly.

Gallio was the brother of Seneca, a Roman Stoic philosopher (3 (?)–65 B.C.), and the uncle of Lucan the poet (39–65 B.C.). His real name was Marcus Annæus Novatus, but he changed his name to Lucius Junius Gallio when adopted by the rhetorician Gallio.

Seneca describes his brother Gallio as his "little brother, whom every one loves too little, even he who loves him most." Statius speaks of him as "amiable Gallio" (dulcis Gallio). St Luke gives the correct title of proconsul, for Achaia, which under Tiberius was an imperial province (Tacit., *Annal*, i. 76) governed by a prætor, had been restored to the senate the same year that Claudius expelled the Jews from Rome (*circa* 49 A.D.). At this time the prefects of provinces were bound by an edict of the emperor to quit Rome before the middle of April. Gallio would therefore start from Rome about the 15th of April, and he must have reached Corinth early in June.

rose up against Paul. The Bezan text adds, "having spoken together amongst themselves, and laying hands on him."

the judgment-seat. The Roman proconsuls of the provinces generally held their court on fixed days in the Agora, that all who desired might have an opportunity of exposing their wrongs or their petitions.

13. *contrary to the law.* These Jews evidently meant the Roman law, by which Judaism was formally tolerated, but Christianity was not. In the early days of the Church, the Romans made no distinction between the two religions. Gallio, however, chose to take the words in another sense. He had probably heard of difficulties on this subject having arisen in Rome, and therefore declined to treat their complaint seriously.

14. *Paul was beginning*, etc. St Paul was prepared to make a formal defence, which Gallio prevented.

of injustice. Better, "of injury or violence" (ἀδίκημα).

heinous deed. Lit. "a fraudulent transaction" (ῥαδιούργημα πονηρόν).

15. Si vero quæstiones sunt de verbo, et nominibus, et lege vestra, vos ipsi videritis: Iudex ego horum nolo esse.

15. But if they be questions of word and names, and of your law, look you to it: I will not be judge of such things.

16. Et minavit eos a tribunali.

16. And he drove them from the judgment-seat.

17. Apprehendentes autem omnes Sosthenem principem synagogæ, percutiebant eum ante tribunal: et nihil eorum Gallioni curæ erat.

17. And all laying hold on Sosthenes the ruler of the synagogue, beat him before the judgment-seat; and Gallio cared for none of those things.

15. *questions.* The Greek gives the singular (ζήτημά).

of . . . . names,—i.e. whether Jesus was really the Messias was the point in question. Of such questions the Roman law took no cognizance.

16. *he drove them,* etc. The lictors cleared the court, and St Paul's accusers were ignominiously dismissed.

17. *all laying hold.* Some MSS. add "the Greeks" (οἱ Ἕλληνες), but in ℵ, B, C these words are not found. In all probability it was the Gentile population that attacked Sosthenes. There was no good-feeling between the Greeks and the Jews, and therefore the former, seeing that Gallio had dismissed the case contemptuously, treated the leader roughly. It is hardly conceivable that the hostile Jews attacked their own ruler.

beat him,—i.e. buffeted and struck him, not a formal scourging.

Gallio cared for none of these things. The Roman officials were indifferent on the subject of religion. Pilate betrayed the same feeling of indifference when, having asked our Blessed Lord, *What is truth?* he did not trouble to wait for the answer.

ST PAUL'S SECOND JOURNEY (*concluded*).

ST PAUL VISITS EPHESUS, CESAREA, AND JERUSALEM

18. Paulus vero cum adhuc sustinuisset dies multos, fratribus valefaciens, navigavit in Syriam, (et cum eo

18. But Paul when he had stayed yet many days, taking his leave of the brethren, sailed thence into

18. *yet many days,—i.e.* exclusive of the year and a half referred to in verse 11. St Paul probably spent about two years in Corinth; he did not gratify his enemies by withdrawing immediately after he was brought before Gallio.

sailed thence into Syria. St Paul sailed from the harbour of Cenchra,

Priscilla, et Aquila) qui sibi totonderat in Cenchris caput: habebat enim votum.

19. Devenitque Ephesum, et illos ibi reliquit. Ipse

Syria, (and with him Priscilla and Aquila,) having shorn his head in Cenchra. For he had a vow.

19. And he came to Ephesus, and left them there. But he himself

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in a vessel bound for Syria, *via* proconsular Asia. His ultimate destination was Antioch.

"From Corinth to Ephesus, the voyage was among the islands of the Greek Archipelago. . . . No voyage across the Ægean was more frequently made than that between Corinth and Ephesus. They were the capitals of the two flourishing and peaceful provinces of Achaia and Asia, and the two great mercantile towns on opposite sides of the sea. If resemblances may again be suggested between the ocean and the Mediterranean, and between ancient and modern times, we may say that the relation of these cities of the Eastern and Western Greeks to each other was like that between New York and Liverpool. Even the time taken up by the voyages constitutes a point of resemblance. Cicero says that, on his eastward passage, which was considered a long one, he spent fifteen days, and that his return was accomplished in thirteen" (Conybeare and Howson, *Life and Epistles of St Paul*, ch. xii.).

Priscilla and Aquila. Silas and Timothy also accompanied him, but St Luke calls attention to the departure of Priscilla and Aquila in order to explain their presence in Ephesus.

Cenchra. "After descending from the low table-land on which Corinth was situated, the road which connected the city with its eastern harbour extended a distance of eight or nine miles across the Isthmian plain. Cenchra has fallen with Corinth; but the name still remains to mark the place of the port, which once commanded a large trade with Alexandria and Antioch, with Ephesus and Thessalonica, and the other cities of the Ægean. That it was a town of some magnitude may be inferred from the attention which Pausanias devotes to it in the description of the environs of Corinth, and both its mercantile character and the pains which had been taken in its embellishment are well symbolized in the coin, which represents the port with a temple on each enclosing promontory and a statue of Neptune on a rock between them. From this port St Paul began his voyage to Syria" (Conybeare and Howson, *Life and Epistles of St Paul*, p. 330).

For he had a vow. Although grammatically the pronoun "he" might be taken as referring to Aquila, yet most modern commentators, following the opinion of the early Fathers, apply the words to St Paul. It is evident that they apply to the apostle, for the context shews that he, and not Aquila, paid a visit to Jerusalem, and this was the last act exacted by a vow of devotion such as St Paul had taken, for there the sacrifice was offered on the expiration of the period covered by the vow.

19. *And he came.* This reading is found in Codex D, and the A.V. retained it. The R.V. follows the better supported reading "they came" of A, B, and E.

left them there. These words are generally regarded as a parenthesis

vero ingressus synagogam, disputabat cum Iudæis.

20. Rogantibus autem eis ut ampliori tempore maneret, non consensit,

21. Sed valefaciens, et dicens, Iterum revertar ad vos, Deo volente, profectus est ab Epheso.

entering into the synagogue, disputed with the Jews.

20. And when they desired him, that he would tarry a longer time, he consented not.

21. But taking his leave and saying: I will return to you again, God willing, he departed from Ephesus.

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referring to Aquila and Priscilla remaining in Ephesus, while St Paul went on to Jerusalem.

A few commentators apply them in connection with St Paul's preaching, and explain them as meaning that he left them in the city and went out of it to the synagogue, where he disputed with the assembled Jews.

disputed. The aorist tense (διελέχθη) seems to imply that he only preached once in this synagogue. It was probably on a Sabbath-day. The ships carrying pilgrims to Jerusalem often put into some port on the Sabbath-day to allow them to attend the synagogue services. The prohibition to preach the Gospel in Asia, imposed some two or three years earlier, was now evidently withdrawn.

the Jews. They were an influential body, since Josephus records that on several occasions their rights and religious privileges were formally conceded to them both by Roman governors and by Ephesian rulers.

20. *they desired him*, etc. These Jews of Ephesus were well disposed, and in this city St Paul had little opposition from his compatriots compared with what he had experienced in Antioch, Iconium, etc. Consequently, when he visited the city again, he planted a flourishing church.

he consented not. (οὐκ ἐπένευσεν.) This word is not found elsewhere in the New Testament. It signifies to bend the head forward, to assent by nodding.

21. *and saying.* A few MSS. add a clause here: "For I must by all means celebrate the coming feast in Jerusalem." It is difficult to explain why they should have been inserted, and the numerous variant readings in the MSS. in which this clause is wanting point rather to an omission. The words throw a light on the clause "he went up," and harmonize with what has been said concerning his vow. It was probably the Feast of Pentecost to which reference is made.

I will return, etc. St Paul redeemed this promise on his third missionary journey (see *infra*, xix. 1).

God willing. To the apostles, as to men in general, God revealed His will gradually, and often by circumstances.

On another occasion, St Paul made a like conditional promise to the Corinthians: *For I will not see you now by the way, for I trust that I shall abide with you some time, if the Lord permit* (1 Cor. xvi. 7).

St James recommends Christians to use this expression as an act of dependence and

22. Et descendens Cæsaream, ascendit, et salutavit ecclesiam, et descendit Antiochiam.

22. And going down to Cesarea, he went up *to Jerusalem*, and saluted the church, and so came down to Antioch.

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submission: *For that you should say: If the Lord will, and, if we shall live, we will do this or that* (iv. 15).

22. *going down to Cesarea.* The Greek verb employed (κατέρχομαι) signifies here to reach a place by sea. This verse covers a period of some weeks, during which several important incidents happened. It has been suggested that one of the three shipwrecks mentioned by St Paul (2 Cor. xi. 25) took place on this journey. Cesarea was the Roman capital of Judea, and it possessed a safer harbour than Joppe; also, it was nearer to Jerusalem.

he went up. The words "to Jerusalem" are not found in the Greek, but the expression "to go up" (ἀναβαίνω) was always used of a journey to the capital (see xi. 2, xv. 2, xxi. 12, 15, xxiv. 11, xxv. 1, 9); also, "the church" can only refer to the Mother Church in Jerusalem. St Paul always went to Jerusalem to give an account of his missionary labours.

saluted the church. As on previous occasions, the elders and brethren gave him a hearty welcome, and listened with intense interest to his narration of the numerous conversions among both Jews and Gentiles. St Paul also joined in the services in the Temple, and fulfilled his vow. At this time St Peter was probably at Antioch, as the decree for the expulsion of the Jews was still in force.

came down to Antioch. This marks the end of his second missionary journey. Antioch, the first Gentile Church, was always his base.

ST PAUL'S THIRD JOURNEY: APOLLO AT EPHESUS

23. Et facto ibi aliquanto tempore profectus est, perambulans ex ordine Galaticam regionem et Phrygiam, confirmans omnes discipulos.

23. And after he had spent some time there, he departed, and went through the country of Galatia and Phrygia, in order, confirming all the disciples.

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23. *some time there,—i.e.* in Antioch.

the country of Galatia and Phrygia. St Paul began his third journey by a systematic visitation of the Galatian churches. As he proceeded in the contrary direction from that taken on his first journey, he came to the cities in the reverse order, passing through Galatia first.

He does not appear to have established any other churches in these districts, as the

24. Iudæus autem quidam, Apollo nomine, Alexandrinus genere, vir eloquens, devenit Ephesum, potens in scripturis.

25. Hic erat edoctus viam Domini: et fervens spiritu loquebatur, et docebat diligenter ea, quæ sunt Iesu,

24. Now a certain Jew named Apollo, born at Alexandria, an eloquent man, came to Ephesus, one mighty in the scriptures.

25. This man was instructed in the way of the Lord: and being fervent in spirit spoke, and taught diligently the things that are of

converts of Colossæ, Hieropolis, and Laodicea evidently did not know him personally (see Col. ii. 1 and 4).

confirming all the disciples. His presence among them after an absence of over three years must have been a great consolation, the more so as the churches in Galatia had been greatly troubled by the judaizing brethren.

24. *a certain Jew named Apollo.* This name is the shortened form of Apollonius (or Apollodorus), and in Codex D the former name is given. He attained later a great reputation among the brethren of Corinth, so much so, that a party spirit sprang up in the church there, which St Paul rebuked severely (see 1 Cor. i. 10–17). Apollo, however, was not to blame in the matter.

Alexandria. See Annot. on vi. 9. This city was "destined to play a conspicuous part in Church history, as the traditional church and episcopal see of St Mark, the school of the Neoplatonists, the scene of the labours of Origen, Clement, and many other men of note, and the birthplace of the Gnostic leaders Cerinthus, Basilides, and Valentinus" (*Pulp. Comm.*, in h. l.). Here, too, Judaism was tinged with Oriental ideas and Greek philosophic theories.

an eloquent man. The Greek word (λόγιος) also means learned, and in both senses may be applied to Apollo.

mighty in the Scriptures. The study of the Scriptures was in great honour in Alexandria, where there was a most flourishing colony of Jews. It was in this city that the Greek version of the Hebrew Scriptures was made.

25. *instructed.* The Greek verb used (κατηχημένος) shows that Apollo had been orally instructed. From this verb (κατηχέω) we derive our verb "to catechize" and the noun "catechumen," *i.e.* one who receives instruction preparatory to baptism. The Bezan text adds "in his country" after "instructed."

in the way of the Lord. The ordinary expression for the Baptist's teaching and ministry. Cf. *A voice of one crying in the desert; Prepare ye the way of the Lord, make straight his paths* (St Mark i. 3). The quotation is taken from Isa. xl. 3.

fervent in spirit. The Greek participle here rendered "fervent" is part of the verb "to boil" (ζέω); hence, metaphorically, it is applied to earnestness in God's service—Apollo was filled with zeal. There was nothing extraordinary in a layman like Apollo preaching. Among

sciens tantum baptisma Ioannis.

26. Hic ergo cœpit fiducialiter agere in synagoga. Quem cum audissent Priscilla et Aquila, assumpserunt eum, et diligentius exposuerunt ei viam Domini.

27. Cum autem vellet ire Achaiam, exhortati fratres, scripserunt discipulis ut

Jesus, knowing only the baptism of John.

26. This man therefore began to speak boldly in the synagogue. Whom when Priscilla and Aquila had heard, they took him to them, and expounded to him the way of the Lord more diligently.

27. And whereas he was desirous to go to Achaia, the brethren exhorting, wrote to the disciples to

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the Jews, any man over thirty years of age, who was sufficiently well-educated, could preach in the synagogues.

the things that are of Jesus. Better, "the things concerning Jesus" (*τὰ περὶ τοῦ Ἰησοῦ*). His teaching was correct as far as it went. From St John, or from the disciples of the Baptist, he had learned some truths concerning the Lamb of God, and perhaps in Jerusalem, at the Feast of the Pasch, when Jesus was crucified, or of Pentecost, when the Holy Spirit had descended on the apostles, he may have learned incidentally certain facts connected with the Life, Passion, and Resurrection of Christ, but his knowledge of the things of Jesus may not have included even as much as this, and we may infer that he had not come in contact with any of the apostles, since he did not know that the *sacrament* of baptism existed.

More than twenty years after the martyrdom of St John the Baptist, we find the fruits of his *preaching before his* (*i.e.* Christ's) *coming the baptism of penance to all the people of Israel* (*supra*, xiii. 24). Other disciples of the Baptist are mentioned in xix. 2-4. Thus the words of the three Synoptic writers are confirmed, that the Jews *all held John as a prophet* (St Matt. xxi. 26).

26. *Priscilla and Aquila had heard.* This shews that they still attended the synagogue services.

they took him to them. They instructed him privately and taught him "more diligently," *i.e.* "more accurately" (*ἀκριβέστερον*), the truths of salvation.

Justification by faith in Christ, the seven sacraments, and other things concerning Jesus and His Church on earth were explained to him. Although we do not read of his being baptized again, we may be certain that he did receive Christian baptism.

"Priscilla was a distinguished instance of one of those bright, earnest women whose powers were called into action by the work and teaching of Jesus Christ and His chosen friends, one of the pioneers of that devoted band of women workers who have now for eighteen hundred years done such splendid work for their Lord's cause in all climes and among all peoples" (Schaff, *Comm. Acts*, p. 451).

27. *Achaia.* From ch. xix. 1, we find that he chose Corinth. Priscilla and Aquila doubtless gave him details concerning this church, which helped to determine his choice, and, above all, the Holy Spirit guided his steps thither, that he might "water" where St Paul had "planted."

susciperent eum. Qui cum venisset, contulit multum his, qui crediderant.

28. Vehementer enim Iudæos revincebat publice, ostendens per Scripturas, esse Christum Iesum.

receive him. Who, when he was come, helped them much who had believed.

28. For with much vigour he convinced the Jews openly, shewing by the scriptures that Jesus is the Christ.

As Apollo knew Greek philosophy, he was fitted to cope with the Greeks of Corinth, and being a Jew himself, he would be welcome by his compatriots. Whenever God chooses a man for a special mission, He selects one who is fitted for the work, and both natural talents and acquired knowledge can be utilized in the service of God.

when he was come, etc. The Bezan text has a striking variant reading here: "And there were certain Corinthians sojourning in Ephesus, and when they heard him, they besought him to cross over with them to their country. And when he had consented, the Ephesians wrote to the disciples in Corinth that they should receive the man. And when he had journeyed to Achaia he helped them much in the churches."

exhorting. The brethren exhorted the Corinthian Christians to welcome Apollo.

wrote to the disciples, etc. It was a practice in the early Church to send letters of commendation when messengers or missionaries went from one church to another.

One of the accusations which the partisans of Apollo afterwards brought against St Paul was that he came to them without any letters of commendation. St Paul refers to this complaint in his epistle to the Corinthians. Cf. *Do we begin again to commend ourselves? Or do we need (as some do) epistles of commendation to you, or from you?* (2 Cor. iii. 1).

helped them much. The Greek MSS. add "through grace," and some commentators join this with "helped much," and so apply the words to Apollo; others join them with "who had believed," thus giving grace as the effective cause of their faith.

28. *convinced*. In the original a very strong verb is used which signifies that Apollo "thoroughly confuted" the Jews (διακατηλέγχετο), and the use of the imperfect shews that he did this continuously.

openly. Codex E adds "and privately."

shewing by the scriptures, etc. Apollo's teaching resembled that of St Peter and St Paul, who, when preaching to the Jews, always based their instructions on the Scriptures (see chs. ii., xiii., xvii. 3, xviii. 5, etc.).

At Corinth, Apollo was able to silence those very Jews who had been so hostile to St Paul, and against whom the apostle had shaken off the dust of his garments.

CHAPTER XIX

ST PAUL'S THIRD JOURNEY (*continued*).

HE ESTABLISHES THE CHURCH IN EPHESUS

1. Factum est autem, cum Apollo esset Corinthi, ut Paulus peragratis superioribus partibus veniret Ephesum, et inveniret quosdam discipulos:

2. Dixitque ad eos: Si Spiritum Sanctum accepistis credentes? At illi dixerunt ad eum: Sed neque si Spiritus Sanctus est, audivimus.

1. And it came to pass while Apollo was at Corinth, that Paul having passed through the upper coasts, came to Ephesus, and found certain disciples:

2. And he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost.

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1. *while Apollo was at Corinth.* Paley remarks that this reference to Apollo coincides exactly and chronologically with what is said in the epistle to the Corinthians concerning him, where St Paul speaks of Apollo as well known to the Corinthian church, and as being there when he himself was absent (see 1 Cor. i. 12, iii. 6).

Apollo joined St Paul at Ephesus before the latter wrote this epistle, since in it he refers to Apollo's unwillingness to return to Corinth at this particular time (probably on account of the sectarian spirit which existed there), and he promises that Apollo *will come when he shall have leisure* (*ibid.* xvi. 12).

the upper coasts,—i.e. the hilly inland region that St Paul passed through in order to reach Ephesus, which was situated by the sea-coast on a small inclined plain in the valley of the Meander and its tributary the Cayster. The city was bounded on the south by Mount Prion, on the north by Mount Gallesius, on the east by Mount Pactyes, and on the west by the sea. Hence, whichever land route St Paul took, he came from high ground down to the plain, five miles long from east to west, with an average of three miles broad, on which Ephesus stood.

Ephesus. The capital of Ionia; it was situated between the Hermus and the Meander. In St Paul's time, Ephesus was the most populous city of proconsular Asia.

certain disciples,—i.e. certain men who had joined the Christians in Ephesus, but who had not received Christian baptism.

2. *since ye believed.* The Greek would be more correctly rendered, "Did ye receive the Holy Ghost when ye believed?" A profession of faith was required of all candidates for baptism.

We have not so much, etc. Better, "we did not hear whether he be

3. Ille vero ait: In quo ergo baptizati estis? Qui dixerunt: In Ioannis baptismate.

4. Dixit autem Paulus: Ioannes baptizavit baptismo pœnitentiæ populum, dicens: In eum, qui venturus esset post ipsum, ut crederent, hoc est in Iesum.

5. His auditis, baptizati sunt in nomine Domini Iesu.

6. Et cum imposuisset illis manus Paulus, venit Spiritus Sanctus super eos, et

3. And he said: In what then were you baptized? Who said: In John's baptism.

4. Then Paul said: John baptized the people with the baptism of penance, saying: That they should believe in him who was to come after him, that is to say, in Jesus.

5. Having heard these things, they were baptized in the name of the Lord Jesus.

6. And when Paul had imposed his hands on them, the Holy Ghost

yet given." The verb "given" has to be supplied, as in St John vii. 39: *For as yet the Spirit was not, sc.* given (*οὔπω γὰρ ἦν Πνεῦμα Ἅγιον*).

The disciples of St John, supposing them to have received instruction from his own lips, must have heard him speak of the Holy Spirit, for we read, *John answered, saying unto all; I indeed baptize you with water, but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose; he shall baptize you with the Holy Ghost and with fire* (St Luke iii. 16). Also the Jews were familiar with such expressions as "the Spirit of the Lord," "the Spirit of God," *e.g.*—

(a) *The Spirit of God moved over the waters* (Gen. i. 2).
(b) *The Spirit of the Lord came upon him* (1 Kings x. 10).
(c) *Take not thy Holy Spirit from me* (Ps. l. 13).

Although there are numerous references in the Old Testament to the Holy Spirit, the Jews had no definite teaching concerning His Divine Personality as distinct from that of the Father.

3. *In John's baptism.* Those who received St John's baptism made a special profession of repentance and of faith in the Messias who should come, but this baptism of penance had no sacramental efficacy. Its effects depended solely on the dispositions of the recipient.

4. *penance.* See Annot. on ii. 38.

That they should believe in him, etc. St John the Baptist taught most clearly that faith in Christ was necessary for salvation, e.g.—*He that believeth in the Son, hath life everlasting, but he that believeth not the Son, shall not see life, but the wrath of God abideth on him* (St John iii. 36).

in Jesus. Some MSS. add "Christ," and the Bezan text continues "for the forgiveness of sins."

5. *they were baptized.* Probably not by St Paul himself.

in the name,—i.e. in the acceptance of all that Christ taught concerning Himself and of the means of salvation.

Baptism involves a profession of the Christian Faith, and the intention to live up to its teaching. This holds good of every baptized Catholic.

6. *when Paul had imposed his hands.* St Paul, being an apostle and a bishop, had the power of giving confirmation. Although called to the apostleship as *one born out of due time* (1 Cor. xv. 8), he lacked none of the apostolic gifts.

This example is another proof (see *supra*, viii. 17) of the importance the apostles

loquebantur linguis, et prophetabant.

7. Erant autem omnes viri fere duodecim.

8. Introgressus autem synagogam, cum fiducia loquebatur per tres menses, disputans, et suadens de regno Dei.

9. Cum autem quidam indurarentur, et non crederent, maledicentes viam Domini

came upon them, and they spoke with tongues and prophesied.

7. And all the men were about twelve.

8. And entering into the synagogue, he spoke boldly for the space of three months, disputing and exhorting concerning the kingdom of God.

9. But when some were hardened, and believed not, speaking evil of the way of the Lord before the

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attached to the reception of Confirmation. The Church teaches that it is a grievous sin culpably to neglect receiving this sacrament.

spoke with tongues and prophesied. See Annot. on ii. 4 and xiii. 1.

8. *the space of three months.* This embraces the period during which St Paul evangelized in the synagogue. St Paul remained three years in Ephesus, which may mean, according to the Jewish method of computing time, two full years and a part of a third. The time spent in the school of Tyrannus was preceded and followed by certain incidents which would account fairly for about three years.

"In these three quiet eventful years, not only were the foundations of the great Ephesian church laid by Paul and his chosen companion, but also the early stages of those famous Christian congregations known as the churches of Asia as well as the churches of Lycus, Colossæ, Laodicæa, and Hieropolis" (Schaff, *Comm.*, p. 459).

disputing and exhorting. Better, "reasoning and persuading" (διαλεγόμενος καὶ πείθων). St Paul endeavoured to convince the intellect and move the will of his hearers.

concerning the kingdom of God. The truths revealed by Christ and the means of salvation.

9. *some were hardened,* — *i.e.* were hardening themselves (τινες ἐσκληρύνοντο). They wilfully refused to accept the truths taught by the apostle, although they could not refute them. Their infidelity had its seat in the will, and pride prevented their obeying the commands of Christ delivered through His minister.

believed not. Better, "were disobedient" (ἠπείθουν), but their disobedience was the result of their unbelief.

speaking evil. (κακολογοῦντες.) This is a strong word, which is sometimes rendered "cursing" (as in St Matt. xv. 4: *He that shall curse* (ὁ κακολογῶν) *father or mother*, etc.). The same word occurs in St Mark: *There is no man that doth a miracle in my name, and can soon speak ill of me* (ix. 38). It is almost equivalent to blaspheming.

of the Lord. These words are not in the Greek, but are implied in

coram multitudine, discedens ab eis, segregavit discipulos, quotidie disputans in schola Tyranni cuiusdam.

10. Hoc autem factum est per biennium, ita ut omnes, qui habitabant in Asia, audirent verbum Domini, Iudæi atque gentiles.

multitude, departing from them, he separated the disciples, disputing daily in the school of one Tyrannus.

10. And this continued for the space of two years, so that all they who dwelt in Asia heard the word of the Lord, both Jews and gentiles.

"the Way," *i.e.* the one true way of salvation which God alone can reveal.

before the multitude. St Paul feared lest these evil words should turn some from the faith, and weaken it in the souls of those who had accepted it.

he separated the disciples. There was no scene of violence, as when St Paul withdrew from the Jews of Antioch and Corinth. Being the shepherd of these sheep, it was his duty to protect them from evil influences. Superiors are bound to remove occasions of scandal from their inferiors, as far as it lies in their power.

daily. The Bezan text adds here: From the fifth to the tenth hour, *i.e.* from about midday until sundown, just when the people would be at leisure. Of this time spent at Ephesus, St Paul thus wrote: *But I will tarry at Ephesus until Pentecost. For a great door and evident is opened unto me, and many adversaries* (1 Cor. xvi. 8–9).

As the synagogues were only open three times weekly, viz. on the Sabbath, on Mondays and Thursdays, St Paul had more opportunities of instructing the people after he withdrew from the synagogue and taught in the school of Tyrannus.

In addition to his *public* discourses, he went from "*house to house*" (See *infra*, xx. 28).

school. The word in the original signifies "leisure" (σχολῇ), whence it came to mean any employment for a leisure hour, especially discussing popular or philosophical topics; finally, it was applied to the places in which such discussions were held. This "school" may have been a Bethmidrash," *i.e.* a private rabbinical school, or a room where public lectures on rhetoric or philosophy were delivered.

Tyrannus. Nothing is recorded of this man elsewhere in the New Testament. The name rather points to a Hellenistic Jew or a Gentile. Some commentators think that he was a Greek philosopher or rhetorician, whose school was well known in Corinth, and they take the phrase "school of Tyrannus" in the sense of "the teaching of Tyrannus."

10. *all they who dwelt in Asia*, etc. Numerous conversions resulted; and in a letter to Trajan, written some forty years later, by Pliny, the governor of Bithynia, he speaks of there being swarms of Christians in his district, and complains of numbers of both sexes and of all ranks and ages, even in the country villages, being infected with the superstitions of the Christian sect.

11. Virtutesque non quaslibet faciebat Deus per manum Pauli ;

12. Ita ut etiam super languidos deferrentur a corpore eius sudaria, et semicinctia, et recedebant ab eis languores, et spiritus nequam egrediebantur.

11. And God wrought by the hand of Paul more than common miracles :

12. So that even there were brought from his body to the sick handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them.

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11. *God wrought*, etc. He confirmed the words of His apostle by "signs" worked through St Paul.

more than common,—*i.e.* not such as are usual ; hence, extraordinary. The same expression occurs in Acts xxviii. 1, "*no small courtesy*," *i.e.* unusual courtesy.

miracles. Better, "powers" (δυνάμεις). Special miracles were performed in Ephesus, because the people were very superstitious and attached great importance to prodigies. Had the apostle not worked miracles there, the Ephesians would have considered that their soothsayers, oracles, and wonder-workers were far superior to the preachers of the Gospel. In the same way miracles were worked by St Peter and St John in Samaria, precisely where Simon Magus had "bewitched" the people by his magical arts.

"We are not to suppose that the apostles were always able to work miracles at will. An influx of supernatural power was given to them at the time, and according to the circumstances that required it. And the character of the miracles was not always the same. They were accommodated to the peculiar forms of sin, superstition, and ignorance they were required to oppose. Here, at Ephesus, St Paul was in the face of magicians, like Moses and Aaron before Pharaoh; and it is distinctly said that his miracles were 'not ordinary wonders'; from which we may infer that they were different from those which he usually performed" (Conybeare and Howson, *Life and Epistles of St Paul*, p. 371–2).

12. *from his body.* Lit. "from his skin" (χρωτὸς), but "body" gives the true meaning.

handkerchiefs. (σουδάρια.) The "sudaria" used by Orientals to wipe off the perspiration.

aprons. (σιμικίνθια.) The "semicinctia" were probably aprons which only go half round the waist such as men use when working. Some commentators take the semicinctia to mean narrow "belts" or "girdles" *i.e.* of half the ordinary width, but the derivation of the word points rather to aprons. Both "sudarium" and "semicinctium" are Latin words.

Compare with this the miracles worked by means of Moses' rod (Exod. xvii.), of Elias's cloak which divided the waters of the Jordan (4 Kings ii. 8), of the bones of Eliseus raising a dead man to life (4 Kings xiii. 21), and the miracles worked by St Peter's shadow.

diseases departed. The woman with an issue of blood was cured by touching the fringe of the Lord's garment, and He had promised to give His apostles power to work even greater miracles than He Himself did, in confirmation of the truths they taught, and as a proof that

He had risen from the dead. Cf. *The works that I do, he also shall do, and greater than these shall he do, because I go to the Father* (St John xiv. 12). Here, then, we see a fulfilment of Christ's prophecy and promise, a proof of His Ascension, and an assurance of His perpetual presence and operation in the Church.

Alford has an excellent paragraph on this subject: "The rationalists and semi-rationalists are much troubled to reconcile the fact related, that such handkerchiefs and aprons were instrumental in working the cures, with what they are pleased to call a popular notion founded in superstition and error. But in this and similar narratives (see ch. v. 15, note) Christian faith finds no difficulty whatever. All miraculous working is an exertion of the direct power of the All-powerful; a suspension *by Him* of His ordinary laws; and whether He will use *any* instrument in doing this, or *what* instrument, must depend altogether on His own purpose in the miracle—the effect to be produced on the recipients, beholders, or hearers. Without His special selection and enabling, *all instruments were vain*; with these *all are capable*. In the present case, as before in ch. v. 15, it was His purpose to exalt His Apostle as the Herald of His Gospel, and to lay in Ephesus the strong foundation of His Church. And He therefore endues Him with this extraordinary power" (*Greek Testament*, h. l., p. 196).

ST PAUL'S THIRD JOURNEY (*continued*).

THE SONS OF SCEVA THE JEW EXORCISE A DEMONIAC: THE FERVOUR OF THE EPHESIAN CONVERTS

13. Tentaverunt autem quidam et de circumeuntibus Iudæis exorcistis, invocare super eos, qui habebant

13. Now some also of the Jewish exorcists, who went about, attempted to invoke, over them that had evil

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13. *Jewish exorcists.* Heathen writers record that numbers of itinerant Jews in various parts of the world made a profession of magical arts. They professed to have inherited from Solomon the power of casting out evil spirits, and among them, and in other Oriental nations, exorcising was a recognised profession.

The numerous warnings against witchcraft and other occult arts, found in the Old Testament, prove that the Jews were always inclined to these practices which consisted in telling fortunes, casting spells and enchantments, reading the stars, etc. The Ephesians were notorious for their magical practices. As the possession of devils is a real phenomenon, there is a special order in the Hierarchy of the Catholic Church—that of the exorcist, whose office is to assist the priest in casting out evil spirits.

went about. Lit. "going round and about" (περιερχομένων) in search of gain. The phrase in the Greek reads "certain itinerant Jewish exorcists attempted," etc. Some of the more famous magicians, like Barjesu and Simon Magus, settled down in the service of important and wealthy persons, over whom they obtained an influence.

attempted. "See the villainy of these men. They still continued to be Jews while wishing to make traffic of that Name. All they did was for glory and profit" (St John Chrys., *Hom.*, xli.).

spiritus malos, nomen Domini Iesu, dicentes: Adiuro vos per Iesum, quem Paulus prædicat.

14. Erant autem quidam Iudæi Scevæ principis sacerdotum septem filii, qui hoc faciebant.

15. Respondens autem spiritus nequam, dixit eis: Iesum novi, et Paulum scio: vos autem qui estis?

16. Et insiliens in eos

spirits, the name of the Lord Jesus, saying: I conjure you by Jesus whom Paul preacheth.

14. And there were certain men, seven sons of Sceva, a Jew, a chief priest, that did this.

15. But the wicked spirit answering, said to them: Jesus I know, and Paul I know: but who are you?

16. And the man in whom the

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the name. All the Jewish exorcists invoked some name. They employed for this purpose the name of Solomon and of other kings, and also those of certain prophets and patriarchs.

I conjure you, etc. Some MSS. have the plural "we conjure," etc., but the singular is the best supported reading.

There was nothing wrong in the formula employed, but the intention of the exorcists was evil, and they had not faith in Christ like the exorcist of whom the apostles complained. *Cf. John answered him saying: Master, we saw one casting out devils in thy name who followeth not us, and we forbade him. But Jesus said: Do not forbid him. For there is no man that doth a miracle in my name, and can soon speak ill of me* (St Mark ix. 37–38). The apostles could not expel evil spirits if their own faith was weak, as we see from the example of the lunatic boy, from whom the spirit did not go forth because of their unbelief. (See St Matt. xvii. 19.)

14. *there were certain men, seven sons*, etc. The Bezan text reads, "amongst whom also the sons of one Sceva, a priest, wished to do the same, (who) were accustomed to exorcise such persons. And entering into (the house of) the possessed, they began to invoke over him the name, saying; 'We charge thee by Jesus, whom Paul preacheth, to come forth.'"

a chief priest. The name of Sceva is not found in Josephus' list of high-priests; also some MSS. read simply "priest." This man may have been a ruler of the synagogue, or one of the heads of the twenty-four courses. It is scarcely probable that an ex-high-priest would be living at Ephesus.

15. *the wicked spirit answering.* The evil spirit spoke by means of the man's vocal organs, just as he employed the man's limbs to overpower the exorcists.

The evil spirits certainly knew our Lord and often confessed His power, *e.g.* the man with an unclean spirit cried out saying: *What have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know who thou art, the Holy One of God* (St Mark i. 24. See also St Luke iv. 41, viii. 28).

who are you? The words express contempt and exasperation, not ignorance.

16. *the man.* Note the dual personalities. Now the evil spirit is said to act, now the man.

homo in quo erat dæmonium pessimum, et dominatus amborum, invaluit contra eos, ita ut nudi et vulnerati effugerent de domo illa.

17. Hoc autem notum factum est omnibus Iudæis, atque gentilibus, qui habitabant Ephesi: et cecidit timor super omnes illos, et magnificabatur nomen Domini Iesu.

18. Multique credentium veniebant confitentes et annuntiantes actus suos.

19. Multi autem ex eis,

wicked spirit was, leaping upon them and mastering them both, prevailed against them, so that they fled out of that house naked and wounded.

17. And this became known to all the Jews and the gentiles that dwelt at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified.

18. And many of them that believed came confessing and declaring their deeds.

19. And many of them who had

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mastering them. Men possessed by evil spirits often gave proofs of supernatural strength.

Thus the Gerasen demoniac was so strong that *no man now could bind him, not even with chains, for having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him* (St Mark v. 3–4).

both. (ἀμφοτέρων.) This word shews that only two of Sceva's sons had attempted to exorcise this demonaic. Some MSS. read "them" (αὐτῶν), instead of "both," but the latter reading has the support of A, B, D, several cursives and the Vulgate.

17. *Jews and the gentiles.* A special stress is laid on the cosmopolitan population of Ephesus (see verse 10).

fear fell. The results produced resemble those which followed the sudden death of Ananias and Saphira (see *supra*, v. 13).

the name of the Lord Jesus, etc. His name was seen to be more powerful than those habitually invoked by the Jewish exorcists.

18. *that believed.* Lit. "who had believed" (πεπιστευκότων). They had already joined the ranks of the disciples, but still practised magical art secretly. Now their conscience was aroused and they made a generous public act of renunciation, and thus gave an unequivocal proof of their contrition.

Converts to the Catholic Church frequently have to renounce some profession which is incompatible with the precepts of the Gospel. Want of courage in this matter often prevents souls from seeking admission into the one true Fold, or, if they have been admitted, it hinders them in the service of God.

confessing. This confession was public, like that made by those whom St John baptized. Cf. *They were baptized by him in the Jordan, confessing their sins* (St Matt. iii. 6).

declaring,—i.e. explaining how these sorceries were performed.

deeds. Those connected with witchcraft, scorcery, spells, incantations, and the charms, known as "Ephesian Letters."

19. *many of them.* Those who burnt their books were not as

qui fuerant curiosa sectati, contulerunt libros, et combusserunt coram omnibus: et computatis pretiis illorum, invenerunt pecuniam denariorum quinquaginta millium.

20. Ita fortiter crescebat verbum Dei, et confirmabatur.

followed curious arts, brought together their books and burnt them before all: and counting the price of them, they found the money to be fifty thousand pieces of silver.

20. So mightily grew the word of God and was confirmed.

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numerous as the "many" who came confessing. The books being handwritten, and very ancient, were only possessed by the wealthier converts.

curious arts. (*τὰ περίεργα.*) This corresponds to the Latin "curiosa," which signifies any magical practices, or arts which man has no right to investigate, because they belong to a supernatural sphere of evil. The corresponding noun of agent is sometimes rendered "busy-body," *i.e.* one who pries into others' business. Cf. *Tattlers also, and busybodies, speaking things which they ought not* (1 Tim. v. 13).

their books. These books contain recipes for incantations and spells. Being written on rolls of parchment, they would blaze up more easily than our modern books. This public recantation probably took place in the Agora or in one of the public places of the town. By burning the books which contained these pernicious secrets of sorcery, these converts removed a danger from themselves and others. It would have been a sin to sell or give these books away, and thus to propagate evil.

Such an act of reparation and acknowledgment of evil-doing must have produced a great impression on the spectators. It recalls the scene witnessed later at Venice in the Piazza of St Mark when, touched by the preaching of the great Dominican Savonarola, the Venetians of all ranks burned those things which had been for them occasions of sin. One huge bonfire consumed pictures, musical instruments, trinkets, and costly apparel.

before all. Better, "in the sight of all" (*ἐνώπιον πάντων*).

fifty thousand pieces of silver. The word "pieces" is not found in the original. The Greeks spoke of "5000 of silver" as we speak of £5000 a year, without designating the coin. If these pieces of silver were Attic drachmæ, worth about 9¾d. of our money, the value of the books was £2031; if we take it as referring to the Roman denarii, worth 8½d., then the sum amounted to £1770. This had a greater purchasing value than our current money, and was a very large sum for these Ephesian converts to sacrifice, but they had no option if they desired to embrace Christianity seriously.

20. *So mightily.* (*οὕτω κατὰ κράτος.*) This phrase only occurs here in the New Testament, but it is frequently found in classical Greek, and signifies acting with all a man's power and might.

Rackham remarks that this sentence "is stamped with the characteristic of the work at Ephesus, viz. *might* or power. *Thus* in such decisive victories the kingdom of God was established in power: and *the word of the* Lord manifested *with might continued to grow and prevail* over all adversaries, visible and invisible."

21. His autem expletis, proposuit Paulus in spiritu, transita Macedonia et Achaia, ire Ierosolymam, dicens: quoniam postquam fuero ibi, oportet me et Romam videre.

22. Mittens autem in Macedoniam duos ex ministrantibus sibi, Timotheum et Erastum, ipse remansit ad tempus in Asia.

21. And when these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there I must see Rome also.

22. And sending into Macedonia two of them that ministered to him, Timothy and Erastus, he himself remained for a time in Asia.

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word of God. The best MSS. read "of the Lord."

21. *when these things were ended.* The Ephesian converts had given unequivocal proof of their sincerity, so St Paul judged that he could now leave them.

Paul purposed in the spirit, when he had, etc. St Paul proposed to visit his beloved churches of Macedonia in order to strengthen the disciples, and remedy a certain laxity of morals which disedified the church of Corinth. He also wished to receive their offerings for the poor brethren of Jerusalem, that he might convey them to the church, which he intended shortly to visit. The relief sent by the Gentile converts would help to incline the Jews of Judea more favourably towards them. In collecting these alms, St Paul was acting on the recommendation of the apostles (Gal. ii. 10).

I must see Rome. St Paul had long desired to visit the metropolis of the Roman empire. Cf. *For I long to see you, that I may impart unto you some spiritual grace, to strengthen you* (Rom. i. 11).

He had doubtless heard of the church in Rome from St Peter, Aquila, Priscilla, and other members of that church. When St Paul did "see Rome" he was a prisoner for the cause of the Gospel.

22. *that ministered.* St Paul's companions assisted him by preaching, administering baptism, and distributing the alms of the faithful.

Timothy. St Paul sent him to remedy certain disorders in the church of Corinth. Thus he writes to the Corinthians concerning Timothy's visit: *Wherefore I beseech you, be ye followers of me, as I also am of Christ. For this cause I have sent to you Timothy, who is my dearest son and faithful in the Lord, who will put you in mind of my ways, which are in Christ Jesus: as I teach everywhere in every church* (1 Cor. iv. 16–17). *Now if Timothy come, see that he be with you without fear, for he worketh the work of the Lord, as I also do. Let no man therefore despise him, but conduct ye him on his way in peace: that he may come to me. For I look for him with the brethren* (*ibid.* xvi. 10–11).

From these passages we see that St Paul had sent Timothy to Macedonia before writing to the Corinthians, hence he announces the visit, but expresses a doubt as to whether Timothy will reach them; and also we note, as a further proof, that there are no greetings from Timothy in St Paul's first epistle to the Corinthians, and had he been with St Paul this act of courtesy would not have been omitted.

Erastus. If we identify him with the "Erastus" mentioned in St Paul's epistles, we may infer that he was one of St Paul's Corinthian converts, who had accompanied him from Corinth to Syria, and thence on to Ephesus. This, of course, would have involved his renouncing his position as the *treasurer of the city, i.e.* of Corinth (Rom. xvi. 23). Writing from Rome later, St Paul speaks of Erastus as remaining at Corinth (2 Tim. iv. 20), where doubtless he was one of the chief men of the church.

he himself remained for a time in Asia. It is probable that during this period St Paul visited the other churches in Asia.

ST PAUL'S THIRD JOURNEY (*continued*).

THE TUMULT OF THE SILVERSMITHS OF EPHESUS

23. Facta est autem illo tempore turbatio non minima de via Domini.

24. Demetrius enim quidam nomine, argentarius, faciens ædes argenteas Dianæ, præstabat artificibus non modicum quæstum:

23. Now at that time there arose no small disturbance about the way of the Lord.

24. For a certain man named Demetrius, a silversmith, who made silver temples for Diana, brought no small gain to the craftsmen.

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23. *at that time.* Better, "about that time" (κατὰ τὸν καιρὸν ἐκεῖνον). There was an interval between the burning of the books of magic and the uproar.

the way of the Lord. The words "of the Lord" have not any good MSS. authority. The Christian faith appears to have been spoken of as "the Way" by the disciples themselves.

24. *Demetrius, a silversmith.* The priests of Diana did not move in this matter. "Trades and handicrafts were as fully organized in the Greek cities of Asia as in mediæval Europe, and *Demetrius* was no doubt warden of the guild of the silver shrine-makers."

silver temples. These were small models of the temple or of the shrine, containing a statue of the goddess. Such a model, called a "naos," was made of silver, ivory, marble, wood, or terra cotta for the different classes of purchasers. These temples were carried in processions, on military and naval expeditions, and on sea or land journeys made by private individuals. They were also placed in an honourable position in the home as the household god, and suspended as votive offerings at the shrine of the goddess.

Diana. The Greek gives "Artemis," but the Ephesian Artemis must

25. Quos convocans, et eos, qui huiusmodi erant opifices, dixit: Viri, scitis quia de hoc artificio est nobis acquisitio:

26. Et videtis, et auditis, quia non solum Ephesi, sed pene totius Asiæ, Paulus hic suadens avertit multam tur-

25. Whom he calling together, with the workmen of like occupation, said: Sirs, you know that our gain is by this trade;

26. And you see and hear that this Paul by persuasion hath drawn away a great multitude, not only of Ephesus, but almost of all Asia,

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not be confounded with the Artemis the sister of Apollo, nor with the huntress goddess Diana of Roman mythology.

The image of Artemis, of some unknown material, was very ancient. It represented the goddess as a female figure with many breasts, wearing a turreted crown and a veil. From the waist downwards the image resembled a mummy in shape. On this four-sided column were engraved bees, flowers, and ears of corn. The more modern images were decorated with various animals. The hands were outstretched, and each rested on a trident.

gain. Lit. "work or business" (ἐργασίαν), and consequently "profit." The word occurs again in the next verse and in ch. xvi. 16.

25. *Whom he calling*, etc. Demetrius and the craftsmen (τεχνῖται) executed the finer parts of the shrines, such as designing and engraving. The workmen (ἐργάται) were unskilled labourers, who prepared the metal shrines for the engravers and made the rougher images of terra cotta.

The progress of Christianity was a danger for both classes, hence Demetrius sought to arouse these workmen by appealing to their interests. The homage paid to Diana being thereby lessened, was a secondary consideration. As the Gentile converts were mostly recruited from paganism, it follows that certain "gains" had to be renounced as a result of their conversion. Thus the girl with a pythonical spirit was no longer a source of profit to her master, the Samaritans no longer supported Simon Magus, and Elymas was discredited through St Paul's preaching to Sergius Paulus. Consequently the persecutions against the Christians or the ministers of the Gospel were often instigated by loss of profits accruing from the worship of idols, or magical practices.

26. *you see and hear.* They saw the bonfire when the books of magic were burnt, and they had heard the public act of renunciation made by the Christian converts. Evidently St Paul's chief success had been among the pagans.

this Paul. The expression is contemptuous, and this reminds the reader of St Paul's own reference to his bodily presence being "weak," as the Corinthians had asserted.

a great multitude, not only, etc. Demetrius doubtless exaggerates his grievance, but the words prove how God had blessed the apostle's efforts *in all Asia.* As pilgrims from all parts of Asia (and elsewhere) visited the temple of Diana annually, or at least for the games held every three years, the founding of the churches in Asia must have considerably diminished the number of the pilgrims.

In St Paul's writings we find references to Colossæ, Laodicea, and Hierapolis, while in

bam, dicens: Quoniam non sunt dii, qui manibus fiunt.

27. Non solum autem hæc periclitabitur nobis pars in redargutionem venire, sed et magnæ Dianæ templum in nihilum reputabitur, sed et destrui incipiet maiestas eius, quam tota Asia, et orbis colit.

saying: They are not gods which are made by hands.

27. So that not only this our craft is in danger to be set at nought, but also the temple of great Diana shall be reputed for nothing, yea and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth.

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the Apocalypse we find mention of other churches in Asia. Cf. *Send to the seven churches which are in Asia, to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea* (i. 11). These references shew that the Gospel had spread widely in the cities of Asia. A century later Tertullian of Carthage bore witness to the temples of the idols being deserted. In his *Apologeticus* to the rulers of the Roman Empire he thus writes: "We are but of yesterday, and we have filled every place among you—cities, islands, fortresses, towns, market-places, the very camp, tribes, companies, palace, senate, forum,—we have left nothing to you but the temples of your gods."

They are not gods, etc. This was precisely St Paul's argument when dealing with Gentiles, as we see from other passages in the Acts (see xiv. 14–17, xvii. 23–24). Demetrius identifies the image with the goddess, according to the popular notions of the ignorant. The educated looked on the image as a mere symbol.

27. *the temple of great Diana.* The famous temple of Artemis was built outside the wall on the north-east of the city of Ephesus, in the sixth century B.C. On the night of the birth of Alexander the Great (October 13–14 B.C. 356) it was burnt to the ground, having been set on fire by the fanatic Herostratus. It was rebuilt with greater magnificence, and was reckoned among the Seven Wonders of the world. This temple lasted till paganism was uprooted in Asia Minor. Pliny refers to it as "the marvel of the earth," and as being "constructed by all Asia" (*Nat. Hist.*, xxxvi. 14). In St Paul's time the temple existed in all its magnificence.

great Diana. This was the special characteristic ascribed to Diana. Thus Pausanias writes: "All men hold the Ephesian Diana in the greatest honour."

and her majesty shall begin to be destroyed. The sense is, "there is likely to be overthrown some of her magnificence." Demetrius never anticipated that the worship of Artemis would be completely overthrown by the progress of Christianity.

whom all Asia and the world worshippeth. This is corroborated by Apuleius: "Diana Ephesi, cujus nomen unicum multiformi specie, ritu vario, nomine multijugo, totus veneratur orbis" (lib. iii.). (Diana of Ephesus, whose one name is worshipped by all the earth under various images, with different rites and manifold names.)

28. His auditis, repleti sunt ira, et exclamaverunt dicentes: Magna Diana Ephesiorum.

29. Et impleta est civitas confusione, et impetum fecerunt uno animo in theatrum, rapto Gaio, et Aristarcho Macedonibus, comitibus Pauli.

28. Having heard these things, they were full of anger, and cried out, saying: Great is Diana of the Ephesians.

29. And the whole city was filled with confusion, and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions, they rushed with one accord into the theatre.

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28. *full of anger.* This tumult was far greater than the riot at Philippi, which was alse due to the Gentile population. There, a political pretext was put forward; here, the ground of complaint was ostensibly religion, in reality, loss of profits.

29. *filled with confusion.* Better, "with the confusion," *i.e.* that caused by the craftsmen. The Bezan text adds, "and they ran into the street."

The loud shouts from the quarter in which Demetrius and his workmen met would, of course, attract attention. A rumour would spread through the city that the company of strangers, who had been objects of curiosity and suspicion, were engaged in a conspiracy against the worship which was the pride and glory of their city. It was natural, in such circumstances, that they should flock together to the largest place of public concourse, and drag thither any of that company on whom they might chance to light. We may compare, as an interesting historical parallel, the excitement which was caused at Athens by the mutilation of the Hermæ busts at the time of the Sicilian expedition under Alcibiades" (Ellicott, in h. l., *Thuc.*, vi. 27, p. 133).

having caught Gaius, etc. The Greek verb means "to seize with violence." (συναρπάζω). Between the speech of Demetrius and the assembly in the public theatre, the craftsmen had sought for the apostle and his companions.

We find different persons bearing the name of Gaius or Caius:—
1. Gaius the Macedonian (here mentioned).
2. Gaius of Derbe (*infra*, xx. 4).
3. Caius the Corinthian, whom St Paul baptized (1 Cor. i. 14).
4. Gaius "the dearly beloved," to whom St John addressed his third epistle.

Aristarchus. He accompanied St Paul on his visit to Jerusalem after his third apostolic journey, and was with him on his journey to Rome, where he shared his captivity. Cf. *Aristarchus, my fellow-prisoner, saluteth you* (Col. iv. 10).

into the theatre. The theatre was the usual public place of assembly in all Greek cities. Thus Tacitus relates that Vespasian addressed the people in the theatre of Antioch (*His.*, ii. 30) when he aspired to the imperial throne. The immense theatre of Ephesus was one of the glories of the city. It was the largest theatre ever constructed, and was chiefly used for gladiatorial combats with wild beasts, and for dramatic entertainments.

The ruins still remain. "Quitting the Temple of Diana, we walk along the broad

30. Paulo autem volente intrare in populum, non permiserunt discipuli.

31. Quidam autem et de Asiæ principibus, qui erant amici eius, miserunt ad eum rogantes ne se daret in theatrum.

30. And when Paul would have entered in unto the people, the disciples suffered him not.

31. And some also of the rulers of Asia, who were his friends, sent unto him, desiring that he would not venture himself into the theatre.

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road to the Magnesian Gates, and then pass down the valley which lies between Mount Prion or Pion and Coressus, and come to the Theatre, excavated from the sloping side of Coressus, looking to the west, and faced with a portico. It is the largest structure of the kind ever erected by the Greeks, and is capable of containing some 50,000 spectators. Like all other theatres, it has no roof, but the spectators protect themselves from the sun either by head-gear adapted for a screen, or by holding a parasol in the hand, and occasionally a light tarpauling is drawn across part of the theatre itself. Here are exhibited the scenic representations, and here, at stated intervals, are held the assemblies of the people" (Lewin, *Life and Epistles of St Paul*, p. 327).

30. *Paul would have entered.* He wished to share the perils of his fellow-labourers. Also he desired to be spokesman for the rest, and, full of faith and zeal, he was willing to expose himself to danger.

suffered him not. The imperfect tense (εἴων) shews that they did not immediately obtain his consent to their wish. It must have cost him a great effort to yield to motives of prudence.

Speaking of the tribulations which overtook the Church in Asia, St Paul wrote later: *For we would not have you ignorant, brethren, of our tribulation, which came to us in Asia, that we were pressed out of measure above our strength, so that we were weary even of life. But we had in ourselves the answer of death, that we should not trust in ourselves, but in God who raiseth the dead* (2 Cor. i. 8–9).

31. *rulers of Asia.* St Luke gives them their correct title "Asiarchs" (Ἀσιαρχῶν). The various cities of Asia proposed men for this honour, but out of the candidates only ten were chosen, and of these one was named pontiff. Their duty was to provide at their own expense, and to superintend, the public games and festivals. Wealthy men alone could accept such a charge. They only held office for one year, but retained the title for life. It is probable that this tumult took place in the month of "Artemisium" (May), which was consecrated to the goddess, and named after her. At such a time there would be a great concourse of strangers in the town, and generally the silversmiths reaped a rich harvest of gains while the festival was being celebrated. Strabo states that the Asiarchs were often chosen from Tralles, a very wealthy town. An Asiarch rarely held office a second time.

who were his friends. On this passage Wordsworth remarks: "A remarkable circumstance: the Apostle of the Gentiles has friends among the presidents of the religious games in honour of Artemis. He converts an Areopagite at Athens (xvii. 34), baptizes a ruler of the synagogue at Corinth (xviii. 8; *cp.* xviii. 18), and has made a favourable impression on some of the Asiarchs at Ephesus, and has friends in

32. Alii autem aliud clamabant. Erat enim ecclesia confusa: et plures nesciebant qua ex causa convenissent.

32. Now some cried one thing, some another. For the assembly was confused, and the greater part knew not for what cause they were come together.

33. De turba autem detraxerunt Alexandrum, propellentibus eum Iudæis. Alexander autem manu silentio postulato, volebat reddere rationem populo.

33. And they drew forth Alexander out of the multitude, the Jews thrusting him forward. And Alexander beckoning with his hand for silence would have given the people satisfaction.

Cæsar's household at Rome (Phil. iv. 22), a proof of his courage and charity, and of the truth of his cause, and of the power with which it penetrated into and leavened all classes of society" (p. 95).

desiring. Better, "they advised" (παρεκάλουν). Like the disciples, they had some difficulty in restraining him from going to the theatre.

32. *some cried one thing, some another.* The narration in this scene is graphically portrayed—the excitement and ignorance of the mob—the action of the instigators—the absence of any prominent person, such as St Paul, to concentrate the attention of the crowd. The whole narration reveals an eye-witness. Probably Aristarchus and Caius related this incident to St Luke when they were on their journey to Rome (xx. 4).

the assembly (ἡ ἐκκλησία). This title is perhaps given in irony. The "ecclesia" had not been summoned by the heralds' trumpets on one of the appointed days, nor had it been solemnly convoked by the rulers. It was simply a riot due to the silversmiths' instigation, as the town-clerk pointed out in his discourse.

33. *they drew forth Alexander.* There is a variant reading in ℵ, A, B, E, "they instructed Alexander," but the Vulgate gives the former reading. The sense is much the same, as either reading gives Alexander as their intended spokesman.

It is possible that this Alexander may be the man to whom St Paul refers in his epistles to Timothy: *Alexander the coppersmith hath done me much evil, the Lord will reward him according to his works* (2 Tim. iv. 14). *Of whom is Hymeneus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme* (1 Tim. i. 20). From the abrupt introduction of his name, Alexander appears to have been well known to the early Church. It is probable that he professed the Jewish faith, and that his brethren had put him forward to explain to the multitude that they had no part in this matter, but that it was St Paul and his companions who had denounced the worship of Artemis. However, as the Jews never countenanced idolatry, the pagans made no distinction between the Jews who clung to Judaism and those who worshipped Christ. The Jews were tolerated by the Gentiles, but were never popular with them (see xvi. 20, xviii. 17).

would have given the people satisfaction. Better, "was desiring to make an apology or defence to the people" (ἀπολογεῖσθαι τῷ δήμῳ).

34. Quem ut cognoverunt Iudæum esse, vox facta una est omnium, quasi per horas duas clamantium: Magna Diana Ephesiorum.

35. Et cum sedasset scriba turbas, dixit: Viri Ephesii, quis enim est hominum, qui nesciat Ephesiorum civitatem cultricem esse magnæ Dianæ, Iovisque prolis?

34. But as soon as they perceived him to be a Jew, all with one voice, for the space of about two hours, cried out: Great is Diana of the Ephesians..

35. And when the town-clerk had appeased the multitudes, he said: Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great Diana, and of Jupiter's offspring?

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34. *they perceived.* Better, "they recognising" (ἐπιγνόντες).

all . . . . cried out, etc. This was evidently the ordinary acclamation and homage to their goddess. The Greek text simply reads, "Great Diana of the Ephesians." Compare this with the cry of the Mahommedans, "There is but one God, and Mahomet is his prophet," which has rung out on many a battlefield.

A somewhat similar scene is described in the third book of Kings: *Then Elias said to the prophets of Baal: Choose you one bullock and dress it first, because you are many: and call on the names of your gods, but put no fire under. And they took the bullock which he gave them, and dressed it, and they called on the name of Baal from morning even till noon, saying, O Baal, hear us* (xviii. 25–26).

35. *town-clerk.* The keeper of the city archives, the Recorder. He held an important office, and the names of Recorders are found on ancient coins. Like the Archon of Athens, the Recorder gave his name to the year in some cities. All business transactions concerning the city passed through his hands, and he was the custodian of the city treasures.

had appeased,—i.e. when he had obtained order, so as to make himself heard.

The town-clerk's speech, like that of Demetrius, was forcible and appropriate to the occasion. It was also thoroughly Greek in form, and shewed the speaker to be a capable man, well fitted for his office.

Ye men of Ephesus. This is the usual Greek form of address. The town-clerk now proceeded to shew that such a tumult was *discreditable*, *unfounded*, *useless*, and *dangerous*.

a worshipper. Lit. "a temple-sweeper" (νεωκόρον — from νεώς, a temple, and κορεῖν, to sweep). The word originally signified a temple-keeper or sacristan.

The Ephesians adopted this title as a mark of their devotion to Artemis their tutelary goddess, whose temple was in their city, and of which they were the custodians. This practice was followed in other towns dedicated to local divinities, particularly where temples had been erected in honour of Roman emperors. An ancient inscription found in Ephesus by Mr Wood records that "the city of Ephesus was doubly neôkoros, since, according to the decrees of the senate, it had charge of the temple dedicated to Augustus and also of that consecrated to Artemis. The name "neôkoros" was also given to the one charged to superintend the temple and conduct the rites in honour of any local deity.

of Jupiter's offspring. The R.V. reads "of the *image* which fell down

36. Cum ergo his contradici non possit, oportet vos sedatos esse, et nihil temere agere.

37. Adduxistis enim homines istos, neque sacrilegos, neque blasphemantes deam vestram.

38. Quod si Demetrius, et qui cum eo sunt artifices, habent adversus aliquem causam, conventus forenses aguntur, et proconsules sunt, accusent invicem.

36. Forasmuch therefore as these things cannot be gainsayed, you ought to be quiet, and do nothing rashly.

37. For you have brought hither these men, who are neither guilty of sacrilege, nor of blasphemy against your goddess.

38. But if Demetrius and the craftsmen that are with him have a matter against any man, the courts of justice are open, and there are proconsuls; let them accuse one another.

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from Jupiter (margin, "heaven"). This agrees more closely with the Greek, but the word "image" must be supplied.

"Like many other venerated idols of the old pagan world, the strange and hideous statue of the Ephesian Artemis was supposed to have fallen from the skies. In like manner, tradition ascribed a heavenly origin to the Diana of Tauris, the Minerva (Athene) Polias of Athens, the Ceres of Sicily, the Cybele of Pessinus, and the Venus of Paphos; to these we may add the Palladium of Troy and the Ancile of Rome. It is not improbable that some of them may have been meteoric stones, possibly employed by the sculptor in ancient times when he was shaping the idols" (Schaff, p. 467).

37. *brought hither.* St Luke uses the technical term (ἄγειν) for bringing an accused before a magistrate or leading him to execution.

The same word is found in his gospel, e.g. *Dragging* (ἀγομένους) you *before kings and governors* (xxi. 12). *The whole multitude . . . . led* (ἤγαγεν) *to Pilate* (xxiii. 1). See also Acts vi. 12, xviii. 12).

guilty of sacrileye. Lit. "robbers of temples" (ἱεροσύλους), and consequently guilty of profanation. As the temple of Artemis was used as a treasury, this offence was probably not unknown.

nor of blasphemy. St Paul had not directly denounced the worship of Artemis, but had contented himself with attacking the principle of idolatry.

your goddess. Some MSS. read "our goddess."

38. *courts of justice are open.* The courts were held three times each month, and may have been open at this time.

there are proconsuls. The sense probably is not that several proconsuls ruled in Asia, but that recourse could always be had to one consul.

If this incident happened in 55 A.D., it is possible that there was no proconsul residing in Ephesus, as Julius Silanus, the proconsul of Asia, was poisoned towards the close of 54 A.D. at the instigation of Agrippina, by Ælius and Celer, two imperial procurators.

If his successor had not yet reached Ephesus, it explains why the Romans, who were

39. Si quid autem alterius rei quæritis: in legitima ecclesia poterit absolvi.

40. Nam et periclitamur argui seditionis hodiernæ: cum nullus obnoxius sit (de quo possimus reddere rationem) concursus istius. Et cum hæc dixisset, dimisit ecclesiam.

39. And if you inquire after any other matter, it may be decided in a lawful assembly.

40. For we are even in danger to be called in question for this day's uproar: there being no man guilty (of whom we may give account) of this concourse. And when he had said these things, he dismissed the assembly.

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so opposed to popular demonstrations, did not intervene and check the rioters who thus disturbed the city for several hours consecutively.

40. *For we are even in danger*, etc. The town-clerk points out that Demetrius and his companions were rendering themselves liable to be accused.

The Romans were very severe in dealing with riotors. Thus Seneca writes: "Whoever shall make a gathering and an assembly, it shall be considered a capital crime . . . . What need is there of gathering? The laws exist for the punishment of all injuries" (*Controv.*, iii. 8). Again we read: "Whosoever shall make an assembly or a gathering, let him be punished by death" (Sulp., *Victor. Instit. Orat.*).

he dismissed the assembly. He tranquillized the rioters, who gradually dispersed. Thus God protected St Paul by means of the discourse of a Gentile ruler.

CHAPTER XX

ST PAUL'S THIRD JOURNEY (*continued*).

THROUGH MACEDONIA AND GREECE; HIS RETURN TO TROAS

1. Postquam autem cessavit tumultus, vocatis Paulus discipulis, et exhortatus eos, valedixit, et profectus est ut iret in Macedoniam.

1. And after the tumult was ceased, Paul calling to him the disciples, and exhorting them, took his leave, and set forward to go into Macedonia.

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1. *took his leave.* This would include the kiss and embrace given on arrival or departure.

set forward to go into Macedonia. St Paul deemed it prudent to withdraw, for the good of the church in Ephesus; he therefore profited by the cessation of the riot to execute his design, previously conceived, of visiting Macedonia and Greece. A short time before he had written

2. Cum autem perambulasset partes illas, et exhortatus eos fuisset multo sermone, venit ad Græciam:

3. Ubi cum fecisset menses tres, factæ sunt illi insidiæ a Iudæis navigaturo in Syriam: habuitque consilium ut reverteretur per Macedoniam.

4. Comitatus est autem eum Sopater Pyrrhi Berœe-

2. And when he had gone over those parts, and had exhorted them with many words, he came into Greece.

3. Where when he had spent three months, the Jews laid wait for him, as he was about to sail into Syria: so he took a resolution to return through Macedonia.

4. And there accompanied him Sopater the son of Pyrrhus, of

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from Ephesus to the Corinthians to inform them of his intention. Cf. *Now I will come to you, when I shall have passed through Macedonia. For I shall pass through Macedonia, and with you perhaps I shall abide, or even spend the winter, that you may bring me on my way whithersoever I shall go* (1 Cor. xvi. 5–6).

It is probable that Aquila and Priscilla left Ephesus at the same time for Rome, since, when St Paul wrote his epistle to the Romans during his visit to Corinth, he sends greetings to them (see Rom. xvi. 3–4). If it was on this occasion that they *laid down their own necks* for the life of the apostle, it was evidently prudent for them to leave Ephesus.

2. *those parts,—i.e.* Macedonia. He also travelled as far as Illyricum. Cf. *By the virtue of signs and wonders, in the power of the Holy Ghost, so that from Jerusalem round about as far as unto Illyricum, I have replenished the gospel of Christ* (Rom. xv. 19).

The journey through Macedonia and Achaia covered a period of about one year, during which St Paul wrote from Macedonia the second Epistle to the Corinthians, and, from Corinth, the Epistle to the Romans.

Greece. St Luke gives the national, not the provincial designation (Ἑλλάδα). This is the only passage in the New Testament where the word "Hellas" occurs. It is here equivalent to Achaia or Southern Greece. Northern Greece consisted of Macedonia proper, Illyricum, Epirus, and Thessaly.

3. *three months,—i.e.* of autumn. He had left Ephesus after Pentecost, *i.e.* in the middle of June.

the Jews laid wait. Better, "a plot being laid against him by the Jews" (γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων). Those who had so bitterly opposed St Paul on his previous journey, and had brought him before Gallio, now endeavoured to take the law into their own hands. They either wished to seize him as he embarked from Cenchra, or to kill him on the voyage.

took a resolution. Lit. "it was his purpose" (ἐγένετο γνώμη, *sc.* αὐτῷ).

4. *there accompanied him.* Some MSS. add "as far as Asia." This was true as regards Sopater, who remained in Asia. These representatives of the churches in Macedonia and Achaia were taking up a considerable sum of money as alms for the poorer brethren in Jerusalem.

Sopater. The same name occurs in another form in the epistle to the

ensis, Thessalonicensium vero Aristarchus et Secundus, et Gaius Derbeus, et Timotheus: Asiani vero Tychicus et Trophimus.

5. Hi cum præcessissent, sustinuerunt nos Troade:

6. Nos vero navigavimus post dies Azymorum a Philippis, et venimus ad eos Troadem in diebus quinque, ubi demorati sumus diebus septem.

Berea: and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timothy: and of Asia, Tychicus and Trophimus.

5. These going before, stayed for us at Troas.

6. But we sailed from Philippi after the days of the azymes, and came to them to Troas in five days, where we abode seven days.

Romans. Cf. *Lucius, and Jason and Sosipater, my kinsmen* (xvi. 21). All the companions of St Paul mentioned in verse 4 were evidently with him in Corinth.

son of Pyrrhus. These words, though wanting in some of the codices, have the support of A, B, D, E, the Vulgate, and many cursives.

Aristarchus. See *supra*, xix. 29.

Secundus. He is not mentioned elsewhere in the New Testament.

Timothy. The Syriac version adds "of Lystra."

Tychicus. This name, corresponding to the Roman name "Felix," signifies "fortunate." It was very common among freedmen. St Paul sent Tychicus to Ephesus later on (see 2 Tim. iv. 12).

Trophimus. The name signifies "foster-child." This disciple was an Ephesian, and consequently a Gentile convert. It was his presence in Jerusalem with St Paul which gave occasion to the apostle's arrest (*infra*, xxi. 29).

5. *These going before*, etc. Commentators differ in their explanations of this verse. The more general opinion is that St Paul and his seven companions travelled through Berea and Thessalonica to Neapolis, the port of Philippi, and there embarked for Troas, while St Paul, having found St Luke at Philippi, remained there for the Feast of the Pasch, and then set sail for Troas.

It is uncertain why they separated thus, but the desire to profit by fair weather, or the difficulty of finding accommodation for so large a party at this season, may have determined this step.

6. *we sailed.* The first person plural is now resumed, shewing that St Luke was again St Paul's companion.

after the days, etc.,—*i.e.* after eight days, inclusive of the Feast of the Pasch.

to Troas. The city, not the district which is mentioned in xvi. 8, 11.

in five days. The wind was unfavourable, or the journey might have been made in two days. (See xvi. 11.)

"The ship had now to contend against the south-west current that set in from the Dardanelles, and probably also against the Etesian winds blowing from the north-east, that prevail in the Archipelago in the spring."

ST PAUL'S THIRD JOURNEY (*continued*).

EUTYCHUS RAISED TO LIFE

7. Una autem sabbati cum convenissemus ad frangendum panem, Paulus disputabat cum eis profecturus in crastinum, protraxitque sermonem usque in mediam noctem.

8. Erant autem lampades copiosæ in cenaculo, ubi eramus congregati.

9. Sedens autem quidam adolescens nomine Eutychus super fenestram, cum mer-

7. And on the first day of the week, when we were assembled to break bread, Paul discoursed with them, being to depart on the morrow: and he continued his speech until midnight.

8. And there were a great number of lamps in the upper chamber where we were assembled.

9. And a certain young man named Eutychus, sitting on the window, being oppressed with a

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7. *on the first day of the week.* The Greek reads, "on one of the sabbaths" (*τῇ μιᾷ τῶν σαββάτων*), *i.e.* one day after the sabbath. The Jews had no special name for each day of the week, but spoke of them with reference to the Sabbath; also the Hebrews used the cardinal numbers where we use the ordinal.

From the time of our Lord's Resurrection, we find the disciples assembling for their devotions on the first day of the week, when it was customary to celebrate the Holy Eucharist.

we were assembled. A few MSS. give "the disciples" instead of "we." Alford suggests that this variant reading arose from the copyists not noticing the transition from the third to the first person, and therefore changing the nominative to make it agree with "them."

8. *great number of lamps.* The Jews were accustomed to light lamps on festal occasions. These numerous lamps would perhaps induce drowsiness; by their light, the accident was clearly seen.

upper chamber. See Annot. on i. 13. "The Christians of Troas were gathered together at this solemn time to celebrate that feast of love which the last commandment of Christ has enjoined on all His followers. The place was an upper room, with a recess or balcony projecting over the street or court. The night was dark; three weeks had not elapsed since the Passover, and the moon only appeared as a faint crescent in the early part of the night."

9. *Eutychus.* This disciple is not mentioned elsewhere. He was quite a young man (*νεανίας*).

sitting on the window,—i.e. on the window seat. In the East, windows were often only openings in the walls, without glass or shutters. They were sometimes rendered secure by means of lattices.

geretur somno gravi, disputante diu Paulo, ductus somno cecidit de tertio cenaculo deorsum, et sublatus est mortuus.

10. Ad quem cum descendisset Paulus, incubuit super eum: et complexus dixit: Nolite turbari, anima enim ipsius in ipso est.

11. Ascendens autem, frangensque panem, et gu-

deep sleep, (as Paul was long preaching,) by occasion of his sleep fell from the third loft down, and was taken up dead.

10. To whom when Paul had gone down, he laid himself upon him; and embracing him, said: Be not troubled, for his soul is in him.

11. Then going up, and breaking bread and tasting, and having talked

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being oppressed. Lit. "being borne down" (καταφερόμενος). He was gradually overpowered by drowsiness, until, losing consciousness, he fell head foremost on the stone pavement of the courtyard.

fell from the third loft,—i.e. from the third storey.

Thus *Ochozias fell through the lattices of his upper chamber which he had in Samaria, nd was sick* (4 Kings i. 2).

taken up dead. Eutychus was really dead. We can imagine the scene. All were eagerly listening to St Paul when a heavy thud was suddenly heard, and those nearest to Eutychus raised the alarm. The men hurried down with torches to render what assistance they could, while the women remained terrified in the upper chamber and feared to hear the worst. Then some one returned with the sad news, and the disciples at once began their lamentations, in true Oriental fashion. St Paul then went down, and having prayed, he raised the young man to life.

10. *he laid himself upon him.* Jesus recalled the dead to life by a word of command, but St Paul, like Elias and Eliseus (see 3 Kings xvii. 21; 4 Kings iv. 34), stretched himself upon the dead man and invoked God.

Be not troubled. The disciples had immediately commenced the formal lamentations for the dead, customary among the Jews.

11. *going up.* To reach the courtyard it was not necessary to pass through the house. An exterior staircase led from the upper chamber to the garden or to the street.

breaking bread. The Greek has "the bread," *i.e.* the Holy Eucharist. The service which had been interrupted by this incident was now resumed. What mingled feelings of awe and gratitude must have filled the souls of those communicants!

having talked. They spoke familiarly, the discourse being now finished.

until daylight. The service had lasted some hours, but the disciples

stans, satisque allocutus usque in lucem, sic profectus est.

12. Adduxerunt autem puerum viventem, et consolati sunt non minime.

a long time to them until daylight, so he departed.

12. And they brought the youth alive, and were not a little comforted.

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were eager to profit by St Paul's presence. This was his farewell visit to Troas, and, desiring to give them his final instructions and exhortations, he evangelized in *labour and . . . . in much watchings* (2 Cor. xi. 27).

12. *they brought.* The youth was able to walk. Note the contrast: the young man who had been taken up *dead* was now led up *alive.* Codex Bezæ adds, "as they were taking farewell."

ST PAUL'S THIRD JOURNEY (*continued*).

FROM TROAS TO MILETUS

13. Nos autem ascendentes navem, navigavimus in Asson, inde suscepturi Paulum: sic enim disposuerat ipse per terram iter facturus.

13. But we going aboard the ship, sailed to Assos, being there to take in Paul; for so he had appointed, himself purposing to travel by land.

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13. *we going aboard the ship.* For a few hours St Paul separated from his companions. Various reasons have been assigned—the passage round Cape Lectum was rough, and he was not a good sailor, or he wished to enjoy solitude for awhile, or had some errand of charity to perform on his route.

Some commentators think that St Paul had chartered a ship at Neapolis, with the agreement that it was to put into any port at which he desired to touch as far as Patara. Others reject this hypothesis, on the ground that it does not harmonize with the circumstances, since St Paul desired to reach Jerusalem as early as possible, and, consequently, if he had had the control of the course of the vessel, he would not have delayed for short periods at certain ports, and passed over such an important city as Ephesus.

Assos. A seaport of Mysia, south of Troas, and opposite Lesbos. "The ship evidently stopped every evening. The reason lies in the wind, which in the Ægean during the summer generally blows from the north, beginning at a very early hour in the morning; in the late afternoon it dies away; at sunset there is a dead calm; and thereafter a gentle south wind arises and blows during the night. The start would be made before sunrise, and it would be necessary for all passengers to go on board soon after midnight, in order to be ready to sail with the first breath from the north" (Ramsay, *St Paul, the Traveller and the Roman Citizen*, p. 293).

by land. A Roman road connected Troas with Assos, a distance of twenty-four Roman miles.

14. Cum autem convenisset nos in Asson, assumpto eo, venimus Mitylenen.

15. Et inde navigantes, sequenti die venimus contra Chium, et alia applicuimus Samum, et sequenti die venimus Miletum.

16. Proposuerat enim Paulus transnavigare Ephesum, ne qua mora illi fieret in Asia. Festinabat enim, si possibile sibi esset, ut diem Pentecostes faceret Ierosolymis.

14. And when he had met with us at Assos, we took him in and came to Mitylene.

15. And sailing thence, the day following we came over against Chios: and the next day we arrived at Samos: and the day following we came to Miletus.

16. For Paul had determined to sail by Ephesus, lest he should be stayed any time in Asia. For he hasted, if it were possible for him, to keep the day of Pentecost at Jerusalem.

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14. *Mitylene.* The capital city of the east coast of Lesbos. It was a day's journey from Assos, and it had good anchorage.

15. *Chios.* An island lying five miles off the mainland. The travellers steered their course along the strait between the island and the peninsula of Clazomenæ in Lydia. On the way to Samos, St Paul and his companions sailed past Ephesus just about one year after the famous tumult of the silversmiths.

Samos. This island lies off the coast of Asia Minor, a few miles below Ephesus, and opposite Priene.

The Textus Receptus, following certain ancient MSS., has a variant reading: "we arrived at Samos, and tarried at Trogyllium." The R.V. rejects this phrase, which is not found in ℵ, A, B, C, D. If this reading be exact, then the ship did not anchor for the night at Samos, but in Trogyllium, "the rocky extremity of the ridge of Mycale, on the Ionian coast, between which and the southern extremity of Samos the channel is barely a mile wide" (*Pulp. Comm. Acts*, p. 145).

Miletus. This city lay on the coast of Caria, hence Homer refers to it as "Carian Miletus." It was a very famous city in ancient times, but in the first century A.D. its prosperity had declined. "Vast ruins still mark the site of the ancient city, and speak with silent eloquence of its bygone importance." To the Catholic it recalls the touching scene of St Paul's farewell to the ancients of Ephesus.

16. *had determined.* On these words Alford (who favours the view that St Paul hired the ship) writes: "The expression (κεκρίκει, determined) . . . . is too subjectively strong to allow of our supposing that the apostle merely followed the previously determined course of a ship in which he took a passage."

lest he should be stayed. The Greek reads, "that it might not befall him to spend time in Asia." The verb used (χρονοτριβέω) generally signifies "to delay," or "to loiter."

he hasted. There were various reasons for this haste :—

(*a*) He wished to keep Pentecost in Jerusalem, where the Holy Spirit had first descended on the Church, and his attendance at the feast would propitiate the strict Jewish Christians.

(*b*) He was anxious to hand over the alms collected by the Gentile brethren to the ancients of Jerusalem (see *infra*, xxiv. 17 ; 1 Cor. xvi. 1–2 ; Rom. xv. 26).

(*c*) He wished to profit by this opportunity of preaching to the numerous pilgrims in Jerusalem.

(*d*) He could take this opportunity of refuting the calumnies of his enemies (see *infra*, xxi. 21).

ST PAUL'S THIRD JOURNEY (*continued*).

HIS DISCOURSE TO THE ANCIENTS OF EPHESUS

17. A Mileto autem mittens ephesum, vocavit maiores natu ecclesiæ.

17. And sending from Miletus to Ephesus, he called the ancients of the church.

18. Qui cum venissent ad eum, et simul essent, dixit eis: Vos scitis a prima die, qua ingressus sum in Asiam,

18. And when they were come to him, and were together, he said to them: You know from the first day that I came into Asia, in what

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17. *Miletus to Ephesus.* A distance of thirty miles, consequently St Paul remained three or four days at Miletus.

the ancients. Lit. "the presbyters," *i.e.* priests (τοὺς πρεσβυτέρους). As Ephesus was a large city there were many presbyters.

St Irenæus affirms that they came "from Ephesus and other neighbouring cities" (*Ad Hær.*, iii. 14. 2). This statement harmonizes with St Paul's reference to his manner of life "*in Asia.*" Speaking to the presbyters alone, we should have expected him to say *Ephesus*, but he appeals to all his work in proconsular Asia.

Timothy was afterwards the bishop of Ephesus, and in the epistle addressed to him we find St Paul charging him to watch over the purity of their doctrine (1 Tim. i. 3–5), and to ordain priests and deacons when necessary (1 Tim. iii.).

18. *he said to them.* St Paul here, at the close of his three missionary journeys, delivers an "apologia pro vita sua." The language of this discourse very closely resembles that of his epistles. This shews that St Luke quoted St Paul's discourse verbatim. We are justified in assuming that St Luke was with the apostle at this time.

You know. A few MSS. add "brethren," and it is most probably correct.

There is a striking parallel to this discourse in that which Samuel addressed to the Israelites after the election of Saul (see 1 Kings xii. 2–5).

in what manner. St Paul uses the same language on another occasion. Cf. *For our gospel hath not been unto you in word only,*

qualiter vobiscum per omne tempus fuerim,

19. Serviens Domino cum omni humilitate, et lacrymis, et tentationibus, quæ mihi acciderunt ex insidiis Iudæorum:

20. Quomodo nihil subtraxerim utilium quominus

manner I have been with you for all the time,

19. Serving the Lord with all humility, and with tears, and temptations which befell me by the conspiracies of the Jews:

20. How I have kept back nothing that was profitable to you,

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but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes (1 Thess. i. 5).

19. *serving the Lord.* The Greek verb here used (δουλεύω) corresponds to the noun "slave," and is frequently employed by St Paul (*e.g.* Rom. vii. 25, xii. 11, xvi. 18; 1 Thess. i. 9). This verb only occurs once in the gospels—in the subjoined text: *You cannot serve* (δουλεύειν) *God and mammon* (St Matt. vi. 24; St Luke xvi. 13).

humility. "Lowliness of mind" (R.V.). This is another favourite word with St Paul.

Cf. *With all humility and mildness, with patience, supporting one another in charity* (Eph. iv. 2. See also Phil. ii. 3; Col. ii. 18, iii. 12).

"In heathen writers ταπεινός has almost always a bad meaning, 'grovelling,' 'abject.' . . . . It was one great result of the life of Christ to raise 'humility' to its proper level: and, if not fresh coined for this purpose, the word ταπεινοφροσύνη now first becomes current through the influence of Christian ethics" (Lightfoot).

with tears. A few MSS. insert "many". Schaff remarks that tears are mentioned three times in this discourse:—

(*a*) tears of suffering and pain, verse 19.
(*b*) tears of pastoral solicitude, verse 31.
(*c*) tears of natural affection and friendship, verse 37.

The great love and sympathy among the first disciples was so conspicuous that, according to an ancient tradition, even their enemies exclaimed, "See how these Christians love one another."

temptations. The Greek word (πειρασμῶν) may also mean "trials," and is so rendered in the R.V.

conspiracies. St Luke gives no details of these conspiracies, but, from the account of the tumult of the silversmiths of Ephesus, it is clear that the Jews were not well-disposed towards their Christian compatriots.

This is one more incidental testimony that St Luke omits many details which it did not enter into his plan to record. "We cannot too often bear in mind that the book is not meant for a history of either one or the other apostle, but as a record of how the course of the Gospel was guided according to Christ's injunction, 'beginning at Jerusalem,' and ending when an apostle had proclaimed Christ in the imperial capital" (Lumby, *Greek Testament*, in h. l.).

20. *I have kept back nothing.* (οὐδεν ὑπεστειλάμην.) The Greek verb is used of the action of wrapping up a thing in order to conceal it, and also of furling sails. Thence it came to be employed metaphorically for keeping back or cloaking the truth, as opposed to speaking out

annuntiarem vobis, et docerem vos publice, et per domos,

21. Testificans Iudæis, atque gentilibus in Deum pœnitentiam, et fidem in Dominum nostrum Iesum Christum.

22. Et nunc ecce alligatus ego spiritu, vado in Ierusalem: quæ in ea ventura sint mihi, ignorans:

23. Nisi quod Spiritus Sanctus per omnes civitates mihi protestatur, dicens:

but have preached it to you, and taught you publicly, and from house to house,

21. Testifying both to Jews and gentiles penance towards God, and faith in our Lord Jesus Christ.

22. And now behold, being bound in the spirit, I go to Jerusalem: not knowing the things which shall befall me there:

23. Save that the Holy Ghost in every city witnesseth to me, saying:

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boldly (μαρτυρέω). In verse 27 the same verb is rendered "I have not spared."

"In Christianity there is no system of esoteric doctrine: there is one truth for all alike. But such simplicity was quite contrary to the religious ideas of the Ephesians. Mysteries, open only to the initiated, abounded at that period; and, as elsewhere, secrecy and esotericism were important elements in Ephesian superstition." St Paul had boldly declared the Gospel of Christ, without any fear of the consequences to himself.

that was profitable to you,—i.e. the things pertaining to their salvation. Thus St Paul writes to the Corinthians: *As I also in all things please all men, not seeking that which is profitable to myself, but to many, that they may be saved* (1 Cor. x. 33).

publicly, and from house to house. For three months he had disputed with the Jews in the synagogue, and afterwards for two years he addressed both Jews and Gentiles in the school of Tyrannus. St John Chrysostom remarks that these words testify "to exceeding toil, and great earnestness and endurance."

21. *penance . . . . faith.* These are the two great conditions of salvation.

22. *being bound in the Spirit.* He felt urged and constrained by an interior prompting to go to Jerusalem. In this verse, by "spirit" we must understand St Paul's own spirit, but in the next verse the *Holy* Spirit is mentioned.

This urgent desire to visit Jerusalem was, however, undoubtedly due to the interior inspiration of the Holy Spirit, whose inward action was confirmed by the prophetic warnings which St Paul received in the various cities through which he passed.

not knowing the things,—i.e. not knowing them *in detail.* Like other men, the apostles were guided by the providence of God.

23. *the Holy Ghost in every city witnesseth,* etc. Certain revelations had evidently been made previous to the prophecy of Agabus (see xxi. 11), but St Luke does not record how they were communicated to St Paul. The words *in every city* seem to point to revelations made by the Christian "prophets" of the different churches.

to me. Some MSS. omit these words, but they have the support of

quoniam vincula, et tribulationes Ierosolymis me manent.

24. Sed nihil horum vereor: nec facio animam meam pretiosiorem quam me, dummodo consummem cursum meum, et ministerium verbi, quod accepi

that bands and afflictions wait for me at Jerusalem.

24. But I fear none of these things, neither do I count my life more precious than myself, so that I may consummate my course and the ministry of the word which I received from the Lord Jesus, to

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A, B, C, D, E, and of many cursives and versions. The phrase shews that in each city in succession St Paul himself received warnings of future tribulations.

bands . . . . afflictions. These two words are joined together in one of St Paul's epistles. Cf. *Some out of contention preach Christ not sincerely, supposing that they raise affliction to my bands* (Phil. i. 17).

St Paul anticipated difficulties from the Jews of Jerusalem. Cf. *I beseech you therefore brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you help me in your prayers for me to God. That I may be delivered from the unbelievers that are in Judea, and that the oblation of my service may be acceptable in Jerusalem to the saints* (Rom. xv. 30–31).

It was unlawful to bind a Roman citizen, but St Paul, the prisoner of Christ, experienced this ignominy at the hands of the Romans (see Eph. iv. 1; Philemon 9; 2 Tim. i. 8). In his last captivity, St Paul was fettered like a common malefactor.

24. *But I fear*, etc. The Greek MSS. give two variant readings, both well supported. The one has "account" (Vulgate, "things") in the accusative as the object of "make": the other has the genitive of "account," and "my life" stands as the object of "hold." The two readings run thus:

I. But I hold not my life of any account as dear unto myself, so that I may accomplish my course.

II. But I make account of nothing, nor do I hold my life dear to myself, so that, etc.

Tischendorf and the R.V. prefer the first rendering.

St Paul expresses the same sentiment in his epistle to the Philippians: *So now also shall Christ be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain* (i. 20–21).

Some MSS. add "with joy" (μετὰ χαρᾶς) after "course," but the phrase is not found in ℵ, A, B, D, nor in the Vulgate.

my course. St Paul frequently uses this metaphor.

Cf. *Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain* (1 Cor. ix. 24. See also Gal. v. 7; Phil. iii. 13; 2 Tim. iv. 7).

and the ministry, etc. This was the duty of testifying the Gospel *of the* grace of God. St Paul often dwells upon the fact that his mission was a personal call from Christ. Cf. *I give him thanks who hath strengthened me, even to Christ Jesus our Lord, for that he hath counted me faithful, putting me in the ministry* (1 Tim. i. 12).

a Domino Iesu, testificari Evangelium gratiæ Dei.

25. Et nunc ecce ego scio quia amplius non videbitis faciem meam vos omnes, per quos transivi prædicans regnum Dei.

26. Quapropter contestor vos hodierna die, quia mundus sum a sanguine omnium.

27. Non enim subterfugi, quominus annuntiarem omne consilium Dei vobis.

28. Attendite vobis, et

testify the gospel of the grace of God.

25. And now behold I know that all you, among whom I have gone preaching the kingdom of God, shall see my face no more.

26. Wherefore I take you to witness this day, that I am clear from the blood of all men.

27. For I have not spared to declare unto you all the counsel of God.

28. Take heed to yourselves, and

St Paul received his commission to preach the Gospel when he was converted, and God then revealed both to Ananias and St Paul that sufferings awaited the latter.

of the grace of God. Mercy is the dominant note of the Gospel message.

25. *I know that all you*, etc. "The apostle speaks here from a human point of view, and we must not conclude that he did not revisit Asia. The apostles never had a clear knowledge of the future, but, like ourselves, they remained in uncertainty as regards the morrow" (Mgr. le Camus, in h. l.).

St Paul may have returned to Ephesus, since he had the intention of visiting Philemon, who was dwelling at Colossæ, which was not far from Ephesus (See Philemon 22). Some commentators lay special stress on the "all," as though St Paul intended to signify that some would be dead and others scattered when next he visited their city.

among whom I have gone, etc. St Paul here refers to his ministry in the different cities of Asia.

of God. These words are not found in ℵ, A, B, C. In the gospels the Church of Christ is sometimes referred to simply as the kingdom. Cf. *And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom* (St Matt. iv. 23. See also St Matt. ix. 35).

26. *clear.* Perhaps there is a reference to the words found in Ezechiel: *If thou dost not speak to warn the wicked man from his way: that wicked man shall die in his iniquity, but I will require his blood at thy hand* (xxxiii. 8). As St Paul had taught them the truths of salvation, he would not be held responsible if they failed to attain to eternal life.

27. *For I have not*, etc. In this verse St Paul repeats the assertion of verse 20.

28. *Take heed to yourselves.* This expression, which is peculiar to St Luke, occurs several times in the Acts (see v. 35, viii. 6), and in the third gospel in ch. xii. 1, xviii. 3, xxi. 34. It is not so much a

universo gregi, in quo vos Spiritus sanctus posuit episcopos regere ecclesiam Dei,

to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God, which

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warning against some danger as an exhortation to vigilance and circumspection, which we often render in English by "look to yourselves." St Paul now more particularly addresses the presbyters themselves.

to the whole flock,—i.e. to the special portion of the flock committed to their care, not the entire Church, as in Christ's charge to St Peter, nor all the Gentile converts, the care of which devolved upon St Paul.

the Holy Ghost hath placed. The call to the priesthood and the grace of the Sacrament of Holy Orders are the special work of the Holy Spirit.

St Paul, speaking of the office of the high-priest, says : *Neither doth any man take the honour to himself, but he that is called by God, as Aaron was* (Heb. v. 4. See also 1 Cor. xii.). This is another of the many references in the Acts to the Divinity and Personality of God the Holy Ghost. (See v. 3, viii. 29, xiii. 2, 4.)

bishops. There may have been "bishops" in the modern acceptation of the term present at Miletus, and St Irenæus speaks of St Paul addressing "bishops and priests who were from Ephesus and the other adjoining cities" (iii. 14).

to rule. Better, "to tend" (ποιμαίνειν), as a shepherd tends his flock. The metaphor of a flock is applied to the Church by our Lord Himself. Cf. *There shall be one fold and one shepherd* (St John x. 16).

the church of God. Codices A, D, E, and the Coptic, Armenian, and Syrian Versions read "of the Lord," but the phrase "of God" is found in the two most ancient Codices, ℵ and B, and in the Vulgate, and this reading is accepted by Knabenbauer, le Camus, Bengel, Holt, Alford, Wordsworth, and many others. Tischendorf, Meyer, Grotius, Lange, etc., prefer the reading "of the Lord."

The reasons for accepting the reading of the Vulgate are as follows :—

(*a*) It has excellent manuscript authority.

(*b*) It is in accordance with St Paul's language, for he refers thirteen times in his epistles to the "church of God," but not once do we find the expression "the church of the Lord."

(*c*) There is no reason for rejecting the phrase "the blood of God," since this expression is found in the writings of St Ignatius (*Epis. ad Eph., 1*, Tertullian, *ad Uxor.*, ii. 3), and of several other Fathers of the Church, notably Origen, St Athanasius, St Basil, St Ambrose.

(*d*) There can be no reason assigned why, in this passage, a copyist should have have changed "Lord" into "God," whereas it is not difficult to conceive that "Lord" might have been substituted for "God," as being apparently more in agreement with the context, which refers manifestly to the blood of Christ.

quam acquisivit sanguine suo.

29. Ego scio quoniam intrabunt post discessionem meam lupi rapaces in vos, non parcentes gregi.

30. Et ex vobis ipsis exsurgent viri loquentes perversa, ut abducant discipulos post se.

31. Propter quod vigilate memoria retinentes quoniam per triennium nocte et die non cessavi, cum lacrymis monens unumquemque vestrum.

32. Et nunc commendo vos Deo, et verbo gratiæ

he hath purchased with his own blood.

29. I know that after my departure ravening wolves will enter in among you, not sparing the flock.

30. And of your own selves shall arise men speaking perverse things, to draw away disciples after them.

31. Therefore watch, keeping in memory, that for three years I ceased not with tears to admonish every one of you night and day.

32. And now I commend you to God and to the word of his grace,

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purchased. The Greek verb here used (περιποιέω) signifies "to acquire possession of," "to obtain for oneself."

29. *after my departure.* (ἄφιξιν.) In classical Greek, this word usually signifies "arrival," but it is sometimes found, as here, in the sense of "departure." The departure from one place supposes the arrival at another. St Paul is not speaking of his death, but of his leaving them.

ravening wolves. St Paul's prediction was verified when judaizers and false teachers troubled the peace of the churches of Asia, and *made shipwreck concerning the faith.* References to false teachers in the epistles :—

(a) *Some rejecting have made shipwreck concerning the faith. Of whom is Hymeneus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme* (1 Tim. i. 19–20).

(b) *Their speech spreadeth like a canker; of whom are Hymeneus and Philetus. Who have erred from the truth, saying that the resurrection is past already, and have subverted the faith of some* (2 Tim. ii. 17–18).

(c) *Diotrephes, who loveth to have the pre-eminence among them, doth not receive us* (3 St John 9).

30. *perverse things.* Truths distorted and falsified.

disciples. Better, "the disciples," *i.e.* of Christ.

31. *every one of you.* St Paul admonished both publicly and privately; he watched over the clergy and the laity.

night and day. Following a Hebrew idiom, "night" is mentioned first, possibly because they calculated their days from sunset, when the darkness sets in. Like his Divine Master, who instructed Nicodemus *by night*, St Paul spent the hours of night in instructing disciples. The assembly of the brethren at Troas was prolonged until midnight.

32. *the word of his grace.* Those divine gracious words by which God comforts, enlightens, and strengthens His children, and which He has deigned to reveal to them in His Gospel, which is *the power of God unto salvation to every one that believeth* (Rom. i. 16).

ipsius, qui potens est ædificare, et dare hereditatem in sanctificatis omnibus.

33. Argentum, et aurum, aut vestem nullius concupivi, sicut

34. Ipsi scitis: quoniam ad ea, quæ mihi opus erant, et his, qui mecum sunt, ministraverunt manus istæ.

35. Omnia ostendi vobis, quoniam sic laborantes,

who is able to build up, and to give an inheritance among all the sanctified.

33. I have not coveted any man's silver, gold, or apparel, as

34. You yourselves know: for such things as were needful for me and them that are with me, these hands have furnished.

35. I have shewed you all things, how that so labouring you ought to

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an inheritance. Lit. "a share apportioned by lot" (κληρονομίαν).

all the sanctified. When we enter into possession of our inheritance, we, and those with whom we enjoy it, shall have been purified "*in the blood of the Lamb.*" Meanwhile we have to work out our salvation and weave our robe of holiness by acquiring the Christian virtues.

33. *I have not coveted*, etc. As at Thessalonica and Corinth, so St Paul, when evangelizing at Ephesus, carefully avoided living on the alms of the faithful, to which, nevertheless, he was justly entitled.

We have numerous proofs of this in the epistles, *e.g.*—*For I seek not the things that are yours but you* (2 Cor. xii. 14. See also 2 Cor. xi. 7; 1 Cor. ix. 18; 1 Thess. ii. 9).

silver, gold . . . . apparel. These are the three typical classes of Oriental wealth. Thus, in the history of the Machabees, we read that Jonathan, the son of Mathathias, *took gold and silver and raiment, and many other presents, and went to the king to Ptolemais, and he found favour in his sight* (1 Mach. xi. 24). Ephesus was famous for the manufacturing of costly textile fabrics.

34. *such things as were needful*, etc. In the Greek this passage runs thus: "You yourselves know that unto my necessities and to them that were with me *these hands have ministered.*" It has been suggested that as Timothy, who was St Paul's constant companion, was often ill, the apostle had to provide for him.

Cf. *Do not still drink water; but use a little wine for thy stomach's sake and thy frequent infirmities* (1 Tim. v. 23).

these hands have furnished. As the apostle uttered these words, he shewed them his hands, hardened by daily toil.

On this verse Rackham remarks; "St Paul has now come to the last and most delicate subject of defence: like Samuel, he appeals to the integrity of his private life. This had been marked by a self-denial which exceeded the highest demand of the ordinary standards of honesty. But in this self-restraint he had given a living *example*, like the washing of the disciples' feet by the Lord. And this lesson was especially needed at Ephesus, where priestly office and spiritual power were viewed as the stepping-stones to worldly wealth, where many of the converts had themselves by these means gained large sums (xix. 19), and where the special duty of the presbyters of the Ephesian Gerousia was to protect and manage the vast sums deposited in the temple of Artemis" (*Acts of the Apostles*, p. 396).

oportet suscipere infirmos, ac meminisse verbi Domini Iesu, quoniam ipse dixit: Beatius est magis dare, quam accipere.

36. Et cum hæc dixisset, positis genibus suis oravit cum omnibus illis.

37. Magnus autem fletus factus est omnium: et procumbentes super collum Pauli, osculabantur eum,

support the weak, and to remember the word of the Lord Jesus, how he said: It is a more blessed thing to give, rather than to receive.

36. And when he had said these things, kneeling down he prayed with them all.

37. And there was much weeping among them all; and falling on the neck of Paul, they kissed him.

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35. *to support the weak.* This passage has been explained in different senses,—as referring to those who are weak in faith, to those who are troubled in mind, to the poor, or to the physically infirm. The context, however, favours the view that St Paul referred to the poor, since he exhorts his hearers to help the weak by "so labouring" (*οὕτω κοπιῶντας*), and the verb used refers to hard manual labour.

to remember. This shews that the maxim was well known to the disciples in Asia.

the word of the Lord Jesus. This is one of the sayings of our Saviour which the gospels do not record. It is also quoted in the writings of St Clement of Rome and in the Apostolic Constitutions. Many sayings of Christ which are now lost must have been current among the early Christians.

how he said. Better, "that he himself said" (*ὅτι αὐτὸς εἶπε*).

It is a more blessed thing, etc. Commentators explain this passage thus:—It is more blessed to give favours than to receive them, because God rewards those who assist their fellows spiritually or corporally, hence the donor receives the greatest profit.

36. *when he had said these things.* St Luke only gives us a summary of St Paul's speech, which, as it stands in the Acts, would not have taken more than five minutes to deliver. Consequently the words "*these things*" embrace more than the brief outline we possess.

kneeling down. Among the Jews it was usual to stand when praying, especially when giving thanks to God. Thus we read that the Pharisee *stood and prayed,* and our Lord says: *When you shall stand to pray, forgive if you have aught against any man.* But prayer of petition, and especially of humiliation, was offered kneeling, or even prostrate on the ground. As this was a peculiarly solemn occasion, St Paul knelt with the brethren, as he did when bidding farewell to the Christians of Tyre (see xxi. 5).

37. *falling on the neck of Paul.* An Oriental custom.

38. Dolentes maxime in verbo, quod dixerat, quoniam amplius faciem eius non essent visuri. Et deducebant eum ad navem.

38. Being grieved most of all for the word which he had said, that they should see his face no more. And they brought him on his way to the ship.

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kissed him. All the disciples "were kissing" (κατεφίλουν) him affectionately in turn. Sadly they parted from their beloved father in Christ.

38. *should see.* The verb (θεωρεῖν) in the original often signifies "to gaze with a fixed, interested look, as men gaze upon a spectacle." St Luke thus expresses how the ancients and the brethren looked upon St Paul.

And they brought him, etc. The harbour was some few miles from the city. For the custom of escorting a traveller some part of the journey see Acts xv. 3, xxi. 5.

CHAPTER XXI

ST PAUL'S THIRD JOURNEY (*continued*).

FROM MILETUS TO TYRE

1. Cum autem factum esset ut navigaremus abstracti ab eis, recto cursu venimus Coum, et sequenti die Rhodum, et inde Pataram.

1. And when it came to pass that being parted from them we set sail, we came with a straight course to Coos, and the day following to Rhodes, and from thence to Patara.

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1. *being parted.* The Greek verb employed (ἀποσπασθέντας) denotes a painful separation. St John Chrysostom remarks that St Luke "shows the violence of the parting by saying, "Having torn ourselves away." St Paul and his companions parted with great regret from the ancients of Ephesus ("Non sine desiderio magno,"—Bengel).

we set sail. The "we" included St Paul, St Luke, Trophimus (verse 29), and Aristarchus.

Timothy probably returned with the ancients to Ephesus. He was there while St Paul was in Macedonia. Cf. *As I desired thee to remain at Ephesus when I went into Macedonia* (1 Tim. i. 3).

with a straight course. See Annot. on xvi. 11.

Coos. A small island off the coast of Asia Minor, now known as

2. Et cum invenissemus navem transfretantem in Phœnicen, ascendentes navigavimus.

3. Cum apparuissemus autem Cypro, relinquentes eam ad sinistram, navigavimus in Syriam, et venimus Tyrum: ibi enim navis expositura erat onus.

4. Inventis autem disci-

2. And when we had found a ship sailing over to Phenice, we went aboard and set forth.

3. And when we had discovered Cyprus, leaving it on the left hand, we sailed into Syria, and came to Tyre; for there the ship was to unlade her burden.

4. And finding disciples, we

Stanchio. It is about forty miles south of Miletus, and the voyage in fair weather would take six hours.

Rhodes. An important mountainous island, lying south-west of the peninsula of Asia Minor, and opposite Caria and Lycia.

Patara. The ancient port of Xanthus, situated on the southern coast of Lycia.

2. *when we had found a ship.* They now exchanged the coasting vessel, in which they had voyaged from Troas, for a merchant ship which would take them direct to Tyre.

Phenice. See Annot. on xi. 19. This district is also mentioned in ch. xv. 3.

3. *when we had discovered Cyprus.* (ἀναφανέντες.) Lit. "having been shewn" Cyprus. St Luke uses the correct nautical term for sighting land.

on the left hand. They sailed southward, which proves that the weather was fine and the wind favourable. In bad weather, ships passed between Cyprus and the mainland of Asia Minor (see *infra*, xxvii. 4), which was a much longer route.

The direct course from Patara to Tyre was about 450 Roman miles. Sailing at the rate of 125 miles every twenty-four hours, the voyage would take about four days.

Syria. The strip of country between Cilicia and Egypt, comprising Phœnicia and Palestine, which together formed the Roman province of Syria.

came to. Lit. "put into" (κατήχθημεν).

Tyre. An ancient seaport of Phœnicia, celebrated for its cedar wood and dyes. It was very flourishing in the days of Solomon, but when St Paul visited the city its glory was eclipsed by the cities of Antioch and Cesarea.

4. *And.* Better, "But" (δὲ) while the vessel was unlading, St Paul sought out the disciples.

finding disciples. The Greek verb signifies "having sought out the disciples" (ἀνευρόντες δὲ τοὺς μαθητὰς). As the Jews on disembarking at a port always sought out their compatriots, so now St Paul and his companions sought for the Jewish converts. They were probably of the lower classes and not numerous, hence it was necessary to seek for them.

pulis, mansimus ibi diebus septem: qui Paulo dicebant per Spiritum ne ascenderet Ierosolymam.

5. Et expletis diebus profecti ibamus, deducentibus nos omnibus cum uxoribus, et filiis usque foras civitatem: et positis genibus in littore, oravimus.

6. Et cum valefecissemus invicem, ascendimus navem: illi autem redierunt in sua.

tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5. And the days being expired, departing we went forward, they all bringing us on our way, with their wives and children, till we were out of the city: and we kneeled down on the shore, and we prayed.

6. And when we had bid one another farewell, we took ship; and they returned home.

St Paul had passed through this district after his conversion, in company with Barnabas (*supra*, xv. 3 and 41). Also at an earlier date, when the persecution arose on account of St Stephen, some of the brethren *went about as far as Phenice* (xi. 19), consequently there were both Jewish and Gentile converts in this region. (See xi. 19-23.)

seven days. The time to unlade the vessel and to take in a fresh cargo. St Paul was thus able to spend one Sabbath-day with the brethren.

who said to Paul, etc. This confirms what is recorded in ch. xx. 23. The revelations concerning the trials awaiting St Paul in Jerusalem were not made directly to him, but through various prophets of the Christian churches.

that he should not go. The *Holy Spirit* revealed to them the danger, and *they* judged that the apostle should avoid it. St Paul, however, knew by the same Spirit that it was God's will that he should go up to the holy city; hence, like his Divine Master, *he steadfastly set his face to go to Jerusalem* (St Luke ix. 51). In a vision which was granted to the apostle in Jerusalem, our Lord shewed His approval of the step taken by St Paul (see *infra*, xxiii. 11).

5. *the days being expired.* These words evidently refer to the completing of a period of time, *i.e.* of the seven days spent in Tyre.

departing we went forward. Better, "having gone forth, we were going on our way" (ἐξελθόντες ἐπορευόμεθα). St Luke represents the little band wending its way to the beach.

they all. This confirms the inference that the disciples of Tyre were not very numerous, otherwise *all* would not have accompanied.

wives and children. This is the first *definite* allusion to whole families, *including children*, having been counted among the Christian converts, although from the references to the conversion of whole households (see *supra*, xvi. 15 and 33) we might infer this to be the case.

kneeled down on the shore. The Jews often resorted for prayer to the riverside or the seaside, and they built oratories on such sites (see Annot. on xvi. 13). There was nothing unusual in their praying thus in public.

6. *we took ship.* This was the last stage of their sea journey.

7. Nos vero navigatione expleta a Tyro descendimus Ptolemaidam; et salutatis fratribus, mansimus die una apud illos.

7. But we having finished the voyage by sea, from Tyre came down to Ptolemais: and saluting the brethren we abode one day with them.

7. *Ptolemais.* A town known as Accho to the Israelites (see Judg. i. 31). The tribe of Aser were unable to subdue it. It was named Ptolemais after one of the kings of Egypt, but the more modern name is Acre. As a seaport it was superseded by Cesarea, which was about forty-four miles further south.

the brethren. They were probably those who had been converted by the ministry of Philip the deacon, who evangelized in this district.

ST PAUL'S THIRD JOURNEY (*continued*).

PROPHECY OF AGABUS. ST PAUL LEAVES CESAREA FOR JERUSALEM

8. Alia autem die profecti, venimus Cæsaream. Et intrantes domum Philippi evangelistæ, qui erat unus de septem, mansimus apud eum.

8. And the next day departing, we came to Cesarea. And entering into the house of Philip the evangelist, who was one of the seven, we abode with him.

8. *we came to Cesarea.* A good road joined the two seaports. The T.R., instead of "we," has "those of Paul's company," but this insertion was probably due to the passage being chosen for public reading in the Church, and this phrase rendered the narrative more intelligible to the hearers.

For Annot. on Cesarea, see ch. viii. 40. This was St Paul's third recorded visit to Cesarea. (See ix. 30 and xviii. 22.) The next time he visited this seaport he was a prisoner (see xxiii. 23), when he dwelt there two years.

Philip the evangelist. St Paul may have met Philip on his earlier visits to Cesarea. Philip, one of the seven deacons (see *supra*, vi. 5), was the first to evangelize the Samaritans.

By an "evangelist" we must understand not a writer of a gospel as we now restrict the term, but an itinerant preacher of the Gospel. St Paul speaks of the office and work of the Evangelists as follows:—*And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ* (Ephes. iv. 11–12). He also exhorts Timothy to *do the work of an evangelist* (2 Tim. iv. 5).

we abode with him. During this time St Luke doubtless learned from Philip the deacon many incidents which are related in the earlier sections of the Acts.

9. Huic autem erant quatuor filiæ virgines prophetantes.

10. Et cum moraremur per dies aliquot, supervenit quidam a Iudæa propheta, nomine Agabus.

11. Is cum venisset ad nos, tulit zonam Pauli: et alligans sibi pedes, et manus dixit: Hæc dicit Spiritus Sanctus: Virum, cuius est zona hæc, sic alligabunt in Ierusalem Iudæi, et tradent in manus gentium.

12. Quod cum audissemus, rogabamus nos, et qui loci illius erant, ne ascenderet Ierosolymam.

9. And he had four daughters virgins, who did prophesy.

10. And as we tarried there for some days, there came from Judea a certain prophet, named Agabus.

11. Who when he was come to us, took Paul's girdle, and binding his own feet and hands, he said: Thus saith the Holy Ghost: The man whose girdle this is, the Jews shall bind in this manner in Jerusalem, and shall deliver him into the hands of the gentiles.

12. Which when we had heard, both we and they that are of that place, desired him that he would not go up to Jerusalem.

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9. *four daughters virgins.* Both virgins and widows in the early Church often consecrated themselves to the service of God.

10. *some days.* As St Paul was so near Jerusalem, he could remain for a few days at Cesarea, and still be in time to celebrate the Feast of Pentecost in Jerusalem.

Agabus. He is undoubtedly the same prophet spoken of in ch. xi. 28. The name, office, and place of residence are identical.

11. *Paul's girdle.* The long flowing tunic of the Oriental was held up by a girdle, which also served as a purse. This was taken off when resting (see xii. 8).

his own feet. Agabus' own hands and feet, not St Paul's.

Thus saith the Holy Ghost. In the Old Testament the prophets usually prefaced their predictions with the words, *Thus saith the Lord.*

The man whose girdle, etc. Agabus, like the prophets of the Old Testament, had recourse to symbolic acts. Thus Jeremias hid his girdle in a rock and left it there till it rotted, as a sign that God would cause the pride of Jerusalem to rot (Jerem. xiii. 6–9).

the Jews shall bind. We are not told that the Jews actually bound St Paul, but they delivered him up to the Romans who bound him (see verse 33).

12. *both we and they that were of that place.* St Paul's companions and the Christians of Cesarea alike tried to dissuade him from going to Jerusalem. Philip, Cornelius, and his friends would be among those "of that place."

13. Tunc respondit Paulus, et dixit: Quid facitis flentes, et affligentes cor meum? Ego enim non solum alligari, sed et mori in Ierusalem paratus sum, propter nomen Domini Iesu.

14. Et cum ei suadere non possemus, quievimus, dicentes: Domini voluntas fiat.

15. Post dies autem istos præparati, ascendebamus in Ierusalem.

16. Venerunt autem et ex discipulis a Cæsarea nobiscum, adducentes secum apud quem hospitaremur Mnason-

13. Then Paul answered, and said: What do you mean weeping and afflicting my heart? For I am ready not only to be bound, but to die also in Jerusalem, for the name of the Lord Jesus.

14. And when we could not persuade him, we ceased, saying: The will of the Lord be done.

15. And after those days, being prepared, we went up to Jerusalem.

16. And there went also with us some of the disciples from Cesarea, bringing with them one Mnason, a

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13. *What do you mean?* Lit. "what do ye?" The same idiom occurs in St Mark's gospel, *What do you loosing the colt?* (xi. 5).

I am ready . . . . to die. The brave soldier of Christ was ready to lay down his life for his Lord. But the end was not yet at hand, his course was not yet accomplished, nor was it to end *in Jerusalem.* When, later, St Paul was a prisoner in Rome, as he looked forward to his approaching martyrdom, he expresses the same generous disposition of soul. Cf. *For I am now ready to be sacrificed, and the time of my dissolution is at hand* (2 Tim. iv. 6).

14. *The will of the Lord be done.* The petitions of the Lord's prayer were familiar to the disciples.

15. *being prepared.* The MSS. vary here, but the best supported reading is "having packed our baggage" (ἐπισκευασάμενοι), which is found in A, B, E, G, and numerous cursives. The Vulgate gives the same sense, and St John Chrysostom also gives "having received the supplies necessary for our journey" (*Hom.*, xiv.). They would form a large caravan, and as they had the alms of the converts, Gentile beasts of burden had to be employed.

16. *some of the disciples.* The Greek reads simply "of the disciples," and omits "some."

bringing with them, etc. Some commentators render this verse thus: "Bringing (*sc.* "us") to Mnason, with whom we should lodge." Either of these readings is justified by the Greek, but the first is more generally accepted.

The Bezan text favours this view. It runs thus: "These (*i.e.* the brethren of Cesarea) brought with us those with whom we should lodge, and we came to a certain village and were (lodged) with Mnason of Cyprus, an early disciple, and departing we came to Jerusalem." Hence some commentators infer that as the journey from Cesarea to Jerusalem, a distance of about seventy miles, took two days to perform, the brethren brought Mnason with them, because his house was in a village on the road, and there the party could receive hospitality for the night. Most commentators, however, think that Mnason dwelt in Jerusalem, and on this subject Ellicott remarks: "This arrangement

em quemdam Cyprium, antiquum discipulum.

17. Et cum venissemus Ierosolymam, libenter exceperunt nos fratres.

Cyprian, an old disciple, with whom we should lodge.

17. And when we were come to Jerusalem, the brethren received us gladly.

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seems to have been made as the best course that could be taken to minimise the inevitable danger to which the apostle was exposing himself. In that house, at least, he might be sure of personal safety, and the men from Cesarea would form a kind of escort as he went to and fro in the city" (*Comm.*, h. l., p. 147).

an old disciple. Not an aged disciple, but one who had accepted the Gospel when the Church was founded at Pentecost; he may have been a disciple of Christ and have known Him personally.

17. *we were come to Jerusalem.* This was St Paul's fifth visit since his conversion. He probably made it *circa* A.D. 58, on the eve of the Feast of Pentecost.

the brethren. Those who had gathered to greet the travellers. St Paul saw St James the bishop of Jerusalem and the ancients on the following day.

ST PAUL'S RECEPTION AT JERUSALEM BY THE CHURCH

18. Sequenti autem die introibat Paulus nobiscum ad Iacobum, omnesque collecti sunt seniores.

19. Quos cum salutasset, narrabat per singula, quæ

18. And the day following Paul went in with us unto James; and all the ancients were assembled.

19. Whom when he had saluted, he related particularly what things

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18. *the day following.* From St Paul's determination to reach Jerusalem for the feast, we may infer that this reception by the Church took place either on the day before Pentecost or on the feast.

with us. With those who had accompanied him from Cesarea; hence St Luke was present at this gathering, as well as the delegates with the contributions from the Gentile churches.

unto James. See Annot. on xii. 17. No other apostles appear to have been present. This incident happened about twenty-five years after the Ascension, and they were now scattered in different parts of the world, and some had already sealed their testimony with their blood.

all the ancients. The presence of St James the apostle, bishop of Jerusalem, and of all his priests, constituted a formal gathering of the pastors of the Church. The faithful were not present on this occasion.

19. *when he had saluted.* When he had given the customary kiss of peace. Cf. *Salute one another with a holy kiss* (1 Cor. xvi. 20). In the

Deus fecisset in Gentibus per ministerium ipsius.

20. At illi cum audissent, magnificabant Deum, dixeruntque ei: Vides frater, quot millia sunt in Iudæis, qui crediderunt, et omnes æmulatores sunt legis.

21. Audierunt autem de te quia discessionem doceas a Moyse eorum, qui per Gentes sunt, Iudæorum: dicens non debere eos circ-

God had wrought among the gentiles by his ministry.

20. But they hearing it, glorified God and said to him: Thou seest, brother, how many thousands there are among the Jews that have believed: and they are all zealots for the law.

21. Now they have heard of thee that thou teachest those Jews who are among the gentiles to depart from Moses: saying that they ought

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East, receptions were longer and more formal than in the Western countries.

what things God had wrought. "Paul relates to them the things relating to the Gentiles, not indulging in vainglory, God forbid, but wishing to shew forth the mercy of God, and to fill them with great joy. See accordingly: *when they heard it*, it says, *they glorified God*,—not praised nor admired Paul; for in such wise had he narrated as referring all to Him" (St John Chrys., *Hom.*, xlvi. 1).

St Paul's narration covered a period of at least four years, during which he had visited the churches in Galatia and Phrygia, and confirmed those of Macedonia and Achaia; also he had confirmed the different churches in the places where they stayed on their journey to Jerusalem. The account of St Paul's work in Ephesus must have been particularly interesting, on account of the success of the Gospel in that city, and the dangers incurred by St Paul and his companions. Some of the presbyters had previously *heard Barnabas and Paul telling what great signs and wonders God had wrought among the Gentiles by them* (*supra*, xv. 12).

among the Gentiles. The special sphere of labour assigned to St Paul.

20. *glorified God.* The heads of the church in Jerusalem received St Paul as a "brother." On this, as on a former occasion, there was neither jealousy nor disunion (see Gal. ii. 7–9). St Paul's enemies were among the faithful, *i.e.* among those Jews who had accepted Christianity as a supplement to the Law of Moses, to which they still clung tenaciously.

Thou seest. St Paul, during his visits to Jerusalem, had often seen numerous assemblies of Jewish converts.

how many thousands. These words shew what great progress Christianity had made among the Jews.

zealots,—*i.e.* deeply attached to Jewish observances.

The term "Zealot" was applied technically to a Jewish sect, the members of which pledged themselves to resist the power of Rome. The excesses of these Zealots hastened the fall of Jerusalem (A.D. 71–72).

21. *they have heard.* The original word (κατηχήθησαν) signifies to convey information orally (see Annot. on xviii. 25), and the tense used points to some definite occasion known to the speaker.

thou teachest . . . . to depart from, etc. Lit. "thou teachest apostasy from Moses" (ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως). This word is used in

cumcidere filios suos, neque secundum consuetudinem ingredi.

22. Quid ergo est? utique oportet convenire multitudinem: audient enim te supervenisse.

23. Hoc ergo fac quod tibi dicimus: Sunt nobis viri quatuor, votum habentes super se.

24. His assumptis, sanctifica te cum illis: et impende

not to circumcise their children, nor walk according to the custom.

22. What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23. Do therefore this that we say to thee. We have four men, who have a vow on them.

24. Take these and sanctify thyself with them: and bestow on

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the Old Testament with reference to those whom Antiochus tried to compel *to sacrifice and to burn incense, and to depart from the law of God* (1 Mach. ii. 15).

not to circumcise, etc. The Jews clung to circumcision as the sign of the covenant between them and God. The Jewish converts who were zealots for the law could not bring themselves to accept the truth that it was no longer necessary. This arose from their unwillingness to give up their privileges as the chosen people of God. (See Annot. on ch. xv. 1).

to the custom. This word "custom" is found frequently in St Luke's writings (see xv. 1, xxvi. 3, xxviii. 17), and only twice elsewhere in the New Testament—in St John xix. 40 and Heb. x. 25.

22. *What is it therefore?—i.e.* How shall we act? Compare this with our idiomatic "What then?" and the French idiom "que faire?"

the multitude must needs come together. They would assemble, knowing that St Paul was in Jerusalem, probably to accuse him publicly. St James and the ancients wished to avert anything detrimental to peace and concord.

they will hear, etc. Hence these brethren were not present when St James spoke.

23. *Do therefore this*, etc. St James and the ancients *suggest* a course of action, they do not *impose* it.

We have four men, etc. Four poor Jewish converts to the faith of the Gospel, who had taken the Nazarite vow of thirty days, and St Paul was asked to join them and to pay the cost of the sacrifices which had to be offered at the expiration of their vow, when they could cut their hair.

It was deemed an act of piety "to shave a Nazarite," *i.e.* to discharge him from his vow by paying the price of the offerings. This incident proves that Jewish converts still clung to the Nazarite vow. St James himself was a Nazarite for life according to Hegesippus (quoted by Eusebius, *Eccles. Hist.*, ii. 23), and St Paul, some four years previously, had taken a "vow of days."

24. *Take these and sanctify*, etc. A Jew who had not the time to take the Nazarite vow upon himself for the full period of thirty days,

in illis ut radant capita: et scient omnes quia quæ de te audierunt, falsa sunt, sed ambulas et ipse custodiens legem.

them, that they may shave their heads: and all will know that the things which they have heard of thee are false: but that thou thyself also walkest keeping the law.

25. De his autem, qui crediderunt ex gentibus, nos scripsimus, iudicantes ut abstineant se ab idolis, immolato, et sanguine, et suffocato, et fornicatione.

25. But as touching the gentiles that believe, we have written decreeing that they should only refrain themselves from that which has been offered to idols, and from blood, and from things strangled, and from fornication.

26. Tunc Paulus, assump-

26. Then Paul took the men, and

might join in for a period of seven days with other Nazarites, provided he observed the same rites and paid the costs of the offerings. The words *sanctify thyself with them* shew that St Paul did not merely defray their costs, but he actually joined in their vow. This view is held by most of the Fathers, *e.g.* Origen, St Jerome, St Isidore, and St Augustine, and among modern commentators we may name Beelen, Knabenbauer, Baumgarten, and Alford. Some think that St Paul was already under a Nazarite vow when he came to Jerusalem.

bestow on them. Better, "be at the charges for them." At the expiration of the vow, the Nazarite having shaved his head, burnt the hair at the door of the Temple, and offered two lambs and a ram, a loaf and cakes, with meal and drink offerings, consequently St Paul had to pay a fairly large sum to defray the expenses of four Nazarites as well as his own.

all will know. Such a deed was a forcible refutation of the calumny circulated by St Paul's enemies. St Paul did not teach the Jews to despise the ceremonial law, but he refused to subject the Gentile converts to its observances.

are false. Lit. "are nothing" (*οὐδέν ἐστιν*); hence, by a derived meaning, "are without any foundation of truth."

25. *But as touching*, etc. St James anticipates St Paul's possible objection, and confirms the charter of Gentile liberty given seven or eight years previously at the first general Assembly of the Church in Jerusalem (see *supra*, xv. 19, 20, 28).

decreeing. Lit. "giving judgment" (*κρίναντες*). St James had used this word at the assembly, "I decree" (*κρίνω*). The A.V., following the Bezan text, adds here, "that they observe no such thing."

refrain themselves from, etc. See Annot. on xv. 20.

26. *Paul took the men.* St Paul consented as a matter of expediency in order to pacify the apprehensions of the Jews.

tis viris, postera die purificatus cum illis intravit in templum, annuntians expletionem dierum purificationis, donec offerretur pro unoquoque eorum oblatio.

the next day being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them.

giving notice . . . . of the days,—i.e. giving notice to the priests when the days of the vow would be accomplished.

The four Nazarites could not do this, as they were unable to pay the cost of the victims. Each Jew was free to make his vow when he pleased, but it was necessary to give notice of the day when he would require the priest to offer the customary sacrifices, as the victims had to be procured. On this occasion fifteen animals were required.

until an oblation, etc. The Bezan text reads, "in order that the offering might be (*sc.* made)."

THE TUMULT IN THE TEMPLE: ST PAUL IS TAKEN PRISONER

27. Dum autem septem dies consummarentur, hi, qui de Asia erant, Iudæi, cum vidissent eum in templo, concitaverunt omnem popu-

27. But when the seven days were drawing to an end, those Jews that were of Asia, when they saw him in the temple, stirred up all the

27. *the seven days.* The definite article shews that this reference is to some definite period well known to the Jews, but commentators are not agreed as to what special days it refers. Hence various explanations are given, *e.g.*—

(*a*) The seven days are reckoned from the day of St Paul's arrival in Jerusalem (see verse 15).

(*b*) They count from the day he took the Nazarite vow.

(*c*) They refer to the period when, the sacrifices having been offered, the four Nazarites would be freed from their vow.

these Jews that were of Asia. During the twenty years which preceded this visit to the holy city, St Paul had only made four short visits to Jerusalem. Consequently, he was better known to the Asiatic than to the Palestinian Jews. Also they had pursued him with their bitter hostility in Iconium, Antioch, Berea, and elsewhere. It is not surprising, therefore, that these Jews of the Dispersion raised the tumult, rather than those of Judea. Moreover, to many of these Trophimus would also be known, especially to those of Ephesus.

saw him. St Paul bore the marks of his Nazarite vow, and had been seen in the company of the four Nazarites and in the chambers reserved for the Nazarites. None but Jews were allowed to pass the

lum, et iniecerunt ei manus, clamantes:

28. Viri Israelitæ, adiuvate: hic est homo, qui adversus populum, et legem, et locum hunc, omnes ubique docens, insuper et Gen-

people, and laid hands upon them, crying out:

28. Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place: and more-

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Soreg or balustrade which separated the Court of the Gentiles from the Court of Israel. It is probable that St Paul was seen with Trophimus the Ephesian in the city near the Temple, and his enemies had profited by this occasion to accuse him of defiling the Temple. St Paul certainly had not taken this Gentile disciple into the forbidden area.

There were inscriptions engraved on stone pillars which formed part of the Soreg or balustrade, and on these the following words were sculptured: "No man of alien race is to enter within the balustrade and fence that goes round the Temple: if any one is taken in the act, let him know that he is to blame for the penalty of death that follows."

in the temple. The Temple courts (*ἐν τῷ ἱερῷ*), as the Greek clearly shews, not the "house (*ναός*) of the Lord" proper, which consisted of the Holy Place and the Holy of Holies. None but priests and Levites could enter the former, and the high-priest alone might enter the latter.

laid hands. (*ἐπέβαλον.*) They used violence; it was not a formal arrest. Trophimus does not appear to have been with St Paul when the Jews attacked the apostle.

28. *This is the man*, etc. The Asiatic Jews pointed out St Paul to their Palestinian brethren. These two classes of Jews were united in their hatred of the doctrines taught by St Paul.

Compare the accusations against St Paul with the charges against St Stephen, when St Paul himself was one of the chief persecutors.

Against St Paul.	**Against St Stephen.**
He teacheth all men everywhere against (*a*) the people. (*b*) the law. (*c*) this place.	This man ceaseth not to speak words against (*a*) the holy place, (*b*) and the law.
He hath brought Gentiles (*i.e.* Greeks) into the temple, and thus violated the temple.	We heard him say that Jesus of Nazareth shall destroy this place, and change the traditions received from Moses.

Two charges are identical—those of speaking against the Law and the Temple. The reference to St Paul having taught "all men everywhere" was an allusion to his apostolic journeys.

the people. The chosen people of God, the Jews.

gentiles. Lit. "Greeks," *i.e.* pagans. The plural is used for the singular.

violated. Lit. "made common" (*κεκοίνωκε*), and thus defiled. "The feverish anxiety of the Jews to maintain all their ancient privileges and customs, and their hatred of all foreign interference, was growing,

tiles induxit in templum, et violavit sanctum locum istum.

29. Viderant enim Trophimum Ephesium in civitate cum ipso, quem æstimaverunt quoniam in templum introduxisset Paulus.

30. Commotaque est civitas tota, et facta est concursio populi. Et apprehendentes Paulum, trahebant eum extra templum: et statim clausæ sunt ianuæ.

31. Quærentibus autem eum occidere, nunciatum est

over hath brought in gentiles into the temple, and hath violated this holy place.

29. (For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple)

30. And the whole city was in an uproar: and the people ran together. And taking Paul, they drew him out of the temple, and immediately the doors were shut.

31. And as they went about to kill him, it was told the tribune of

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it must be remembered, every year. The doomed Holy City was filled with wild societies of 'Zealots,' and other unions of bigoted and fanatic Jews. When the events related in this chapter were taking place, little more than ten years remained for Jerusalem. We are now speaking of what took place A.D. 58–59. In A.D. 70 not one stone of all this superb pile of buildings, then glittering with its wealth of gold and marble, remained on another. No Jew was allowed to linger even near the scene of so many ancient Hebrew glories of such awful disaster and shame" (Schaff, *Acts of the Apostles*, h. l.).

30. *taking Paul, they drew him.* They drew him out of the Court of the Women, at the south-east corner of which was the House of the Nazarites, where St Paul had passed the time of purification with the other Nazarites.

the doors were shut. Those which separated the Court of the Women from the Court of the Gentiles. As the Jews intended to kill St Paul, they dragged him out of the more sacred part of the Temple. The Levitical guards at once closed all the doors of the balustrade, lest the sacred spot should be defiled by blood or the presence of those who were unclean.

31. *went about to kill him.* The mob set upon him; there was no formal scourging or preparation for a judicial execution.

it was told, etc. Better, "tidings or information came up." St Luke uses the technical term for charging a criminal.

tribune. Lit. "the chiliarch," a military ruler in charge of 1000 infantry and 120 horse soldiers, which equalled one-sixth of a legion.

The tribune dwelt in the Castle of Antonia, a fortress situated on the rock of Acra, on the north-west angle of the Temple area. Herod the Great had built this castle and named it after Antony, one of the Triumviri. The castle served as a garrison for the Roman soldiers. A tower flanked either side, and two flights of steps, open to the air, led from the barracks to the northern and western colonnades of the Temple. From the towers there was a good view of the whole of the Temple buildings. At the festival

tribuno cohortis : Quia tota confunditur Ierusalem.

32. Qui statim assumptis militibus, et centurionibus, decurrit ad illos. Qui cum vidissent tribunum, et milites, cessaverunt percutere Paulum.

33. Tunc accedens tribunus apprehendit eum, et iussit eum alligari catenis duabus : et interrogabat quis esset, et quid fecisset.

34. Alii autem aliud clamabant in turba. Et cum non posset certum cognoscere præ tumultu, iussit duci eum in castra.

the band, that all Jerusalem was in confusion.

32. Who forthwith taking with him soldiers and centurions, ran down to them. And when they saw the tribune and the soldiers, they left off beating Paul.

33. Then the tribune coming near took him, and commanded him to be bound with two chains: and demanded who he was, and what he had done.

34. And some cried one thing, some another, among the multitude. And when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

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seasons, extra soldiers were stationed there to quell the insurrections which sometimes took place when the city was crowded with pilgrims. Their presence was generally sufficient to maintain order or to restore peace.

in confusion. The Bezan text adds, "See that they make not an insurrection."

32. *ran down,—i.e.* down the flight of steps.

they left off beating Paul. Once more St Paul was saved from his countrymen by the intervention of a Roman governor (see xviii. 12–17), and the Temple was not defiled by a tragedy.

In the Old Testament there are two instances of similar tumults in the Temple, and both led to fatal results :—

(*a*) Zacharias the priest was by order of King Joas killed *in the court of the house of the Lord* (2 Paralip. xxiv. 21).

(*b*) Athalia was dragged out of the Temple precincts, and put to death on the highway near the palace (4 Kings xi. 16).

33. *took him.* Claudius Lysias formally arrested the apostle, that he might not be killed by the excited mob.

to be bound with two chains. The Romans used to chain each prisoner to two soldiers, either by the hands or feet, or by both. The soldiers who came with the tribune had brought the chains with them. Only St Paul's hands were bound.

The prophecy of Agabus (xx. 23) was now fulfilled, and St Paul knew that other tribulations were in store for him. This was the commencement of the captivity which lasted five years.

34. *cried one thing,* etc.,—*i.e.* some "were shouting out" one accusation, while others brought different charges. This was a repetition of the scene at Ephesus (see xix. 32).

to be carried. Better, "to be brought or conducted."

35. Et cum venisset ad gradus, contigit ut portaretur a militibus propter vim populi.

36. Sequebatur enim multitudo populi, clamans: Tolle eum.

37. Et cum cœpisset induci in castra Paulus, dicit tribuno: Si licet mihi loqui aliquid ad te? Qui dixit: Græce nosti?

38. Nonne tu es Ægyptius, qui ante hos dies tu-

35. And when he was come to the stairs, it fell out that he was carried by the soldiers, because of the violence of the people.

36. For the multitude of the people followed after, crying: Away with him.

37. And as Paul was about to be brought into the castle, he said to the tribune: May I speak something to thee? Who said: Canst thou speak Greek?

38. Art not thou that Egyptian who before these days didst raise a

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35. *he was carried by the soldiers.* The soldiers conveyed him in safety up the steps in order to place him in the "encampment," *i.e.* in that part of the castle which served as the soldiers' barracks, and where there were rooms set apart for prisoners.

36. *Away with him.* The full meaning of these words is given in ch. xxii. 22.

The Bezan text adds here, "that he be put to death."

The same cry was raised against our Blessed Lord: *Away with this man, and release unto us Barabbas* (St Luke xxiii. 18).

37. *May I speak something to thee?* The very form of the interrogation in the Greek—(Εἰ ἔξεστιν μοι εἰπεῖν τι πρός σε;). May I be permitted to say?—shewed the tribune that his prisoner was an educated man.

38. *Art not thou that Egyptian?* St John Chrysostom and other Greek scholars read, "Art thou not **then** that Egyptian?" which is a better translation of the original.

The tribune had taken him for a certain Egyptian who had recently raised a tumult, but he now discovered his mistake. It is possible that the Jews, in order to exasperate the Romans, may have brought this false accusation against St Paul.

who before these days didst raise, etc. Josephus relates that a certain false prophet, an Egyptian, endeavoured to make himself master of Jerusalem, but, having been defeated, he managed to escape (*Bell. Jud.*, ii., xiii. 5). He had promised his followers that the walls of Jerusalem would fall in, like those of Jericho, when they approached the city under his leadership.

four thousand men. Josephus gives different numbers (*Bell. Jud.*, ii., xiii. 5, and *Antiq.* xx. 8. 6), but as he contradicts himself, we may conclude that the number which St Luke gives is probably correct, since he is most accurate in all his details. Also, as the revolt of the Egyptian had occurred but recently, the tribune was certainly well informed concerning it. Josephus, in giving 30,000 as the number of adherents, probably includes the rabble as well as the actual followers.

multum concitasti, et eduxisti in desertum quatuor millia virorum sicariorum ?

39. Et dixit ad eum Paulus : Ego homo sum quidem Iudæus a Tarso Ciliciæ, non ignotæ civitatis municeps. Rogo autem te, permitte mihi loqui ad populum.

40. Et cum ille permisisset, Paulus stans in gradibus, annuit manu ad plebem, et magno silentio facto, allocutus est lingua Hebræa, dicens.

tumult, and didst lead forth into the desert four thousand men that were murderers ?

39. But Paul said to him : I am a Jew of Tarsus in Cilicia, a citizen of no mean city. And I beseech thee, suffer me to speak to the people.

40. And when he had given him leave, Paul standing on the stairs, beckoned with his hand to the people. And a great silence being made, he spoke unto them in the Hebrew tongue, saying :

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murderers. Lit. "Sicarii" or "assassins." The Sicarii were a band of fanatical murderers, who, in the disturbed times preceding the destruction of Jerusalem, went about armed with daggers, and in broad daylight and in the public thoroughfares murdered whoever was obnoxious to them. Among others, they murdered the high-priest Jonathan, at the instigation of Felix (Josephus, *Ant. Jud.*, xx., vi. 7 ; *Bell. Jud.*, ii., xiii. 3).

39. *Tarsus.* This city was renowned as a centre of learning, and on its coins asserted its freedom by the inscription ΜΗΤΡΟΠΟΛΙΣ ΑΥΤΟΝΟΜΟΣ (free city).

I beseech thee, suffer me, etc. "It was a strange scene on that Feast of Pentecost. The face and form of the speaker may have been seen from time to time by some during his passing visits to Jerusalem, but there must have been many who had not heard him take any part in public action since the day when, twenty-five years before, he had kept the garments of those who were stoning Stephen. And now he was there, accused of the self-same crimes, making his defence before a crowd as wild and frenzied as that of which he had then been the leader" (Ellicott, *Comm.*).

40. *standing on the stairs.* He stood far above the people, and thus was able to attract their attention. By addressing them in Aramaic, a Hebrew dialect spoken in Judea (now known as the Syro-Chaldaic), he surprised them, as he had astonished the chiliarch by speaking to him in Greek.

CHAPTER XXII

ST PAUL'S DEFENCE TO THE JEWS

1. Viri fratres, et patres, audite quam ad vos nunc reddo rationem.

2. Cum audissent autem quia Hebræa lingua loqueretur ad illos, magis præstiterunt silentium.

3. Et dicit: Ego sum vir Iudæus, natus in Tarso

1. Men brethren, and fathers, hear ye the account which I now give unto you.

2. (And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence.)

3. And he saith: I am a Jew, born at Tarsus in Cilicia, but

Note.—The three accounts of St Paul's conversion are harmonized, and the apparent discrepancies explained in the article which precedes Chapter IX. (see p. 191). The student would do well to read those remarks before studying Chapter XXII., as explanations given there are not repeated in this chapter.

1. *Men brethren, and fathers.* St Paul divides his hearers into two classes—men, who are his brethren, and the fathers, *i.e.* the ancients, among whom many priests and ancients were certainly present.

St Paul either took their presence for granted, or he may have recognized some members of the Sanhedrin as he looked down on the vast multitude. St Stephen began his apology with the same words (see ch. vii. 2), whence we may infer that this was the usual formula for commencing an address to a Jewish audience.

the account. St Paul now proceeds to justify his conduct, and St Luke gives the technical Greek term for a refutation of an accusation. The works written in defence of the Christian Religion by the early Fathers were known by this name; thus we have the "Apologia" of Tertullian, of St Justin Marytr, etc.

2. *they kept the more silence.* The R.V. renders, "they were the more quiet." The crowd ceased shouting and remained stationary in order to hear St Paul better. In that dead silence St Paul began his discourse.

"Note St Paul's cool courage. Most men would have been in a state of such wild alarm as to desire nothing so much as to be hurried out of sight of the crowd. Not so with St Paul. Snatched from his persecutors after imminent risk—barely delivered from that most terrifying of all forms of danger, the murderous fury of masses of his fellow-men—he asks leave not only to face, but even to turn round to address, the densely-thronging thousands, who were only kept from him by a little belt of Roman swords" (Farrar, *Life and Epistles of St Paul*, p. 534).

3. *I am a Jew.* These words would at once shew those who, in the tumult, had thought him to be the Egyptian rebel, that they were mistaken. "In the East, crowds are much more easily swayed by their emotions than they are among us."

born at Tarsus. See Annot. on xi. 25. St Jerome records a tradition that St Paul was born at Giscala in Galilee, and taken by his parents

Ciliciæ, nutritus autem in ista civitate, secus pedes Gamaliel eruditus iuxta veritatem paternæ legis, æmulator legis, sicut et vos omnes estis hodie :

4. Qui hanc viam persecutus sum usque ad mortem, alligans et tradens in custodias viros ac mulieres,

5. Sicut princeps sacerdotum mihi testimonium red-

brought up in this city, at the feet of Gamaliel, taught according to the truth of the law of the fathers, zealous for the law, as also all you are this day :

4. Who persecuted this way unto death, binding and delivering into prisons both men and women.

5. As the high-priest doth bear me witness, and all the ancients :

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to Tarsus when the Romans devastated Palestine, but this probably refers to the parents of St Paul, not to the apostle himself, who certainly knew where he was born (see *de Viris Illustr.*, 5).

at the feet of Gamaliel, etc. Some commentators omit the comma after "Gamaliel," and connect this phrase with *taught according*, etc. But the majority hold that there are three distinct assertions :—

(*a*) St Paul was born at Tarsus.
(*b*) He was educated in Jerusalem, at the feet of Gamaliel.
(*c*) He was brought up as a strict Pharisee.

"At the feet of" is the idiomatic Hebrew expression for "a pupil of." In the East, the master sat on a raised platform, so that his pupils literally sat at his feet, often on the ground.

On Gamaliel, see Annot. v. 34. When St Paul uttered these words, Gamaliel had been dead about eight years.

to the truth of the law. Better, "to the strict acceptation of the law." St Paul refers to the rigid observances inculcated and practised by the Pharisees. The same word occurs in ch. xxvi. 5, where it is translated "most sure" (straitest, R.V.).

zealous for the law. The best MSS. read "a zealot for God." See Annot. on ch. xxi. 20.

4. *who persecuted*, etc. The original gives the relative ; the sense, of course, is "I persecuted," as the R.V. renders it.

For references to these persecutions in the Acts, see vii. 59, viii. 1-3, ix. 1-2 and 13, xxvi. 10. St Paul makes the same confession in his epistles, e.g. *Who before was a blasphemer and a persecutor and contumelious. But I obtained the mercy of God, because I did it ignorantly in unbelief* (1 Tim. i. 13.)

this way. See Annot. on ix. 2, xviii. 25, xix. 9, 23.

unto death. See ix. 1.

binding and delivering. Now he himself was bound and delivered as an adherent of "the Way" of the Gospel.

into prisons. Into the prisons of the different cities where Saul pursued his victims.

5. *As the high-priest doth bear me witness.* These words may designate the high-priest Ananias (xxiii. 2), who was then holding office, and who at the time of St Paul's conversion was a member of the Sanhedrin, or they may refer to the high-priest from whom St Paul received his commission.

dit, et omnes maiores natu, a quibus et epistolas accipiens ad fratres Damascum pergebam, ut adducerem inde vinctos in Ierusalem ut punirentur.

6. Factum est autem, eunte me, et appropinquante Damasco media die, subito de cælo circumfulsit me lux copiosa:

7. Et decidens in terram, audivi vocem dicentem mihi: Saule, Saule, quid me persequeris?

8. Ego autem respondi: Quis es Domine? Dixitque ad me: Ego sum Iesus Nazarenus, quem tu persequeris.

9. Et qui mecum erant, lumen quidem viderunt, vocem autem non audierunt eius, qui loquebatur mecum.

10. Et dixi: Quid faciam,

from whom also receiving letters to the brethren, I went to Damascus, that I might bring them bound from thence to Jerusalem to be punished.

6. And it came to pass, as I was going, and drawing nigh to Damascus at mid-day, that suddenly from heaven there shone round about me a great light:

7. And falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me?

8. And I answered: Who art thou, Lord? And he said to me: I am Jesus of Nazareth, whom thou persecutest.

9. And they that were with me, saw indeed the light, but they heard not the voice of him that spoke with me.

10. And I said: What shall I do,

If St Paul was converted *circa* 35 A.D., Caiphas was the high-priest. He was succeeded by Jonathan, the son of Annas, in 36 A.D. The following year Theophilos, his brother, held office. St Paul's words shew that the high-priest who gave him his commission, at least some twenty years previously, was still alive.

all the ancients. As the "ancients" were not necessarily old men, many of those who had known St Paul as a strict Pharisee were still alive. In any case, records of the commission must have been kept, since so many "*men and women*" were taken bound to Jerusalem and punished there.

to the brethren,—i.e. to the Jewish authorities. In this discourse the word "brethren" always refers to the unbelieving Jews.

that I might bring them,—i.e. those that inhabited Damascus. The Greek reads literally "those who were there" (*τοὺς ἐκεῖσε ὄντας*).

to be punished. Either by scourging or by death.

6. *at mid-day.* This detail is not given in ch. ix., but it is found again in ch. xxvi. 13.

8. *Jesus of Nazareth.* Lit. "Jesus the Nazarene."

9. *saw indeed the light.* Some MSS. add, "and were afraid," but these words have not the support of the best uncials; they are not found in ℵ, A, B, H, nor are they represented in the Vulgate.

10. *that thou must do.* Better, "which are appointed for thee to do"

Domine? Dominus autem dixit ad me: Surgens vade Damascum: et ibi tibi dicetur de omnibus, quæ te oporteat facere.

11. Et cum non viderem præ claritate luminis illius, ad manum deductus a comitibus, veni Damascum.

12. Ananias autem quidam, vir secundum legem testimonium habens ab omnibus cohabitantibus Iudæis,

13. Veniens ad me, et astans dixit mihi: Saule frater respice. Et ego eadem hora respexi in eum.

14. At ille dixit: Deus patrum nostrorum præordinavit te, ut cognosceres voluntatem eius, et videres Iustum, et audires vocem ex ore eius:

15. Quia eris testis illius

Lord? And the Lord said to me: Arise, and go to Damascus; and there it shall be told thee of all things that thou must do.

11. And whereas I did not see for the brightness of that light, being led by the hand by my companions, I came to Damascus.

12. And one Ananias, a man according to the law, having testimony of all the Jews who dwelt there,

13. Coming to me, and standing by me, said to me: Brother Saul, look up. And I the same hour looked upon him.

14. But he said: The God of our fathers hath pre-ordained thee that thou shouldst know his will, and see the Just One, and shouldst hear the voice from his mouth.

15. For thou shalt be his witness

(*δν τετακταί σοι ποιῆστι*). These "appointed things," namely, that Saul was called to evangelize the Gentiles, were revealed separately to Ananias and to St Paul.

12. *one Ananias, a man according*, etc. Notice St Paul's tact. He does not speak of Ananias as a disciple of Christ, but he mentions those qualities which shewed him to be a good Jew.

according to the law. Better, "devout according," etc. (*εὐσεβής.*)

having testimony. "Well spoken of." (*μαρτυρούμενος.*)

13. *look up.* (*ἀνάβλεψον.*) This verb means "to look up" or "to look again"; hence it is used of recovering sight, as in this passage (which the R.V. renders "Receive thy sight"), and of the faculty of sight in general.

See St John ix. 11, where the same verb is used of the man born blind, for whom Jesus worked a miracle.

14. *The God of our fathers.* See ch. vii. 32, where we find St Stephen quoting the same idiom; and he also speaks of Jesus as the "Just One,' which was the recognized title of the Messias.

see the Just One. As St Paul was called to be an apostle, *i.e.* a witness of the Resurrection of Christ, it was necessary that he should see Him in His glory.

15. *to all men.* Here St Paul avoids using the word "Gentiles,

ad omnes eorum, quæ vidisti, et audisti.

16. Et nunc quid moraris? Exsurge, et baptizare, et ablue peccata tua, invocato nomine ipsius.

17. Factum est autem reverteuti mihi in Ierusalem, et oranti in templo, fieri me in stupore mentis.

18. Et videre illum di-

to all men, of those things which thou hast seen and heard.

16. And now why tarriest thou? Rise up, and be baptized, and wash away thy sins, invoking his name.

17. And it came to pass when I was come again to Jerusalem, and was praying in the temple, that I was in a trance.

18. And saw him saying unto

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which he only employs when quoting the words of our Lord; "all men" had a wider signification than "Gentiles," since it embraced the Jews. St Paul always began by preaching in the synagogue.

hast seen and heard. St Paul was instructed by a divine revelation in all the things which Jesus Christ had taught His disciples when He was with them. The apostle frequently dwells on this revelation, e.g. *For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread*, etc. (1 Cor. xi. 23). *Paul, called to be an apostle of Jesus Christ, by the will of God* (1 Cor. i. 1).

16. *wash away thy sins.* This effect of baptism—the inward grace of the sacrament—is frequently mentioned in the Scriptures, *e.g.*—

Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins (*supra*, ii. 38).

According to his mercy he saved us, by the laver of regeneration (Titus iii. 5).

invoking his name. A few MSS. have "of the Lord," but "His name" is the best supported reading.

This mention of prayer to Jesus of Nazareth, "the Just One," shews that He was invoked as God, and hence is a proof of His Divinity.

17. *I was come again to Jerusalem.* St Paul probably refers to the visit to Jerusalem which he made three years after his conversion (see *supra*, ix. 26, and Gal. i. 17–18). He left Jerusalem as a persecutor of the Nazarenes, he returned there again later as a disciple of Jesus of Nazareth.

Some critics refer these words to the visit mentioned in xi. 30, since, shortly after that visit, St Paul began his missionary journeys and evangelized the Gentiles. But he preached to the Gentiles of Antioch and Tarsus after his first visit, and the words *Unto the Gentiles afar off will I send thee* were partially realized then. At the time of his conversion, St Paul had been informed that his special mission was not in Judea, nor among the brethren of the circumcision, but among the Gentiles.

was praying. Far from being a blasphemer of the Temple, St Paul was a devout worshipper in its courts, and God had given him there a certain token of His favour.

in a trance. See Annot. on "ecstasy," ch. x. 10.

18. *saw him.* The "Just One."

Make haste. This vision is not mentioned in ch. ix. 28–30, where

centem mihi: Festina, et exi velociter ex Ierusalem: quoniam non recipient testimonium tuum de me.

19. Et ego dixi: Domine, ipsi sciunt quia ego eram concludens in carcerem, et cædens per synagogas eos, qui credebant in te:

20. Et cum funderetur sanguis Stephani testis tui, ego astabam et consentiebam, et custodiebam vestimenta interficientium illum.

me: Make haste, and get thee quickly out of Jerusalem: because they will not receive thy testimony concerning me.

19. And I said: Lord, they know that I cast into prison, and beat in every synagogue, them that believed in thee.

20. And when the blood of Stephen thy witness was shed, I stood by and consented, and kept the garments of them that killed him.

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we are told that the immediate cause of St Paul's departure was the hostility of the Jews. But God overruled their plans, and made them conduce to His own purpose. The opposition of the Jews on this occasion harmonizes with the reason given for the apostle's hasty departure; certainly, those who desired to kill him would not receive his testimony concerning Christ. St Paul only remained fifteen days in Jerusalem when the brethren "sent him away," and he then left, knowing from the vision that God willed that he should retire from their violence and rage.

19. *they know.* St Paul's argument appears to be this: "Surely they will accept my testimony when they know how I formerly persecuted the Nazarenes in my zeal for the Law, and that nothing short of a divine intervention could have changed a persecutor of the disciples into a follower of Christ."

beat in every synagogue. Scourging was often inflicted in the synagogues. Cf. *For they will deliver you up in councils, and they will scourge you in their synagogues* (St Matt. x. 17. See also St Matt. xxiii. 34; St Mark xiii. 9; St Luke xii. 11).

20. *when the blood*, etc. "A noble endeavour to make public reparation for a public sin, by public confession in the same place where the sin was committed. As St Paul did not speak Greek on this occasion (v. 2), he did not use the word *martyr*. The Septuagint often employs the word 'martyr' for the Hebrew 'edh' (or witness). The application of this word to the first person who shed his blood for Christ was enough to designate it as the fittest to be assigned to those who followed St Stephen in his testimony to the truth, even unto death" (Wordsworth, in h. l.).

stood . . . . consented . . . . kept. . . . The Greek gives the participial form "I was standing, consenting and keeping," thus shewing the continuance of the actions.

21. Et dixit ad me : Vade, quoniam ego in nationes longe mittam te.

21. And he said to me: Go, for unto the gentiles afar off will I send thee.

A few MSS. after "consented," add "to his death," but this phrase is not found in ℵ, A, B, D, E, nor in the Vulgate.

21. *unto the Gentiles*, etc. This commission is more fully given in xxvi. 16–18.

ST PAUL CLAIMS HIS PRIVILEGE AS A ROMAN CITIZEN

22. Audiebant autem eum usque ad hoc verbum, et levaverunt vocem suam dicentes : Tolle de terra huiusmodi : non enim fas est eum vivere.

23. Vociferantibus autem eis, et proiicientibus vestimenta sua, et pulverem iactantibus in aerem.

22. And they heard him until this word, and then lifted up their voice, saying: Away with such an one from the earth: for it is not fit that he should live.

23. And as they cried out, and threw off their garments, and cast dust into the air,

22. *heard him.* They heard him until he declared that God had commissioned him to evangelize the Gentiles. At this, their Jewish pride, prejudice, and exclusiveness were aroused, and they became furious.

The prophets in successive ages had predicted the ingathering of the nations. Cf. *Hear the word of the Lord, ye rulers of Sodom, give ear to the law of our God, ye people of Gomorrha* (Isa. i. 10). Ezechiel, too, prophesies that Sodom, Samaria, and all the peoples of Palestine shall be "sisters" and "daughters" to Israel (see xvi. 45 *seq.*).

We may compare this outburst of fury with that which was directed against our Lord in the synagogue at Nazareth, when He spoke of Elias being sent to a woman of Sidon, and of Eliseus healing Naaman the Syrian (see St Luke iv. 25–29).

their voice. The people raised a simultaneous cry of rage when he declared his mission to the Gentiles.

it is not fit. The best MSS. (A, B, C, D, E) give "it *was* not befitting" (*καθῆκεν*). The meaning is, "he ought to have been put to death long ago; the tribune should not have rescued him from our hands."

23. *threw off their garments*, etc. It is not probable, as some commentators have suggested, that they cast off their garments in order to stone St Paul, since he was in the charge of the Roman soldiers. The action here described, the waving of the garments and the stirring up of clouds of dust, were the expressions of their savage fury. Their cries and actions had for object "to make the insurrection more fierce, because they wished to frighten the governor" (St John Chrysostom). They thirsted for the blood of the blasphemer, and wished to dispense

24. Iussit tribunus induci eum in castra, et flagellis cædi, et torqueri eum, ut sciret propter quam causam sic acclamarent ei.

25. Et cum astrinxissent eum loris, dicit astanti sibi centurioni Paulus: Si hominem Romanum et indemnatum licet vobis flagellare?

24. The tribune commanded him to be brought into the castle, and that he should be scourged and tortured: to know for what cause they did so cry out against him.

25. And when they had bound him with thongs, Paul saith to the centurion that stood by him: Is it lawful for you to scourge a man that is a Roman, and uncondemned?

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with the formality of a trial. Ovid refers to the practice of giving signs by waving the togas, "jactatis signa dedere togis."

"Sir John Chardin, as quoted by Harmer (*Obs.*, iv. 203), says that it is common for the peasants in Persia, when they have a complaint to lay before their governors, to repair to them by hundreds, or a thousand, at once. They place themselves near the gate of the palace, where they suppose they are most likely to be seen and heard, and then set up a horrid outcry, rend their garments and throw dust into the air, at the same time demanding justice."

24. *scourged and tortured.* Lit. "to be examined by scourges" (*μάστιξιν ἀνετάζεσθαι*). This verb is rarely used in this sense, and only occurs twice in the New Testament—in this passage and in verse 29. It was against the Roman law to begin a trial by torturing the accused (Non esse a tormentis incipiendum, Divus Augustus statuit,—*Digest*, l. 48, tit. 18). Although it was illegal to scourge a Roman citizen, slaves and strangers might be subjected to this punishment. The object of torturing by scourging was to obtain a confession of guilt from the accused.

to know for what cause. "The tumult continued, and *the commandant*, who had been unable to follow the Aramaic, saw only a sea of waving *garments* and a cloud of *dust thrown into the air*—the ordinary Oriental symptoms of excitement. Hopeless of obtaining any information from the Jews, he decided to have recourse to 'the question'—the cruel and useless method of extracting the truth by torture, which prevailed universally down to quite modern times" (Rackham, *Acts of the Apostles*, p. 426).

25. *bound him with thongs.* The soldiers were binding St Paul to the whipping-post, so that he was leaning forward with his back bared to receive the blows of the scourge. The thongs were leathern straps used to tie the prisoner, the beating was inflicted with the scourge.

the centurion that stood by. The centurion appointed to superintend the execution of the tribune's order. There are frequent allusions in Tacitus to this onerous part of a centurion's duty (centurio supplicio præpositus).

Is it lawful? etc. St Paul profited by his Roman citizenship just in time to escape being scourged. There has been no occasion to mention it before, and probably no opportunity.

uncondemned. See Annot. on xvi. 37, where the same word occurs.

26. Quo audíto, centurio accessit ad tribunum, et nuntiavit ei, dicens: Quid acturus es? hic enim homo civis Romanus est.

27. Accedens autem tribunus, dixit illi: Dic mihi si tu Romanus es? At ille dixit: Etiam.

28. Et respondit tribunus: Ego multa summa civilitatem hanc consecutus sum. Et Paulus ait: Ego autem et natus sum.

29. Protinus ergo discesserunt ab illo, qui eum torturi erant. Tribunus quoque timuit postquam rescivit, quia civis Romanus esset, et quia alligasset eum.

26. Which the centurion hearing, went to the tribune, and told him, saying: What art thou about to do? For this man is a Roman citizen.

27. And the tribune, coming, said to him: Tell me, art thou a Roman? But he said: Yea.

28. And the tribune answered: I obtained the being free of this city with a great sum. And Paul said: But I was born so.

29. Immediately therefore they departed from him that were about to torture him. The tribune also was afraid after he understood that he was a Roman citizen, and because he had bound him.

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26. *What art thou about to do?* The words are more emphatic in the original, and are given as a warning. The A.V. reads, "Take heed what thou doest." By the "Lex Porcia," it was forbidden to scourge a Roman citizen. (Porcia lex virgas ab omnium civium romanorum corpore amovit,—Cicero, *Pro. Rabiro*, 4.) See Annot. on xvi. 37.

27. *art thou a Roman?* The question shews astonishment. The pronoun "thou" is emphatic, for it seemed incredible that this Jew, disfigured by the rough treatment of the mob, and speaking Hebrew and Greek fluently, should be a citizen of Rome.

28. *with a great sum.* The citizenship of Rome could be obtained by *merit*, by *favour*, or by *money*. In the time of Claudius this right was sold by his favourite, Messalina, for a very small sum, but under the first emperors it was obtained with great difficulty.

29. *The tribune also was afraid.* As the magistrates of Philippi were, when they made the same discovery.

because he had bound him. It was lawful to put one chain on the hand of a Roman citizen who was accused. St Paul, during his captivity in Rome, refers to "the chain" which he wore (see Phil. i. 7, 13; Col. iv. 18, etc.). It was by binding St Paul with thongs, in order to scourge him, that the tribune had acted illegally. Had the imposition of the chain been unlawful, Lysias would have taken it off at once.

On this subject Lewin has an excellent note: "The safe custody of a Roman citizen *before trial* might be provided for in two ways: (1) he might have apartments assigned to him in the magistrate's own house, or be liberated on bail, which was called '*libera custodia*'; or (2) he might be held by a chain from his right hand to a soldier's left, which was called '*militaris custodia*.' . . . . Paul, on his first arrest, had been secured by two

30. Postera autem die vólens scire diligentius qua ex causa accusaretur a Iudæis, solvit eum, et iussit sacerdotes convenire, et omne concilium, et producens Paulum, statuit inter illos.

30. But on the next day meaning to know more diligently for what cause he was accused by the Jews, he loosed him, and commanded the priests to come together and all the council: and bringing forth Paul, he set him before them.

chains, but on his being recognised as a Roman he was saved from the torture and from manacles, and was secured by one chain only from the wrist of the right hand to the wrist of a soldier's left. The *militaris custodia* during his imprisonment is implied in the fact that he was consigned to a centurion (Acts xxiv. 23). The custody of Paul very much resembled that of Agrippa in the time of Tiberius. Agrippa had comparative liberty, but was bound by a single chain to a soldier (Jos., *Ant.*, xviii. 6, 10)," (*Life and Epistles of St Paul*, vol. ii. p. 148).

30. *meaning.* Better, "desiring" (*βουλόμενος*).

loosed him. Generally, this verb is used of setting a man free, but the context shews that it simply refers here to St Paul's chains being taken off.

commanded the priests, etc. In Josephus (*Bell. Jud.*, ii., xv. 6) we read that Gessius Florus summoned the high-priest and the whole council. Perhaps Claudius Lysias was acting for him in his absence. "In the confusion and anarchy which was at this time beginning to prevail, Jewish independence in religious matters was seriously impaired."

bringing forth. Better, "bringing down" (*καταγαγών*), *i.e.* from the barracks to the place of assembly. This could not be the Gazith (or hall of polished stones), which no Gentile was allowed to enter, as it was situated within the part of the Temple reserved for Israelites.

"The Sanhedrim had originally sat in the Gazith, an apartment in the inner temple, but as the Roman emperors had granted the boon that whatever heathen passed the sacred limits might be instantly put to death, it was afterwards found unsafe to permit deliberations where the Romans themselves could not exercise a surveillance. According to tradition, the Sanhedrim ceased to hold their sessions in the Temple about twenty-eight years before the period of which we are speaking. They then moved down to the council-room, just without the Temple, and adjoining the western cloister, on the site of the present Mehkimeh or Town Hall" (Lewin, *Life and Epistles of St Paul*, p. 149).

set him before them. Lysias placed St Paul in the midst of them that he might be judged by them, but he did not give him up into their power.

CHAPTER XXIII

ST PAUL BEFORE THE SANHEDRIN

1. Intendens autem in concilium Paulus ait: Viri fratres, ego omni conscientia

1. And Paul looking upon the council, said: Men brethren, I have

1. *looking upon.* "Looking steadfastly" (*ἀτενίσας*). The same verb occurs in ch. i. 10, iii. 4, 12, vi. 15. etc. St Paul confronted the Sanhedrin with his characteristic fearlessness.

bona conversatus sum ante Deum usque in hodiernum diem.

2. Princeps autem sacerdotum Ananias præcepit astantibus sibi percutere os eius.

conversed with all good conscience before God, until this present day.

2. And the high-priest Ananias commanded them that stood by him to strike him on the mouth.

Men brethren. St Paul omits the word "fathers" in this address. He is now in presence of his former colleagues; for, if he was not formerly a Sanhedrist, which is possible, he had at least acted as their confidential and trusted envoy.

I have conversed. The words "*before God*" should be joined with "*conversed.*" The Greek verb here used (πολιτεύομαι) signifies "to live as a good citizen." St Paul applies it to the spiritual theocracy of Israel, and declares that, in all sincerity, he has endeavoured to serve God, both as a devout Pharisee and as a disciple of Jesus of Nazareth. When he persecuted the disciples of Jesus Christ he *did it ignorantly in unbelief* (1 Tim. i. 13), and in putting them to death he thought he rendered *a service to God* (St John xvi. 2).

Note.—Conscience is not infallible, yet we are bound to follow it. The Church of Christ, however, is infallible; hence we should take care to learn from her teaching what is pleasing to God, that we may not do wrong, believing it to be right. An act, though materially wrong, does not involve any guilt before God when the doer has the intention of doing what he believes to be right. "It is not enough to run towards the goal of God's glory; it is also necessary to run in the way of God's commandments."

with all good conscience. St Paul often bears testimony to the uprightness of his intentions even when he persecuted the disciples of Jesus of Nazareth, *e.g.*—

(a) For *I am not conscious to myself of anything* (1 Cor. iv. 4).
(b) *I give thanks to God, whom I serve from my forefathers, with a pure conscience* (2 Tim. i. 3).
(c) *Herein do I endeavour to have always a conscience without offence towards God and towards men* (Acts xxiv. 16).

2. *the high-priest Ananias.* The son of Nebedæus. He owed his appointment to Herod, King of Chalcis, A.D. 48. Having been accused of rapine and cruelty by the Samaritans, the Prefect of Syria, Quadratus (the predecessor of Felix, who is mentioned in verse 24), sent Ananias to Rome in A.D. 52 to answer these charges before Claudius. Ananias was acquitted and returned to Judea. About ten years later he and his brother were murdered. (See Josephus, *Bell. Jud.*, ii. 17. 9.)

them that stood by. Perhaps the order was given to the Temple guards; certainly it was not addressed to the Roman soldiers.

to strike him on the mouth. The high-priest was moved to anger by what he deemed arrogance on the part of St Paul, and the punishment was designed to silence him.

Such an act of injustice and tyranny was in keeping with the character of the Sadducean high-priests, who at that time were notorious for their cruelty and avarice, being "cruel above all the Jews in their judgments." (See *Ant.*, xx. 9. 1, viii. 8.) It is doubtful whether the order was executed, as the tribune was at hand to protect the apostle.

3. Tunc Paulus dixit ad eum: Percutiet te Deus, paries dealbate. Et tu sedens iudicas me secundum legem, et contra legem iubes me percuti?

4. Et qui astabant dixerunt: Summum sacerdotem Dei maledicis?

3. Then Paul said to him: God shall strike thee, thou whited wall. For sittest thou to judge me according to the law, and contrary to the law commandest me to be struck?

4. And they that stood by said: Dost thou revile the high-priest of God?

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3. *God shall strike thee.* This is not an imprecation; St Paul does not say "May God strike thee," but "God shall strike thee." Thus he warns Ananias that God will ultimately punish him for his cruelty and injustice, and the apostle's words were, consciously or unconsciously, a prophecy. The Greek brings out this point more clearly, for it means literally "God is about to strike thee" (*τύπτειν σὲ μέλλει ὁ Θεὸς*). St John Chrysostom remarks that St Paul's reply indicates "boldness rather than anger: he did not choose to appear in a contemptible light to the tribune" (*Hom.*, xlviii. 2). Mgr. le Camus, however (and some other modern authors agree with him), holds that "This just apostrophe is certainly less perfect than the reply of our Lord to the servant of the high-priest. It reveals to us how far below Jesus Christ, the Model and King of Christians, even such a noble Christian as St Paul ranked" (*L'œuvre des Apôtres*, vol. iii., in h. l.). In the Holy Scriptures God's saints are portrayed as they were, with their human imperfections, and such examples are a great encouragement to those who are still engaged in the thick of the fight against the devil, the world, and the flesh.

whited wall. This comparison is found in several passages of the Scriptures.

Thus our Lord refers to the *whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and of all filthiness* (St Matt. xxiii. 27).

In the Old Testament the prophets use the simile with a different application. Cf. *The people built up a wall, and they daubed it with dirt without straw. Say to them that daub without tempering, that it shall fall, for there shall be an overflowing shower, and I will cause great hailstones to fall violently from above, and a stormy wind to throw it down* (Exech. xiii. 10–11). Whichever application we take, the lesson is the same—a solemn warning to those whose lives belie their profession, consequently, to hypocrites in general.

For sittest thou. The Greek, which is more emphatic, expresses very great indignation. It may be rendered, "And art thou sitting judging me?" St Paul's question brings out strongly the inconsistency of the high-priest, who breaks the Law in the very act of administering it.

contrary to the law. Better, "transgressing the law" (*παρανομῶν*).

4. *high-priest of God.* So called because he was the representative of God. The Law of Moses enjoined great respect for those who sat as judges.

Cf. *But he that will be proud, and refuse to obey the commandments of the priest, who ministereth at that time to the Lord thy God, and the decree of the judge, that man shall die, and thou shalt take away the evil from Israel* (Deut. xvii. 12).

5. Dixit autem Paulus: Nesciebam, fratres, quia princeps est sacerdotum. Scriptum est enim: Principem populi tui non maledices.

6. Sciens autem Paulus quia una pars esset Sadducæorum, et altera Pharisæorum, exclamavit in concilio: Viri fratres, ego Pharisæus sum, filius Pharisæorum, de spe et resurrectione mortuorum ego iudicor.

5. And Paul said: I knew not, brethren, that he is the high-priest. For it is written: *Thou shalt not speak evil of the prince of thy people.*

6. And Paul knowing that the one part were Sadducees, and the other Pharisees, cried out in the council: Men brethren, I am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called in question.

5. *I knew not*, etc. St Paul, having been in Jerusalem some few days, certainly knew who was high-priest, and that Ananias was sitting on the judgment-seat. Therefore these words must mean that the apostle did not know who had given the order, but he knew that it was given by one of the Sanhedrists who sat there to judge him. To that Sanhedrist St Paul addressed his apostrophe; but had he known that the high-priest was the speaker, he would have refrained from so doing. The words "Paul said *to him*" prove nothing contrary, since they come from the pen of St Luke, and were written in the light of subsequent knowledge.

Some commentators take these words to be said ironically, while others are of opinion that St Paul refused to recognize Ananias the high-priest *de facto* as the lawful high-priest. Of these three views, the first explanation given is the more generally accepted, and it harmonizes best with the context and with what we know of St Paul. Further, as all ex-high-priests continued to wear the white robes proper to the office, St Paul could not have distinguished Ananias by his robes (as some have suggested), for the high-priest on this occasion was not discharging a purely religious function, and consequently did not wear the sacred vestments.

Thou shalt not speak evil, etc. By quoting the text, St Paul disculpates himself from the accusation of contempt for the Law. The quotation is from Exod. xxii. 28.

6. *Paul knowing that the one*, etc. St Paul knew that he was addressing Pharisees and Sadducees. As the former accepted the doctrines of the resurrection and of the existence of a spirit world, it would be comparatively easy to win them over to give him a hearing when he preached Jesus and the Resurrection, whereas the Sadducees, who denied both, were less likely to listen patiently. St Paul shewed great tact and presence of mind in thus dividing his enemies.

I am a Pharisee, etc. For generations his family had been Pharisees, and, as such, St Paul believed in the resurrection of the dead. In this doctrine the Pharisees and the disciples of Christ were united. The Pharisees held, however, that only the Jews would rise again, whereas Christ teaches that all men shall rise again, not by virtue of any special racial privilege, but by His Redemption of mankind.

the hope and resurrection, etc. This is probably a figure of speech for "the hope of the resurrection."

7. Et cum hæc dixisset, facta est dissensio inter Pharisæos, et Sadducæos, et soluta est multitudo.

8. Sadducæi enim dicunt, non esse resurrectionem, neque angelum, neque spiritum: Pharisæi autem utraque confitentur.

9. Factus est autem clamor magnus. Et surgentes quidam Pharisæorum, pugnabant, dicentes: Nihil mali invenimus in homine isto: quid si Spiritus locutus est ei, aut Angelus?

10. Et cum magna dis-

7. And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided.

8. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9. And there arose a great cry. And some of the Pharisees rising up, strove, saying: We find no evil in this man. What if a spirit hath spoken to him, or an Angel?

10. And when there arose a great

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7. *the multitude.* The disciples of the Pharisees and Sadducees, who were allowed to be present at trials, and in this case the Sanhedrists themselves. According to Josephus, the high-priests at this period were mostly Sadducees.

8. *neither angel, nor spirit.* This is a single article of belief. The Sadducees denied all manifestations of a spirit world, and held that the apparitions of angels recorded in the Scriptures were not distinct beings, but transitory visions of the Divine Glory.

9. *a great cry.* The Pharisees and Sadducees now strove with one another concerning these doctrines.

some of the Pharisees. Codices A, B, and C read, "certain of the scribes of the part of the Pharisees" (*τῶν γραμματέων τοῦ μέρους κ.τ.λ.*). The Pharisees were far more numerous and popular than the Sadducees, and they were now desirous to protect St Paul.

strove. There was an animated, vehement discussion, and the strife continued for some time.

We find no evil in this man. A verdict of acquittal like that pronounced by Pilate concerning our Saviour (see St John xix. 4; St Luke xxiii. 14, 15, 22).

What if a spirit, etc. This is generally taken as an example of the figure of speech known as aposiopesis, when the speaker is either unable or unwilling to complete his thought, and he leaves his interlocutors to supply it. In this example the unexpressed clause is evidently tantamount to "How, then, should we treat him?" They probably alluded to the vision which he had related the previous day. (See *supra*, xxii. 17–21.)

A few MSS. add here, "Let us not fight against God," but these words have no good authority, not being found in ℵ, A, B, C, E, or the Vulgate.

10. *the tribune fearing*, etc. As St Paul was a Roman citizen, and

sensio facta esset, timens tribunus ne discerperetur Paulus ab ipsis, iussit milites descendere, et rapere eum de medio eorum, ac deducere eum in castra.

dissension, the tribune fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11. Sequenti autem nocte assistens ei Dominus, ait: Constans esto: sicut enim testificatus es de me in Ierusalem, sic te oportet et Romæ testificari.

11. And the night following the Lord standing by him, said: Be constant; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

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had claimed his privileges as such, the tribune was responsible for his safety. We may infer that the tribune was present at the trial, since he had summoned the assembly, desiring *to know more diligently for what cause he was accused by the Jews* (ch. xxii. 30).

pulled in pieces. The verb (διασπάω) is used of a wild animal tearing its prey asunder. As St Paul was placed *among them*, they could get at him all the more easily.

the soldiers. Better, the "army" or "forces" (στράτευμα). The tribune had a large band in readiness, and sending one of his guards, ordered the men to rescue St Paul. Thus, on two consecutive days, the tribune preserved him from imminent peril.

11. *the night following.* St Paul was kept in the castle, as his trial was not finished, and also as a protection against the Jews.

the Lord standing. To console and strengthen His servant. Thus St Stephen, during his trial, saw *Jesus standing on the right hand of God.* Here Jesus descended from His throne to the prison cell where His servant was resting after the perils of that eventful day.

Be constant. By these few words the Lord assured him—

(1) of a safe issue from his present troubles;
(2) of the accomplishment of his intention of visiting Rome;
(3) of the certainty that, however he might be sent thither, he should preach the Gospel and bear testimony there.

So that they upheld and comforted him—

(1) in the *uncertainty of his life from the Jews;*
(2) in the *uncertainty of his liberation from prison at Cæsarea;*
(3) in the *uncertainty of his surviving the storm in the Mediterranean;*
(4) in the *uncertainty of his fate on arriving at Rome.*

"So may one crumb of divine grace and help be multiplied to feed five thousand wants and anxieties" (Alford, *Greek Testament*, p. 236).

so must thou bear witness also at Rome. "St Paul was Christ's witness in the two great capitals of the world, — first at Jerusalem, the spiritual capital; then at Rome, the civil metropolis."

THE JEWS CONSPIRE TO MURDER ST PAUL

12. Facta autem die collegerunt se quidam ex Iudæis, et devoverunt se dicentes, neque manducaturos, neque bibituros donec occiderent Paulum.

13. Erant autem plus quam quadraginta viri, qui hanc coniurationem fecerant:

14. Qui accesserunt ad principes sacerdotum, et seniores, et dixerunt: Devotione devovimus nos nihil gustaturos, donec occidamus Paulum.

15. Nunc ergo vos notum facite tribuno cum concilio, ut producat illum ad vos,

12. And when day was come, some of the Jews gathered together, and bound themselves under a curse, saying, that they would neither eat nor drink till they killed Paul.

13. And they were more than forty men that had made this conspiracy.

14. Who came to the chief priests and the ancients, and said: We have bound ourselves under a great curse that we will eat nothing till we have slain Paul.

15. Now therefore do you with the council signify to the tribune, that he bring him forth to you, as

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12. *some of the Jews.* The best codices (ℵ, A, B, C, E) have simply "the Jews."

bound themselves under a curse. Lit. "with a curse they cursed" (*ἀναθέματι ἀνεθεματίσαμεν*). The word "anathema" is the Greek rendering of the Hebrew "kherem." It signifies a person or thing devoted, *i.e.* given up, to destruction. In classical Greek the word is colourless, but in biblical language it generally has a sinister meaning. The phrase is a translation of a Hebrew idiom, by which a verb and its cognate noun are employed to express one thought. For a parallel example see Annot. on iv. 17.

they would neither eat nor drink. Such a vow shews their desire to kill St Paul as soon as possible. Wetstein and Lightfoot give examples to prove that this vow was not uncommon among the Jews.

In the Old Testament we find a similar instance. *Cf. And the men of Israel were joined together that day, and Saul adjured the people, saying: Cursed be the man that shall eat food till evening, till I be revenged of my enemies. So none of the people tasted any food* (1 Kings xiv. 24).

This conspiracy is a proof that the Jews no longer had the power of inflicting capital punishment.

14. *to the chief priests.* As they were mostly Sadducees, the conspirators would be favourably received by them. It is not clear whether Ananias knew of the plot.

under a great curse. The original runs simply, "we have cursed ourselves with a curse," as in verse 12.

eat nothing. Lit. "taste nothing," thus including the vow not to drink anything.

15. *signify.* St Luke uses a Greek legal term, which signifies "to give judicial information."

tamquam aliquid certius cognituri de eo. Nos vero prius quam appropiet, parati sumus interficere illum.

16. Quod cum audisset filius sororis Pauli insidias, venit, et intravit in castra, nuntiavitque Paulo.

17. Vocans autem Paulus ad se unum ex centurionibus ait: Adolescentem hunc perduc ad tribunum, habet enim aliquid indicare illi.

18. Et ille quidem assumens eum duxit ad tribunum, et ait: Vinctus Paulus rogavit me hunc adolescentem perducere ad te, habentem aliquid loqui tibi.

19. Apprehendens autem tribunus manum illius, se-

if you meant to know something more certain touching him. And we, before he come near, are ready to kill him.

16. Which when Paul's sister's son had heard of their lying in wait, he came, and entered into the castle and told Paul.

17. And Paul calling to him one of the centurions, said: Bring this young man to the tribune, for he hath something to tell him.

18. And he taking him, brought him to the tribune, and said: Paul the prisoner desired me to bring this young man unto thee, who hath something to say to thee.

19. And the tribune taking him by the hand, went aside with him

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to know something more certain. The ancients were to give formal notice by letter that they desired to determine some point touching the trial of St Paul.

before he come near. The object of killing him *before* this second examination was to shield the Sanhedrin from suspicion.

16. *Paul's sister's son.* This is the only reference in the Acts to St Paul's relations. He had relations at Tarsus, his birthplace, and we find two allusions to his "kinsmen" in Rome, of whom the names were Andronicus, Junias, and Herodian. (See Rom. xvi. 7 and 11.) It is possible that one of these three may have been the nephew who was instrumental in saving St Paul's life.

entered into the castle. As St Paul was only a state prisoner it was easy to obtain access to him; the interview could not have been private, as the apostle, being a Roman citizen, was in "custodia militaris," and consequently chained to the soldier who guarded him.

17. *Bring this young man,* etc. Although St Paul had been told in a vision that he was to bear witness at Rome to the Gospel, yet he took all necessary precautions to frustrate the plot.

18. *Paul the prisoner.* Lit. "Paul, the bound one" (ὁ δέσμιος Παῦλος).

19. *the tribune taking him,* etc. The Roman authorities in general treated St Paul with courtesy and consideration. (See ch. xvi. 33–34, xxiv. 23, xxvi. 32, xxvii. 3, xxviii. 30.) St Paul's nephew evidently had proofs of the conspiracy he reported to the tribune.

cessit cum eo seorsum, et interrogavit illum: Quid est, quod habes indicare mihi?

20. Ille autem dixit: Iudæis convenit rogare te, ut crastina die producas Paulum in concilium, quasi aliquid certius inquisituri sint de illo:

21. Tu vero ne credideris illis, insidiantur enim ei ex eis viri amplius quam quadraginta, qui se devoverunt non manducare, neque bibere donec interficiant eum: et nunc parati sunt, expectantes promissum tuum.

22. Tribunus igitur dimisit adolescentem, præcipiens ne cui loqueretur quoniam hæc nota sibi fecisset.

privately and asked him: What is it that thou hast to tell me?

20. And he said: The Jews have agreed to desire thee, that thou wouldst bring forth Paul to-morrow into the council, as if they meant to inquire something more certain touching him.

21. But do not thou give credit to them; for there lie in wait for him more than forty men of them, who have bound themselves by oath, neither to eat nor to drink till they have killed him: and they are now ready, looking for a promise from thee.

22. The tribune therefore dismissed the young man, charging him that he should tell no man that he had made known these things unto him.

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20. *bring forth.* This is the correct rendering of the Vulgate "producas," but the best MSS. read "bring down" (*καταγάγῃς*), which harmonizes better with the actual circumstances, as the castle stood higher than the Temple area.

as if they meant. There is another reading which runs "as if thou wouldst enquire," etc. This has the support of ℵ, A, B, E, and some cursives, and is accepted by Tischendorf, Westcott and Hort, Wordsworth, Alford, Knabenbauer, etc. On this passage Lumby remarks that the singular is to be preferred, "for in addressing the chief captain Paul's nephew would naturally speak as though he, who had control of the whole proceedings, was the person to enquire; while the plural in verse 15 is equally natural in the mouth of a speaker among the Zealots, who would say to the chief priests, as though *ye* would enquire" (*Greek Testament*, in h. l.).

21. *a promise.* (*ἐπαγγελίαν.*) This Greek word may be rendered "promise" or "order," and commentators are divided between the two, as either suits the sense here. The A.V. and R.V. read "promise."

22. *that he had made*, etc. The Greek gives the second person singular, "that thou hast made known."

ST PAUL'S JOURNEY TO CESAREA

23. Et vocatis duobus centurionibus, dixit illis: Parate milites ducentos ut eant usque Cæsaream, et equites septuaginta, et lancearios ducentos a tertia hora noctis:

24. Et iumenta præparate ut imponentes Paulum, salvum perducerent ad Felicem præsidem,

25. (Timuit enim ne forte raperent eum Iudæi, et occiderent, et ipse postea ca-

23. Then having called two centurions, he said to them: Make ready two hundred soldiers to go as far as Cesarea, and seventy horsemen, and two hundred spearmen for the third hour of the night.

24. And provide beasts, that they may set Paul on, and bring him safe to Felix the governor.

25. (For he feared lest perhaps the Jews might take him away by force and kill him, and he should

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23. *two centurions.* One commander of each of the two bands of one hundred men, *i.e.* of the infantry.

soldiers . . . . horsemen . . . . spearmen. These component parts of a Roman army were represented in every cohort. The infantry were heavily armed and were under centurions. The horsemen were under a decurio or captain of a "turma," *i.e.* squadron, which generally numbered thirty-three men. The Greek word (δεξιολάβοι), which the Vulgate renders "lancearii" (spearmen), is not found elsewhere in the Scriptures, nor in any very ancient Greek authors. It signifies literally "right hand graspers"; hence commentators conclude that they were armed with a light spear or javelin, which was carried in the right hand.

Ewald suggests that St Luke refers to the famous Arabian slingers that were employed to defend the rear and flanks of the Roman armies.

the third hour of the night. About nine o'clock, according to Jewish reckoning, when the soldiers relieved the guard. Thus St Paul would be taken away under cover of darkness; and as all the men were mounted, by daylight he would be beyond the reach of his enemies.

24. *And provide beasts.* The word "beasts" here means any beasts of burden, such as asses, camels, and horses for riding. The latter are intended here.

Felix the governor. Felix was the brother of Pallas, the favourite freedman of Claudius. To his brother's influence, Felix owed his appointment as Procurator of Judea in A.D. 53.

Both Jewish and Roman historians refer to his avarice, cruelty, and licentiousness. The Jews having lodged complaints against him, he was recalled by Nero in A.D. 60, and replaced by Festus.

25. *For he feared,* etc. All this sentence, which is bracketed in our Rheims Testament and in the Vulgate, has only the authority of the Philoxian, Syriac, and the Armenian Cursives. It is not given in any codex.

lumniam sustineret, tamquam accepturus pecuniam)

26. Scribens epistolam continentem hæc :

CLAUDIUS Lysias optimo præsidi, Felici salutem.

27. Virum hunc comprehensum a Iudæis, et incipientem interfici ab eis, superveniens cum exercitu eripui, cognito quia Romanus est :

28. Volensque scire causam, quam obiiciebant illi, deduxi eum in concilium eorum.

29. Quem inveni accusari de quæstionibus legis ipsorum, nihil vero dignum morte aut vinculis habentem criminis.

30. Et cum mihi perlatum esset de insidiis, quas para-

afterwards be slandered as if he was to take money.) And he wrote a letter after this manner :

26. Claudius Lysias to the most excellent governor Felix, greeting.

27. This man being taken by the Jews, and ready to be killed by them, I rescued coming in with an army, understanding that he is a Roman :

28. And meaning to know the cause which they objected unto him, I brought him forth into their council.

29. Whom I found to be accused concerning questions of their law ; but having nothing laid to his charge worthy of death or of bands.

30. And when I was told of ambushes that they had prepared for

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he wrote a letter. It is probable that this letter was written in Latin, as both the sender and the receiver were Romans. Letters sent to a higher tribunal, giving the charge against the accused, were called "elogia."

26. *most excellent.* This was a customary epithet given to a magistrate. St Luke gives the same title to Theophilus, to whom he dedicated his gospel. He apparently translates the actual text of the letter.

27. *coming in with an army*, etc. The tribune words his letter to suit his own ends, viz. to shew his zeal in rescuing a Roman citizen. Hence he does not mention that he only ascertained him to be such after having given orders for him to be scourged. The reference is evidently to the first time that he rescued St Paul.

29. *questions of their law.* The tribune, by his investigations, had learned that the point at issue was the Resurrection of Christ, which St Paul adduced as a proof that Jesus was the Messias. Also he found that the immediate cause of St Paul's arrest was the supposed profanation of the Temple. Neither of these questions would have had any interest or importance for the Roman tribune.

30. *signifying also*, etc. This injunction was evidently given on the morrow, when the delegates from the Sanhedrin presented their petition to the tribune, and when St Paul was on his road to the Roman capital of Judea.

verant illi, misi eum ad te, denuntians et accusatoribus ut dicant apud te. Vale.

31. Milites ergo secundum præceptum sibi, assumentes Paulum, duxerunt per noctem in Antipatridem.

32. Et postera die dimissis equitibus ut cum eo irent, reversi sunt ad castra.

33. Qui cum venissent Cæsaream, et tradidissent epistolam præsidi, statuerunt ante illum et Paulum.

34. Cum legisset autem, et interrogasset de qua provincia esset: et cognoscens quia de Cilicia,

35. Audiam te, inquit,

him, I sent him to thee, signifying also to his accusers to plead before thee. Farewell.

31. Then the soldiers, according as it was commanded them, taking Paul, brought him by night to Antipatris.

32. And the next day leaving the horsemen to go with him, they returned to the castle.

33. Who when they were come to Cesarea, and had delivered the letter to the governor, did also present Paul before him.

34. And when he had read it, and had asked of what province he was: and understood that he was of Cilicia:

35. I will hear thee, said he,

Farewell. Both the opening greeting and the final salutation resemble those of the letter from the Assembly at Jerusalem to the Gentile converts.

31. *the soldiers . . . . brought him by night.*

"At the third hour, or nine o'clock, under the shades of night, the escort were ready at the gates of Fort Antonia, with horses for Paul and the soldier to whom he was linked. Lysias delivered the letter, and Paul mounted, and the cavalcade set forward on the road to Cæsarea. The Roman capital lay at a distance of sixty-eight miles, or, according to Josephus, seventy-five miles. They travelled all night, and passing through Lydda, they the next day (the 26th of May) reached Antipatris, a pleasant city twenty-six miles from Cæsarea. Here the foot soldiers, no danger being now apprehended, retraced their steps, under the command of one of the two centurions, to Jerusalem. The horsemen, *i.e.* both the heavy and light horse, under the command of the other centurion, pressed on with Paul to Cæsarea. On arriving they proceeded to the palace of Herod, or to the prætorium, the residence of Felix the governor, and there delivered the despatch and presented their prisoner" (Lewin, *Life and Epistles of St Paul*, pp. 155–156).

Antipatris. This town lay on the route to Cesarea, forty-two miles from Jerusalem. It was built by Herod the Great, and named after his father. Josephus calls it "Caphar Saba." The modern name is Kefr-Saba. Formerly a Roman road, of which a few ruins remain, connected Antipatris with Jerusalem.

The cavalcade set out by night for Antipatris, but only arrived there some time on the following day, probably towards evening. The fact that as many as 470 men were sent in charge of the apostle shews how troubled those times were, and how seriously the Roman governor estimated the resources of the conspirators, who were probably Sicarii.

33. *when they were come,—i.e.* the horsemen.

35. *I will hear thee.* The Greek verb (διακούσομαι) implies making a full enquiry into the charge.

cum accusatores tui venerint. Iussitque in prætorio Herodis custodiri eum.

when thy accusers come. And he commanded him to be kept in Herod's judgment-hall.

Having received an "elogium," he was bound to try the accused within three days. But as St Paul's accusers had to come from Jerusalem, it is probable the trial took place a little later.

to be kept. This verb (φυλάσσεσθαι) does not imply close confinement in a dungeon, but simply privation of liberty. St Paul was not a condemned prisoner, and during his captivity in Cesarea he was allowed many privileges (see ch. xxiv. 23).

Herod's judgment-hall. The noun used here (πραιτώριον) "prætorium" may mean a palace, a general's tent, or soldiers' barracks. Here it doubtless means the palace which Herod the Great had built for himself, and which, at this time, was the official residence of the governor.

CHAPTER XXIV

ST PAUL BEFORE FELIX: TERTULLUS' SPEECH

1. Post quinque autem dies descendit princeps sacerdotum, Ananias, cum senioribus quibusdam, et Tertullo quodam oratore, qui adierunt præsidem adversus Paulum.

1. And after five days the high-priest Ananias came down, with some of the ancients, and one Tertullus an orator, who went to the governor against Paul.

1. *after five days.* This may mean five days since St Paul left Jerusalem, or five days after his arrival in Cesarea.

the high-priest Ananias. See Annot. on xxiii. 2. His enmity against St Paul had probably increased since the apostle had applied to him the epithet of "whited wall."

some of the ancients. Only a deputation of the ancients went to Cesarea, and they were probably mostly of the Sadducean party.

one Tertullus. The name is a diminutive of Tertius, as Catullus is of Catius, and Lucullus of Lucius.

an orator. Provincials, when accusing or defending before a Roman tribunal, were accustomed to engage the services of one skilled in the Roman law. Tertullus was what we should call a barrister (Latin, "caussidicus"). At this period trials in Roman law courts were conducted in Latin or Greek. It is uncertain which language Tertullus spoke, but many commentators lean to Latin.

"The Gospel, in the person of St Paul, has to contend with Jewish prejudices allied to Roman rhetoric, at the bar of imperial power, represented by Felix" (Wordsworth).

went to. Lit. "informed" (ἐνεφάνισαν), a legal term for a formal accusation. Not only Tertullus, but the high-priest and the ancients, accused St Paul.

2. Et citato Paulo cœpit accusare Tertullus, dicens : Cum in multa pace agamus per te, et multa corrigantur per tuam providentiam ;

3. Semper et ubique suscipimus, optime Felix, cum omni gratiarum actione.

4. Ne diutius autem te protraham, oro, breviter audias nos pro tua clementia.

2. And Paul being called for, Tertullus began to accuse him saying: Whereas through thee we live in much peace, and many things are rectified by thy providence,

3. We accept it always and in all places, most excellent Felix, with all thanksgiving.

4. But that I be no further tedious to thee, I desire thee of thy clemency to hear us in few words.

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2. *Paul being called for.* St Paul having been summoned by the appointed official, was brought into court by his gaoler. The trial was legally conducted in the usual order. It began with the accusation of the plaintiffs, which the accused was summoned to hear and answer.

Tertullus began to accuse him. The orator's accusations were based on both political and religious grounds ; he accused St Paul of being—

1. a pestilent man, raising seditions ;
2. a leader of the Nazarenes ;
3. a profaner of the Temple.

St Luke, as usual, gives only a summary of the discourse.

through thee we live in much peace. Tertullus begins, like all Roman orators, by flattering the judge, but the exordium by no means states the whole truth. From Tacitus (*Annal.*, xii. 54) we learn that Felix was an unscrupulous man, who committed injustice with audacity, trusting in his brother's influence with Claudius to shield him from punishment. Josephus also condemns him for his tyranny and cruelty. Felix had certainly maintained peace to a certain extent by putting down rebels and suppressing the sect of the Sicarii (*Ant.*, xx. 8. 5 ; *Bell. Jud.*, ii. 13. 3), but his own injustice and misgovernment were far greater evils than the insurrections which he quelled.

many things are rectified. This is the reading of ℵ, A, B, E, of several cursives, and of the Vulgate and Syriac Versions. There is a variant reading, "many worthy deeds are done" (κατορθωμάτων γινομένων). The first reading is the best supported.

by thy providence. The word "providence" was originally applied to the gods ; then it was given to the emperors, and coins are extant bearing the words "Providentia Caesaris."

3. *always and in all places.* Commentators are not agreed as to the sense of this passage. Some join it on to what precedes, and read "many things are rectified always and in all places." Others, following the Vulgate, join it with what follows.

most excellent Felix. See Annot. on xxiii. 26.

4. *no further tedious.* Lit. "that I may not too long cut off or hinder you," *i.e.* from other more important affairs.

5. Invenimus hunc hominem pestiferum, et concitantem seditiones omnibus Iudæis in universo orbe, et auctorem seditionis sectæ Nazarenorum :

6. Qui etiam templum violare conatus est, quem et apprehensum voluimus secundum legem nostram iudicare.

5. We have found this to be a pestilent man, and raising seditions among all the Jews throughout the world, and author of the sedition of the sect of the Nazarenes.

6. Who also hath gone about to profane the temple: whom we having apprehended would also have judged according to our law.

clemency. In the Septuagint this word is used of divine mercy, but in the New Testament it is often rendered by "gentleness" (R.V.), and by "modesty" in our Rheims Version, e.g. *Now I Paul myself beseech you by the mildness and modesty* (ἐπιεικείας) *of Christ* (2 Cor. x. 1).

5. *a pestilent man.* Lit. "this pestilence." Classical writers apply this epithet to a dangerous, cunning person. The word is frequently used in the Old Testament, e.g. *And some pestilent men* (λοιμοὶ) *of Israel led a wicked life* (1 Mach. x. 61).

raising seditions. Tertullus puts this charge first in order to arrest the attention of Felix, who he knew had severely repressed sedition on several occasions.

among all the Jews throughout the world. The Jews of Jerusalem must have heard through their brethren of the Dispersion that riots had occurred in connection with the preaching of the Gospel at Philippi (ch. xvi. 20), Thessalonica (ch. xvii. 6), Corinth (ch. xviii. 12), and Ephesus (ch. xix. 29). Moreover, they were eye-witnesses of the tumult in the Temple (xxi. 20).

author. Lit. "a file leader" (πρωτοστάτην), a military term signifying the right-hand man in the front line. In the plural, it was used to designate the front rank of soldiers. St Paul is therefore represented, and with good reason, as a "ringleader" of the Nazarenes.

of the sect of the Nazarenes. This is the first time we find this title given to the disciples of Jesus of Nazareth. The Jews naturally refrained from calling them Christians, as this implied that Jesus was the Christ or Messias, a truth which they rejected.

We frequently find our Lord spoken of in the Acts as "Jesus of Nazareth." (See ii. 22, iii. 6, iv. 10, x. 38, vi. 14, xxvi. 9.)

The word "Nazarenes" was used contemptuously, as the Jews despised Nazareth and its inhabitants. Cf. *Nathanael said to him: Can any thing of good come from Nazareth?* (St John i. 46).

6. *hath gone about.* Here the calumny against St Paul (see ch. xxi. 28) is modified. In the tumult he was accused of having profaned the Temple.

we would also have judged, etc. These words and the following as far as "commanding his accusers to come to thee" are wanting in some of the best MSS. (A, B, H, L, P), but some MSS. have a parallel passage, and the Syriac and Vulgate represent these clauses. They complete the orator's discourse, and are in accordance with facts (allowing for Tertullus' strategy in casting the blame on Lysias). Also the words

7. Superveniens autem tribunus Lysias, cum vi magna eripuit eum de manibus nostris,

8. Iubens accusatores eius ad te venire: a quo poteris ipse iudicans, de omnibus istis cognoscere, de quibus nos accusamus eum.

9. Adiecerunt autem et Iudæi, dicentes hæc ita se habere.

7. But Lysias the tribune coming upon us with great violence took him away out of our hands,

8. Commanding his accusers to come to thee: of whom thou mayest thyself, by examination, have knowledge of all these things, whereof we accuse him.

9. And the Jews also added, and said that these things were so.

"*of whom thou mayest . . . . have knowledge*," etc. (verse 8), apply better to Lysias than to St Paul, since it was the accusers who declared the charge, and not the prisoner himself. This explanation, moreover, harmonizes with the reply of Felix to the Jews: *When Lysias, the tribune, shall come down I will hear you* (verse 22).

ST PAUL'S DEFENCE BEFORE FELIX

10. Respondit autem Paulus, (annuente sibi Præside dicere) Ex multis annis te esse iudicem genti huic sciens, bono animo pro me satisfaciam.

11. Potes enim cognoscere quia non plus sunt mihi

10. Then Paul answered, (the governor making a sign to him to speak:) Knowing that for many years thou hast been judge over this nation, I will with good courage answer for myself:

11. That thou mayest understand that there are yet but twelve days

10. *for many years.* If we accept 58 or 59 A.D. as the date of St Paul's defence before Felix, then the "many years" would be about six or seven, as Felix was made procurator *circa* 52 A.D. This was an unusually long term of office. Previous to his nomination as procurator he had held office jointly with Cumanus, his district being Samaria (see Tacitus, *Annal.*, xii. 54).

with good courage. Felix' attitude was favourable, and he was conversant with both Roman law and Jewish customs, hence St Paul hoped for a favourable hearing and a just verdict. He seizes on the one point which he can utilize to conciliate the governor without having recourse to flattery like Tertullus.

answer for myself. Lit. "make my apology or defence for the matters concerning myself." The same verb occurs in ch. xix. **33** and xxii. 1.

11. *but twelve days.* Most commentators take these twelve days as

dies quam duodecim, ex quo ascendi adorare in Ierusalem:

12. Et neque in templo invenerunt me cum aliquo disputantem, aut concursum facientem turbæ, neque in synagogis,

13. Neque in civitate: neque probare possunt tibi de quibus nunc me accusant.

14. Confiteor autem hoc tibi, quod secundum sectam, quam dicunt hæresim, sic deservio Patri, et Deo meo, credens omnibus, quæ in

since I went up to adore in Jerusalem:

12. And neither in the temple did they find me disputing with any man, or causing any concourse of the people, neither in the synagogues, nor in the city:

13. Neither can they prove unto thee the things whereof they now accuse me.

14. But this I confess to thee, that according to the sect which they call heresy, so I serve the Father and my God, believing all

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commencing with the Feast of Pentecost, which St Paul had kept in Jerusalem.

to adore. Thus he disproves the accusation of having attempted to profane the Temple.

12. *neither in the temple*, etc. He now refutes the charge of raising an insurrection.

disputing . . . . or causing any concourse. This passage proves that during this visit to Jerusalem St Paul had not evangelized.

13. *neither can they prove*, etc. They could accuse him tumultuously, but they could not prove their charge by any evidence such as the Law required.

unto thee. These words are not found in some of the best MSS., but they are given in A, B, E, and many cursives, and also in the Vulgate and Syriac Versions.

14. *But this I confess*, etc. St Paul admits that he is a disciple of Jesus of Nazareth, and then goes on to explain that Christianity is the completion of Judaism, not its abrogation. He gives Felix to understand that although he is a Nazarene, he has not renounced the Jewish faith.

heresy. St Paul takes up the words of Tertullus (verse 6). The Greek word here rendered "heresy" signifies "a choice." It is applied by Greek and Jewish writers to schools of opinion. It has generally a bad sense in the epistles and in the writings of the Fathers of the Church. Cf. *For there must be also heresies, that they also, who are approved, may be made manifest among you* (1 Cor. xi. 19).

I serve the Father and my God. Better, "I serve the God of my fathers" (λατρεύω τῷ πατρῴῳ Θεῷ),—*i.e.* by his mode of life and by his faith he worshipped the God of his ancestors.

the law and the prophets. The law and the prophets included the

lege, et prophetis scripta sunt:

15. Spem habens in Deum, quam et hi ipsi expectant, resurrectionem futuram iustorum, et iniquorum.

16. In hoc et ipse studeo sine offendiculo conscientiam habere ad Deum, et ad homines semper.

17. Post annos autem plures eleemosynas facturus in gentem meam, veni, et oblationes et vota.

18. In quibus invenerunt

things which are written in the law and the prophets:

15. Having hope in God, which these also themselves look for, that there shall be a resurrection of the just and unjust.

16. And herein do I endeavour to have always a conscience without offence towards God and towards men.

17. Now after many years I came to bring alms to my nation and offerings and vows:

18. In which I was found puri-

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whole Jewish Scriptures (see St Matt. vii. 12, xi. 13, xxii. 40; St Luke xvi. 16; St John i. 45).

We occasionally find the threefold division of law, prophets, and psalms (see St Luke xxiv. 44).

15. *these also themselves*, etc. This is a proof that the Jews as a nation believed in the doctrine of the resurrection.

St Paul, of course, alludes to the Pharisees and their disciples: the latter were numerous, as "the Sadducees were able to persuade none but the rich": the Pharisees had the multitude on their side (Josephus, *Antiq.*, xiii., x. 6).

a resurrection. A few MSS. add "of the dead," but these words are not found in ℵ, A, D, C. This was precisely the question which had provoked the second tumult in the Temple when Lysias had rescued St Paul. The Pharisees restricted the resurrection to the righteous of their own nation, but the Old Testament clearly teaches that the just and unjust rise. Cf. *And many of those that sleep in the dust of the earth shall awake, some unto life everlasting, and others unto reproach, to see it always* (Dan. xii. 2).

St Paul's argument is as follows: "How can I be guilty in believing a doctrine which the Pharisees themselves hold and teach?"

17. *after many years.* Since his visit to Jerusalem after his second journey (see ch. xviii. 22) he had made a third missionary journey. The "many" years covered a period of four or five years.

to bring alms. The money collected in Macedonia and Achaia by St Paul's orders, and in conformity with St James's injunction. These collections are referred to in the epistles (see Rom. xv. 25, 26, 31; 1 Cor. xvi. 1–4; 2 Cor. viii 1–4).

offerings and vows. The sacrifices offered for the four Nazarites that they might accomplish their vows, and thus be released from them (see ch. xxi. 24–26).

18. *in which,—i.e.* "under these circumstances" (*ἐν οἷς*) according to Codices H, L, P, but there is a variant reading (*ἐν αἷς*) found in ℵ, A, B,

me purificatum in templo: non cum turba, neque cum tumultu.

19. Quidam autem ex Asia Iudæi, quos oportebat apud te præsto esse, et accusare siquid haberent adversum me:

20. Aut hi ipsi dicant siquid invenerunt in me iniquitatis cum stem in concilio,

21. Nisi de una hac solummodo voce, qua clamavi inter eos stans: Quoniam de resurrectione mortuorum ego iudicor hodie a vobis.

fied in the temple: neither with multitude nor with tumult:

19. By certain Jews of Asia, who ought to have been here before thee, and to accuse, if they had anything against me:

20. Or let these men themselves say, if they found in me any iniquity, when standing before their council,

21. Except it be for this one voice only, that I cried standing among them, Concerning the resurrection of the dead am I judged this day by you.

E, where the relative being feminine, evidently applies to the acts performed in fulfilment of the Nazarite vow. According to the second reading, St Paul was attacked while performing those ceremonial duties.

purified. This word was used technically of a Nazarite, who by his vow was separated or cut off from various things which were lawful for others.

19. *certain Jews of Asia.* See *supra*, xxi. 27. These Jews were probably on their road home by this time.

20. *Or let these men*, etc. St Paul here breaks off his discourse to address his accusers indirectly. Ananias and his adherents had not instigated the riot in the Temple, but they had seconded the Jews of Asia, and had formally charged St Paul before the Roman governor.

if they found in me any iniquity. Better, "what evil thing they found in me."

21. *this one voice.* A reference to his declaration before the Sanhedrin (see ch. xxiii. 6).

FELIX ADJOURNS ST PAUL'S TRIAL

22. Distulit autem illos Felix, certissime sciens de via hac, dicens: Cum Tri-

22. And Felix put them off, having most certain knowledge of this way, saying: When Lysias the tri-

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22. *put them off.* St Luke employs the correct legal term for adjourning a case (ἀνεβάλετο).

having most certain knowledge. This knowledge may have been obtained from three sources:—

(*a*) From Drusilla his wife, who was a Jewess.

bunus Lysias descenderit, audiam vos.

23. Iussitque centurioni custodire eum, et habere requiem, nec quemquam de suis prohibere ministrare ei.

24. Post aliquot autem dies veniens Felix cum Drusilla uxore sua, quæ erat Iudæa, vocavit Paulum, et

bune shall come down, I will hear you.

23. And he commanded a centurion to keep him, and that he should be easy, and that he should not prohibit any of his friends to minister unto him.

24. And after some days, Felix coming with Drusilla his wife, who was a Jew, sent for Paul, and heard

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(*b*) From his experience as a governor in Samaria, and subsequently over all Judea.

(*c*) From intercourse with the disciples of Christ, many of whom lived in Cesarea, *e.g.* Philip the Evangelist, Cornelius, and his friends and kinsmen, etc.

When Lysias the tribune shall come. There is no reference in Lysias' letter of his intending to visit Cesarea, but it is probable that if he remained in office he was likely to visit this town during the two years that St Paul was imprisoned there. Felix merely gives a plausible motive for deferring the trial, and possibly had been bribed by the Jews to retain him in captivity.

23. *a centurion.* Either "the centurion" who had brought St Paul from Jerusalem to Cesarea, or the one in whose charge Felix had placed him.

be easy. Lit. "to have indulgence or relaxation" (ἔχειν τε ἄνεσιν). The motive for this command is given in verse 26.

to minister. Undoubtedly St Luke was one of these ministering friends. As there was a Christian church in Cesarea, St Paul's immediate wants were certainly supplied by the alms of the disciples.

24. *Felix coming*, etc. This was a private interview.

with Drusilla. The subjoined table gives her genealogy.

Herod Agrippa I. (Acts xii. 1.)

Agrippa II. (Acts xxv. 3.)	Bernice, mar.— (1) Herod of Chalcis. (2) Polemon of Cilicia. (Acts xxv. 13.)	Drusilla, mar.— (1) Azizus, K. of Emesa. (2) Felix. (Acts xxiv. 24.)

his wife. At this time she could not have been more than twenty years of age, as she was only six years old when her father died.

a Jew. Used generally for "Jewess." The Bezan text adds here, "who

audivit ab eo fidem, quæ est in Christum Iesum.

25. Disputante autem illo de iustitia, et castitate, et de iudicio futuro, tremefactus Felix respondit: Quod nunc attinet, vade: tempore autem opportuno accersam te:

26. Simul et sperans, quod pecunia ei daretur a Paulo, propter quod et frequenter accersens eum, loquebatur cum eo.

27. Biennio autem expleto, accepit successorem Felix Portium Festum. Volens autem gratiam præstare

of him the faith that is in Christ Jesus.

25. And as he treated of justice and chastity, and of the judgment to come, Felix being terrified, answered: For this time go thy way; but when I have a convenient time I will send for thee.

26. Hoping also withal, that money should be given him by Paul; for which cause also oftentimes sending for him, he spoke with him.

27. But when two years were ended, Felix had for successor Portius Festus. And Felix being

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asked to see Paul and hear the word, and being willing, therefore, to satisfy her, he sent for Paul," etc.

25. *justice and chastity.* Two virtues against which Felix had sinned, since Tacitus says that Felix thought he could commit any crime with impunity (cuncta malefacta sibi impune ratus, *Ann.*, xii. 54), and acted accordingly. This governor, who had married three queens in turn, "by his boundless cruelty and profligacy, wielded the power of a king with the temper of a slave" (per omnem sævitiam et libidinem, ius regium servili ingenio exercuit,"—*Hist.*, v. 9).

Felix being terrified. This incident in St Paul's life has a parallel in that of St John the Baptist, whose bold words terrified Herod Antipas. Cf. *For Herod feared John, knowing him to be a just and holy man: and kept him, and when he heard him, did many things, and he heard him willingly* (St Mark vi. 20).

when I have a convenient time. As far as we know, this convenient time never presented itself.

Two years later Felix was recalled on account of the complaints of the Jews, who accused him to the emperor, but, through the influence of Pallas his brother, he escaped unpunished.

26. *that money should be given.* Possibly the remembrance of "alms" and "offerings," of which St Paul had spoken, led Felix to conclude that his prisoner was able to offer a substantial bribe as the price of his freedom.

27. *when two years were ended.* As Felix is supposed to have left Palestine *circa* 60 A.D., we have here another chronological link in St Paul's career.

Portius Festus. Festus was appointed by Nero *circa* 60 A.D., and he

Iudæis Felix, reliquit Paulum vinctum.

willing to shew the Jews a pleasure, left Paul bound.

held office but a short time, as he died in 62 A.D. Josephus gives him a better character than his predecessor Felix.

to shew the Jews a pleasure. Lit. "to deposit a favour" (*χάριτα καταθέσθαι*). Felix obliged the Jews that he might later reap some advantage for himself. His servility, however, did not prevent their accusing him of cruelty and injustice.

The Bezan text assigns another reason for St Paul's detention, and one which may have had some weight. We read there, "but Paul he left in ward for the sake of Drusilla." Undoubtedly St Paul's words on chastity had displeased her.

left Paul bound. He was still in military custody, and probably the relaxations permitted, while there was hope of a bribe, were now withdrawn.

CHAPTER XXV

ST PAUL BEFORE FESTUS

1. Festus ergo cum venisset in provinciam, post triduum ascendit Ierosolymam a Cæsarea.

1. Now when Festus was come into the province, after three days he went up to Jerusalem from Cesarea.

2. Adieruntque eum principes sacerdotum, et primi

2. And the chief priests and principal men of the Jews went

1. *come into the province.* Judea was not strictly speaking a province, as it was dependent upon the province of Syria, and was governed by a procurator, not by a proconsul, who ruled a province. Josephus, however, also refers to Festus, as though he were the governor of a province (*ἔπαρχος*, *Antiq.*, xx. 8. 11), whence we may conclude that the term "province" was given to Judea because it depended directly upon the emperor, and judicial functions were exercised there by Roman officials.

after three days. It was customary to have public games in honour of the installation of a new governor; these rejoicings generally lasted several days.

he went up to Jerusalem. He would naturally proceed as soon as possible to the capital, to receive the congratulations of the Jewish rulers, and to visit the Jewish capital.

2. *chief priests.* A few MSS. give the singular, but the plural is better supported.

The high-priest at this time was Ishmael, son of Phabi, who had been appointed by Agrippa II., with the approbation of the legate of Syria, just before Felix was recalled to Rome.

principal men. Both the civil and religious Jewish authorities

Iudæorum adversus Paulum: et rogabant eum,

3. Postulantes gratiam adversus eum, ut iuberet perduci eum in Ierusalem, insidias tendentes ut interficerent eum in via.

4. Festus autem respondit servari Paulum in Cæsarea: se autem maturius profecturum.

5. Qui ergo in vobis (ait) potentes sunt, descendentes simul, si quod est in viro crimen, accusent eum.

6. Demoratus autem inter eos dies non amplius quam octo aut decem, descendit Cæsaream, et altera die sedit pro tribunali, et iussit Paulum adduci.

unto him against Paul; and they besought him,

3. Requesting favour against him, that he would command him to be brought to Jerusalem, laying wait to kill him in the way.

4. But Festus answered: That Paul was kept in Cesarea; and that he himself would very shortly depart thither.

5. Let them therefore, saith he, among you that are able, go down with me, and accuse him, if there be any crime in the man.

6. And having tarried among them no more than eight or ten days, he went down to Cesarea, and the next day he sat in the judgment-seat, and commanded Paul to be brought.

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assembled to welcome the new governor. These influential men were chiefly Sadducees.

went unto him. They brought a formal accusation against St Paul. See Annot. on ch. xxiv. 1.

besought him. They evidently asked him to condemn St Paul; on this being refused, they requested that he should be handed over to be tried by their tribunal. The lapse of two years had not softened their hostility to the apostle.

3. *requesting favour.* Knowing that he desired to propitiate them, they preferred their iniquitous request.

laying wait to kill him. The "chief priests and principal men" now adopt the tactics of the forty Jews (see ch. xxiii. 21).

They doubtlessly justified their line of action by the precepts of the Law, which commanded those guilty of sacrilege to be put to death, for the Jews considered St Paul to be guilty of this sin.

in the way. The country was still infested by the Sicarii, whose assistance could be hired for the purpose.

4. *Festus answered*, etc. The governor merely states the facts of the case and insinuates that Cesarea was the proper place for trying the case. Probably he was not aware of their plot, though he may have heard of the previous conspiracy from Felix.

5. *go down with me.* This shews that St Paul's accusers were men of position, since Festus invites them to accompany him. Undoubtedly

7. Qui cum perductus esset, circumsteterunt eum, qui ab Ierosolyma descenderant Iudæi, multas, et graves causas obiicientes, quas non poterant probare,

7. Who being brought, the Jews stood about him, who were come down from Jerusalem, objecting many and grievous causes which they could not prove;

8. Paulo rationem reddente: Quoniam neque in legem Iudæorum, neque in templum, neque in Cæsarem quidquam peccavi.

8. Paul making answer for himself: Neither against the law of the Jews, nor against the temple, nor against Cesar, have I offended in anything.

9. Festus autem volens gratiam præstare Iudæis, respondens Paulo, dixit: Vis Ierosolymam ascendere, et ibi de his iudicari apud me?

9. But Festus willing to shew the Jews a pleasure, answering Paul, said: Wilt thou go up to Jerusalem, and there be judged of these things before me?

10. Dixit autem Paulus: Ad tribunal Cæsaris sto, ibi me oportet iudicari: Iudæis non nocui, sicut tu melius nosti.

10. Then Paul said: I stand at Cesar's judgment-seat where I ought to be judged. To the Jews I have done no injury, as thou very well knowest.

11. Si enim nocui, aut dignum morte aliquid feci,

11. For if I have injured them, or have committed anything worthy

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they profited by the journey to calumniate St Paul to the governor.

7. *the Jews stood about him.* They stood round the apostle, vociferating their calumnies and thirsting for his blood.

causes. Better, "charges" or "complaints" (αἰτιώματα).

8. *Paul making answer for himself: Neither against*, etc. From St Paul's answer we gather that the three charges of *heresy*, *sacrilege*, and *sedition* had been again brought forward.

9. *willing to shew the Jews a pleasure.* The fact that their complaints had procured the dismissal of his predecessor would naturally dispose him to conciliate them.

Wilt thou go up? etc. Festus was desirous to get rid of St Paul; hence he asks him if he is willing to waive his rights as a Roman citizen, by being tried by a Jewish tribunal in Jerusalem.

10. *I stand at Cesar's judgment*, etc. St Paul, by his answer, shews that he stands by his rights, as he had done in the past; as a Roman citizen, he is entitled to be judged by a Roman tribunal.

11. *no man may deliver me.* Lit. "no man can deliver me up as a favour to them." This was a gentle reminder to Festus that he could not legally hand over his prisoner to the Jews.

non recuso mori: si vero nihil est eorum, quæ hi accusant me, nemo potest me illis donare. Cæsarem appello.

of death, I refuse not to die. But if there be none of these things whereof they accuse me, no man may deliver me to them: I appeal to Cesar.

12. Tunc Festus cum concilio locutus, respondit: Cæsarem appellasti? ad Cæsarem ibis.

12. Then Festus having conferred with the council, answered: Hast thou appealed to Cesar? To Cesar shalt thou go.

I appeal to Cesar. The Roman law originally allowed an appeal to the people in capital cases (*provocatio ad populum*). This right of appeal was expressly confirmed by various statutes, *e.g.* the Lex Valeria, B.C. 300. Under the Empire this right was replaced by an appeal to the emperor—in this case to Nero.

St Paul knew that it was God's will that he should go to Rome, and this, like so many other events in the life of the apostle, was accomplished by the instrumentality of human agents.

12. *the council.* His own councillors or "assessors." The chief officers in attendance on the Roman procurators frequently served as his council. They were known as cohors.

To Cesar shalt thou go. "By these solemn and decisive words the Jews, who had been thronging Paul like hungry wolves, were balked of their prey." Festus had nothing to do now except to send the prisoner to Rome, with a full statement of his case by "literæ dimissoriæ" (*i.e.* letters dimissory). Hence all the documents bearing on the trial and his own judgment in the matter had to be forwarded with the prisoner. In drawing up this account, Agrippa probably rendered Festus service.

FESTUS CONSULTS AGRIPPA

13. Et cum dies aliquot transacti essent: Agrippa rex, et Bernice descenderunt Cæsaream ad salutandum Festum.

13. And after some days king Agrippa and Bernice came down to Cesarea to salute Festus.

13. *king Agrippa.* Agrippa II., son of Herod Agrippa I., and brother of Bernice and Drusilla. Claudius gave him the principality of Chalcis, and the superintendence of the Temple and its treasury, together with the charge of appointing the high-priest. To these dominions Nero added Galilee and a few other towns and villages. His title of king was purely titular, as he was simply a vassal of Rome.

Agrippa II. contrasts favourably with his grandfather and father, who were unscrupulous tyrants and persecutors of the disciples of Christ.

14. Et cum dies plures ibi demorarentur, Festus regi indicavit de Paulo, dicens: Vir quidam est derelictus a Felice vinctus,

15. De quo cum essem Ierosolymis, adierunt me principes sacerdotum, et seniores Iudæorum, postulantes adversus illum damnationem.

16. Ad quos respondi: Quia non est Romanis consuetudo damnare aliquem hominem prius quam is, qui accusatur, præsentes habeat

14. And as they tarried there many days, Festus told the king of Paul, saying: A certain man was left prisoner by Felix.

15. About whom, when I was at Jerusalem, the chief priests and the ancients of the Jews came unto me, desiring condemnation against him.

16. To whom I answered: It is not the custom of the Romans to condemn any man before that he who is accused have his accusers

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Bernice. See Annot. on Drusilla (ch. xxiv. 24). She was celebrated for her beauty and immorality. In spite of her bad reputation, Bernice was a patriotic Jewess, and in the troubled times which preceded the fall of Jerusalem she devoted herself to save her people, but her efforts were not crowned with success.

to salute Festus. They came to congratulate Festus on his promotion to the office of procurator of Judea. The Greek reads "having saluted" Festus (ἀσπασάμενοι τὸν Φῆστον), which may mean that they came down to Cesarea, after having previously welcomed Festus, perhaps in Jerusalem.

14. *Festus told the king of Paul.* He laid Paul's case before the king. The procurator profited by the opportunity of consulting Agrippa, who, being a Jew, was versed in all that concerned Jewish laws and religion.

15. *condemnation.* The Jews had evidently asked for a verdict against St Paul without any further trial. They insinuated that he had been proved guilty, but that sentence had been deferred.

16. *It is not the custom*, etc. "The proud boast *of the custom of the Romans* is very characteristic of an honest Roman judge, contrasting Roman and Oriental ideas of justice. The Romans do not sell their verdicts for money or for popularity, nor do they condemn a man unheard. Justice was one of the virtues of the early Romans; and even in later days, compared with the corrupt administration of Eastern countries, 'the Roman custom' must have seemed ideal" (Rackham, *Acts of the Apostles*, p. 460).

Yet the provincial governors were by no means always praiseworthy in this matter, as we see from the testimony of the Acts, *e.g.*—

(1) Pilate sacrificed our Lord from interested motives.
(2) Lysias had ordered St Paul to be scourged.
(3) Felix looked for a bribe.
(4) Festus detained St Paul in custody in order to please the Jews, although he knew him to be innocent.

and have liberty to make his answer. Lit. "and have had opportunity"

accusatores, locumque defendendi accipiat ad abluenda crimina.

17. Cum ergo huc convenissent, sine ulla dilatione, sequenti die sedens pro tribunali, iussi adduci virum.

18. De quo, cum stetissent accusatores, nullam causam deferebant, de quibus ego suspicabar malum:

19. Quæstiones vero quasdam de sua superstitione habebant adversus eum, et de quodam Iesu defuncto, quem affirmabat Paulus vivere.

20. Hæsitans autem ego de huiusmodi quæstione,

present, and have liberty to make his answer, to clear himself of the things laid to his charge.

17. When therefore they were come hither, without any delay, on the day following, sitting in the judgment-seat, I commanded the man to be brought.

18. Against whom, when the accusers stood up, they brought no accusation of things which I thought ill of:

19. But had certain questions of their own superstition against him, and of one Jesus deceased, whom Paul affirmed to be alive.

20. I therefore being in doubt of this manner of question, asked him

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(τόπον) to make his defence." The Greek word here used, like the Latin word "locum," signifies a "place," but they are often used metaphorically for "occasion" or "opportunity."

17. *they were come thither.* When the accused was face to face with his accusers, as the Roman law exacted.

18. *which I thought ill of.* Festus was prepared to listen to some serious misdemeanours.

19. *their own superstition.* See Annot. on ch. xvii. 22, where the cognate adjective is employed. Here the word simply means "religion," and no sarcasm or discourtesy is intended. Festus, addressing a Jewish prince, would not speak slightingly of the Mosaic Law, the more so that he wished to profit by Agrippa's advice and experience.

of one Jesus. The Acts does not record that St Paul had pronounced the Name of Jesus either before Felix or Festus, but certainly the apostle mentioned that blessed Name when speaking of *justice, and chastity, and of judgment to come*, and here we have another proof that St Luke frequently summarizes, and thus omits many details.

whom Paul affirmed, etc. Festus perhaps imagined that our Lord had not died. From the fact that the governor mentions this one point, we see that St Paul had fulfilled his apostolic office of bearing witness to the Resurrection.

20. *I therefore being in a doubt.* Festus need have had no perplexity concerning the apostle, who he knew had not committed any offence against the Roman laws. His manifest duty was to dismiss St Paul, as

dicebam si vellet ire Ierosolymam, et ibi iudicari de istis.

21. Paulo autem appellante ut servaretur ad Augusti cognitionem, iussi servari eum, donec mittam eum ad Cæsarem.

22. Agrippa autem dixit ad Festum : Volebam et ipse hominem audire. Cras, inquit, audies eum.

whether he would go to Jerusalem, and there be judged of these things.

21. But Paul appealing to be reserved unto the hearing of Augustus, I commanded him to be kept, till I might send him to Cesar.

22. And Agrippa said to Festus: I would also hear the man myself. To-morrow, said he, thou shalt hear him.

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his accusers could not substantiate their charges. But Festus had not the courage to take this course, for fear of offending the Jews.

21. *Augustus.* The reigning emperor, in this case Nero. The title "Augustus," which signifies "venerable," was first conferred by the Roman senate on Octavianus (B.C. 27). From that time it became a title of the reigning emperor. The Greek equivalent is "Sebastos."

The word "Augustus" is probably derived from augeo, "I increase," and is cognate with augur, "a soothsayer." Hence it means one who is blessed and exalted by God, and, consequently, one who merits the esteem and reverence of his fellows. *Cesar* is a family name, like Plantagenet or Stuart.

22. *I would also hear the man.* The Greek shews that Agrippa had desired to see St Paul before Festus had asked his opinion concerning the apostle, as it reads "I was wishing" (ἐβουλόμην). The king's reply is extremely courteous, and expresses the desire conditionally—provided Festus had no objection.

ST PAUL IN PRESENCE OF AGRIPPA AND BERNICE

23. Altera autem die cum venisset Agrippa et Bernice cum multa ambitione, et introissent in auditorium cum tribunis, et viris prin-

23. And on the next day, when Agrippa and Bernice were come with great pomp, and had entered into the hall of audience, with the tribunes and principal men of the

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23. *with great pomp.* With great display or parade. Thus Agrippa's father had sat in royal pomp in the theatre of that same town when the angel of God struck him for his pride.

hall of audience. As this was not a trial, but an informal examination, it was conducted in some public hall set apart for such purposes. The word in classical Greek signifies a lecture hall.

tribunes. The prefects of the five cohorts stationed at Cesarea.

cipalibus civitatis, iubente Festo, adductus est Paulus.

24. Et dicit Festus: Agrippa rex, et omnes, qui simul adestis nobiscum viri, videtis hunc, de quo omnis multitudo Iudæorum interpellavit me Ierosolymis, petentes et acclamantes non oportere eum vivere amplius.

25. Ego vero comperi nihil dignum morte eum admisisse. Ipso autem hoc appellante ad Augustum, iudicavi mittere.

26. De quo quid certum scribam domino, non habeo. Propter quod produxi eum ad vos, et maxime ad te rex Agrippa, ut interrogatione facta habeam quid scribam.

city, at Festus's commandment, Paul was brought forth.

24. And Festus saith: King Agrippa, and all ye men who are here present with us, you see this man, about whom all the multitude of the Jews dealt with me at Jerusalem, requesting and crying out that he ought not to live any longer.

25. Yet have I found nothing that he hath committed worthy of death. But forasmuch as he himself hath appealed to Augustus, I have determined to send him.

26. Of whom I have nothing certain to write to my lord. For which cause I have brought him forth before you, and especially before thee, O king Agrippa, that examination being made, I may have what to write.

On this occasion our Lord's prophetic words were fulfilled: *And you shall be brought before governors and before kings for my sake, for a testimony to them and to the Gentiles* (St Matt. x. 18).

24. *all the multitude.* The two great parties, the Pharisees and the Sadducees, had doubtless united and stirred up the people in Jerusalem to clamour for St Paul's execution.

at Jerusalem. Some MSS. add "and also here" (καὶ ἐνθάδε), and the translators of the A.V. and R.V. retain these words. If genuine, they shew that not only the people in Jerusalem were incensed against St Paul, but that he had many enemies in Cesarea.

"The Jews of Cæsarea were as bigoted and turbulent as those in Jerusalem. See Josephus, *Bell. Jud.*, ii., xiii. 7 and xiv. At the outbreak of the war 20,000 were massacred by the Syrian inhabitants (xviii. 1)."

25. *I found nothing*, etc. This is a formal declaration of St Paul's innocence.

Lysias had pronounced the same acquittal when sending St Paul to Felix. The words of Festus recall those of Pilate, who also found nothing "worthy of death" in the Divine Prisoner who stood at his tribunal. (See St Luke xxiii. 14–15.)

26. *to my lord.* (τῷ Κυρίῳ.) As this word was used of the relationship of a master to his slave, neither Augustus nor Tiberius would allow it to be applied to him. It afterwards became the ordinary designation for the emperor.

27. Sine ratione enim mihi videtur mittere vinctum, et causas eius non significare.

27. For it seemeth to me unreasonable to send a prisoner, and not to signify the things laid to his charge.

examination. St Luke uses the technical term for a preliminary examination made to decide whether a cause would lie.

27. *For it seemeth*, etc. Festus evidently hoped that this examination made in presence of Agrippa might bring to light some serious ground of complaint.

CHAPTER XXVI

ST PAUL'S DEFENCE BEFORE AGRIPPA

1. Agrippa vero ad Paulum ait: Permittitur tibi loqui pro temetipso. Tunc Paulus extenta manu cœpit rationem reddere.

2. De omnibus, quibus accusor a Iudæis, rex Agrippa, æstimo me beatum, apud te cum sim defensurus me hodie,

3. Maxime te sciente om-

1. Then Agrippa said to Paul: Thou art permitted to speak for thyself. Then Paul stretching forth his hand, began to make his answer.

2. I think myself happy, O king Agrippa, that I am to answer for myself this day before thee, touching all the things whereof I am accused by the Jews.

3. Especially as thou knowest all,

1. *Then Agrippa said to Paul.* Festus courteously gives the precedence to his guest, and Agrippa tactfully avoids any assumption of authority derogatory to the procurator by using the impersonal form when addressing St Paul, "It is permitted thee to speak."

Then Paul . . . . began to make his answer. Better, "made his defence" (ἀπελογεῖτο). St Paul, the prisoner for the Gospel, was not on his trial now; hence he makes no allusion to the accusation of sedition, nor to that of attempting to profane the Gospel. His great object on this occasion was to defend the Christian Faith, and, if possible, to convince his hearers of its divine origin.

2. *I think myself happy*, etc. St Paul was glad to defend the Faith before one who, by his birth, education, and office, was better fitted to form a true estimate of his case than the bigoted Jews of Jerusalem, or the heathen governor. Also, being an apostle, St Paul was glad to announce the Gospel before kings, as it had been predicted that he should.

3. *Especially as thou knowest all.* Jewish writers bear out this

nia, et quæ apud Iudæos sunt consuetudines et quæstiones: propter quod obsecro patienter me audias.

4. Et quidem vitam meam a iuventute, quæ ab initio fuit in gente mea in Ierosolymis, noverunt omnes Iudæi:

5. Præscientes me ab initio (si velint testimonium perhibere) quoniam secundum certissimam sectam nostræ religionis vixi Pharisæus.

6. Et nunc in spe, quæ ad patres nostros repromissionis facta est a Deo, sto iudicio subiectus:

both customs and questions, that are among the Jews: Wherefore I beseech thee to hear me patiently.

4. And my life indeed from my youth, which was from the beginning among my own nation in Jerusalem, all the Jews do know:

5. Having known me from the beginning (if they will give testimony) that according to the most sure sect of our religion I lived a Pharisee.

6. And now for the hope of the promise that was made by God to the fathers do I stand subject to judgment.

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testimony of St Paul, and credit Agrippa with being well versed in the Law and the traditions of the Rabbis.

customs and questions. The "customs" (ἐθῶν) of the Jews comprise the Mosaic institutions, laws, and ceremonial. The "questions" (ζητημάτων) are the knotty points connected with the interpretation of the sacred precepts and writings.

The "customs," "fashions," and "traditions" of the Jews are often mentioned in the Scriptures (see Acts vi. 14, xvi. 21, xxi. 21, xxv. 19).

4. *was from the beginning*, etc. From these words we may infer that he left Tarsus when quite a boy, probably when he became "a son of the law," *i.e.* about the age of twelve, and was placed under Gamaliel in Jerusalem.

For other references to St Paul's early life and education, see *supra*, ch. xxii. 3; Gal. i. 14; Phil. iii. 5–6.

all the Jews do know. Especially the Jews of Jerusalem and those of the Dispersion who lived in Cilicia, St Paul's native province.

5. *most sure sect.* Better, "strictest" (ἀκριβεστάτην). Josephus frequently uses this epithet to describe the sect of the Pharisees, *e.g.* "These (*i.e.* the Pharisees) are a certain sect of the Jews that appear more religious than others, and seem to interpret the Law more accurately" (*Bell. Jud.*, i., v. 2).

6. *the hope of the promise.* This included the Advent of the Messias and the establishment of His kingdom, which implied the resurrection of the dead, certainly of the just. (See Annot. on xxiv. 15.) In these articles of faith he agreed with his brethren the Pharisees.

the fathers. Codices ℵ, A, B, C, D, and the Vulgate give "our fathers."

7. In quam duodecim tribus nostræ nocte ac die deservientes, sperant devenire. De qua spe accusor a Iudæis, rex.

8. Quid incredibile iudicatur apud vos, si Deus mortuos suscitat?

9. Et ego quidem existimaveram, me adversus nomen Iesu Nazareni debere multa contraria agere.

10. Quod et feci Ierosolymis, et multos sanctorum

7. Unto which, our twelve tribes, serving night and day, hope to come, for which hope, O king, I am accused by the Jews.

8. Why should it be thought a thing incredible, that God should raise the dead?

9. And I indeed did formerly think that I ought to do many things contrary to the name of Jesus of Nazareth.

10. Which also I did at Jerusalem, and many of the saints did

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7. *Unto which.* *Sc.* "promise"—that of the Messias.

our twelve tribes. Lit. "our twelve tribe" (*sc.* nation), (τὸ δωδεκάφυλον). Only the tribes of Juda and Benjamin returned collectively after the Captivity, but a few from the other tribes accompanied them. According to the Jewish conception, the twelve tribes would be ultimately reunited to form the people of God.

Tribal distinctions are rarely mentioned in the New Testament. St James addresses his epistle to *the twelve tribes which are scattered abroad* (i. 1), and St Luke records that Anna was *of the tribe of Aser* (St Luke ii. 36). The twelve tribes are also mentioned by St John in the Apocalypse (vii. 4–8).

serving. The word "God" is not expressed in the original Greek, but the verb here employed is always used with reference to prayer, praise, and sacrifice offered to God.

by the Jews. The article is omitted in the Greek, and the word "Jews" is placed last, marking special emphasis. St Paul calls attention to the inconsistency of *Jews* accusing him because he believed in the Messias and the resurrection—articles of faith which they also held.

8. *Why should it be?* etc. The sense of this passage is: "Why is it judged incredible by you if God raises the dead? (*sc.* as He has done). There is no doubt in the apostle's mind on this subject; he affirms that this miracle has taken place in the Person of the Messias.

9. *I indeed did formerly,* etc. St Paul now passes to his personal history. He humbly confesses that formerly he disbelieved in Jesus of Nazareth, and persecuted His followers.

Note.—This account of St Paul's conversion, and the points on which it differs from those given in ch. ix. and xxii., are discussed in an article on the Conversion of St Paul (p. 191), and in the Annotations on ch. ix. 1–9).

10. *many of the saints.* The disciples are often spoken of as "saints." (See ix. 32–41.)

ego in carceribus inclusi, a principibus sacerdotum potestate accepta: et cum occiderentur, detuli sententiam.

11. Et per omnes synagogas frequenter puniens, eos compellebam blasphemare: et amplius insaniens in eos, persequebar usque in exteras civitates.

12. In quibus dum irem Damascum cum potestate et permissu principum sacerdotum,

13. Die media in via, vidi, rex, de cælo supra splendorem solis circumfulsisse me lumen, et eos qui mecum simul erant.

I shut up in prison, having received authority of the chief priests; and when they were put to death, I brought the sentence.

11. And oftentimes punishing them, in every synagogue, I compelled them to blaspheme: and being yet more mad against them, I persecuted them even unto foreign cities.

12. Whereupon when I was going to Damascus with authority and permission of the chief priests,

13. At mid-day, O king, I saw in the way a light from heaven above the brightness of the sun, shining round about me and them that were in company with me.

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they were put to death. From these words we may infer that St Stephen was not the only victim of Saul's fury.

I brought the sentence. Better, "I gave my vote" (*ἐγὼ . . . . κατήνεγκα ψῆφον*). From this passage we are justified in inferring that St Paul had himself been a member of the Sanhedrin. The word here rendered "sentence" signifies "a pebble"; but as the Greeks used pebbles when voting by ballot, it was employed as a synonym for a vote.

11. *punishing them.* By scourging. Our Lord had prophesied that His disciples would be scourged in the synagogues. (See St Matt. x. 17, xxiii. 34; St Luke xxi. 12.)

in every synagogue. In those in Jerusalem, and also in the "foreign cities" whither he pursued them.

I compelled them to blaspheme. The tense employed indicates that he had continually made efforts to compel them to blaspheme the Name of Jesus. Undoubtedly some yielded, but others held to their faith, otherwise many would not have been punished in the synagogue, nor would there have been any martyrs, since apostasy purchased deliverance from all penalties.

12. *permission.* Lit. "commission" (*ἐπιτροπῆς*), as in Acts ix. 3 and xxii. 6.

13. *above the brightness*, etc. This is one of the details peculiar to this narrative; for others, see the italicised passages in the article which precedes ch. ix. p. 192.

"If such was the splendour of His appearance then, and such its effects, what

14. Omnesque nos cum decidissemus in terram, audivi vocem loquentem mihi Hebraica lingua: Saule, Saule, quid me persequeris? durum est tibi contra stimulum calcitrare.

14. And when we were all fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad.

15. Ego autem dixi: Quis es Domine? Dominus autem dixit: Ego sum Iesus, quem tu persequeris.

15. And I said: Who art thou, Lord? And the Lord answered: I am Jesus whom thou persecutest.

16. Sed exsurge, et sta super pedes tuos: ad hoc enim apparui tibi, ut constituam te ministrum et testem eorum, quæ vidisti, et eorum, quibus apparebo tibi,

16. But rise up and stand upon thy feet; for to this end have I appeared to thee, that I may make thee a minister and a witness of those things which thou hast seen, and of those things wherein I will appear to thee,

17. Eripiens te de populo et gentibus, in quas nunc ego mitto te,

17. Delivering thee from the people, and from the nations unto which now I send thee:

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will they be when He comes hereafter in His glorious majesty to judge the quick and dead?"

14. *in the Hebrew tongue.* On this occasion St Paul probably spoke in Greek.

It is hard for thee, etc. An Oriental proverb found in the writings of classical authors, and signifying that it is useless to resist a superior force, *e.g.*—

Euripides writes: "It is better to sacrifice to him, than, being mortal, by vainly raging against God, to kick against the goad" (*Bacch.*, i. 793 *et seq.*).

16. *a minister and a witness.* In his epistles, St Paul speaks of himself as a "minister," and refers to this vision of Christ. Cf. *Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God* (1 Cor. iv. 1). *Am not I an apostle? Have not I seen Christ Jesus our Lord?* (*ibid.* ix. 1).

wherein I will appear. This clear promise of future revelations and visions was fulfilled in Jerusalem (see ch. xxiii. 11) and on various other occasions.

More supernatural favours of this kind are *recorded* as having been granted to St Paul than to any other apostle. All the truths of the Gospel were made known to him by a direct revelation. Cf. *For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ* (Gal. i. 12).

17. *delivering thee from the people*,—*i.e.* "from the Jews and Gentiles. When St Paul uttered this discourse he had several times experienced that God was true to His promise; *e.g.* in Ephesus, Antioch, Iconium, and Lystra, and in the Temple, He had delivered His servant.

18. Aperire oculos eorum, ut convertantur a tenebris ad lucem, et de potestate satanæ ad Deum, ut accipiant remissionem peccatorum, et sortem inter sanctos per fidem, quæ est in me.

19. Unde rex Agrippa, non fui incredulus cælesti visioni:

20. Sed his, qui sunt Damasci primum, et Ierosolymis, et in omnem regionem Iudææ, et gentibus annuntiabam, ut pœnitentiam agerent, et converterentur ad Deum, digna pœnitentiæ opera facientes.

18. To open their eyes, that they may be converted from darkness to light, and from the power of satan to God, that they may receive forgiveness of sins, and a lot among the saints by the faith that is in me.

19. Whereupon, O king Agrippa, I was not incredulous to the heavenly vision:

20. But to them first that are at Damascus, and at Jerusalem, and unto all the country of Judea, and to the gentiles did I preach, that they should do penance, and turn to God, doing works worthy of penance.

"In the midst of all his sufferings and bitter persecutions, endured at the hands especially of his own countrymen; often cruelly misunderstood, forsaken and deserted, not once or twice, in that restless, brave life of his, by his own friends and converts, this thought must have been ever present to the mind of the tired servant of Jesus Christ. It was his one great comfort, joy, and support, this blessed memory of the noontide meeting outside the Damascus gates, when he was witness of the glory of Christ" (Schaff, *Comm. Acts*, p. 539).

now I send thee. Saul the persecutor is transformed into Paul the apostle.

18. *to open their eyes.* The similes of blindness, light, and darkness are often applied to spiritual ignorance and a state of sin.

Cf. *To preach deliverance to the captives, and sight to the blind* (St Luke iv. 19). *For you were heretofore darkness, but now light in the Lord. Walk then as children of the light* (Eph. v. 8).

among the saints. The term "saints" is, however, applied in the Scriptures to those who are united to Christ by grace, although they may still be far from the goal of holiness.

19. *I was not incredulous,—i.e.* "I was not disobedient." Even a miraculous call, such as was granted to St Paul, can be resisted, for God never forces the free will of man. He offers His grace, which man is free to accept or reject.

20. *but to them first*, etc. St Paul glances back over his life since his conversion, and recalls his labours in Damascus, his short stay in Jerusalem (see Acts ix. 28–29), his ministry in Antioch, and his work in Asia Minor, Macedonia, and Greece.

all the country of Judea. St Paul and Barnabas, when on their journey to Jerusalem with the alms of the faithful, had visited the different churches on their road, and St Paul may here be referring to this ministry.

do penance . . . . turn to God. The two essentials of every conversion

21. Hac ex causa me Iudæi, cum essem in templo, comprehensum tentabant interficere.

22. Auxilio autem adiutus Dei usque in hodiernum diem sto, testificans minori atque maiori, nihil extra dicens quam ea, quæ prophetæ locuti sunt futura esse, et Moyses.

23. Si passibilis Christus, si primus ex resurrectione

21. For this cause the Jews, when I was in the temple, having apprehended me, went about to kill me.

22. But being aided by the help of God, I stand unto this day, witnessing both to small and great, saying no other thing than those which the prophets and Moses did say should come to pass:

23. That Christ should suffer, and that he should be the first that

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are repentance, and faith, and these are manifested by "works worthy of penance."

The words recall those of St John the Baptist. Cf. *Do penance, for the kingdom of heaven is at hand . . . . Bring forth therefore fruit worthy of penance* (St Matt. iii. 2 and 8).

21. *went about to kill me.* His life was in danger—

(*a*) When the Asiatic Jews made the uproar in the Temple.
(*b*) When Lysias rescued him after his discourse before the Sanhedrin.
(*c*) When the forty Jews conspired to kill him in Jerusalem.
(*d*) When a like conspiracy was made at Cesarea.

22. *But being aided,* etc. St Paul explains how he escaped from the hostility of his enemies. Lysias and his guards, Felix and his cohorts, were but instruments in the hands of God.

"Never without divine protection had he stood alive before that brilliant court and King Agrippa. Had not the invincible guards of the Great King stood around him these past years, that frail life of his would have been long since sacrificed. The memories of Lystra and the rain of cruel stones—the guerdon of his kindly deeds done there; the persecutions of Philippi, of Corinth, and of Berœa; the danger in the theatre of Ephesus, and the later deadly perils he had escaped at Jerusalem; the thoughts which crowded round him when he penned the fourth and eleventh chapters of the second Corinthian letter (see ch. iv. 7–12 and xi. 23–27), prompted this expression of sure trust, of calm, unruffled confidence in the arm of the Lord, stretched ever out before him to guard and keep His faithful servant. Paul seemed ever to hear the rustle of the Almighty wings as they moved in solemn guardianship above his head" (Schaff, *Comm. Acts*, p. 541).

to small and great. To all ranks and conditions of men.

saying no other thing. There was nothing in St Paul's doctrine which should have offended the Jews if they had understood their own sacred writings.

23. *That Christ should suffer.* Better, "If Christ is passible" (παθητὸς), *i.e.* subject to suffering.

"That the one and the same Messiah should not only reign but *suffer*, be made perfect through *suffering*, and so enter into His *glory*, was a doctrine which even the disciples had yet to learn at the close of Christ's ministry. (Luke xxiv. 26, 46.) But they did learn it under the influence of the Holy Ghost" (Wordsworth, p. 118).

that he should be the first. Better, "that He first, by His resurrection from the dead, should shew light." Jesus being "*the first-fruits of them*

mortuorum, lumen annunciaturus est populo, et Gentibus.

should rise from the dead, and should shew light to the people and to the gentiles.

that sleep" (1 Cor. xv. 20), by His Resurrection gives us a pledge that we shall rise. Cf. *As in Adam all die, so also in Christ all shall be made alive* (*ibid.* verse 22).

should shew light. The blessed Gospel message is being delivered, and will be proclaimed as long as the world exists.

to the people and to the Gentiles. St Paul boldly announces that the Messias will save the Gentiles as well as the people of Israel, and this may have been a consolation to some of the Gentiles who heard this discourse.

FELIX INTERRUPTS ST PAUL AND CONSULTS KING AGRIPPA

24. Hæc loquente eo, et rationem reddente, Festus magna voce dixit: Insanis Paule: multæ te litteræ ad insaniam convertunt.

24. As he spoke these things and made his answer, Festus said with a loud voice: Paul, thou art beside thyself: much learning doth make thee mad.

25. Et Paulus: Non insanio (inquit) optime Feste, sed veritatis, et sobrietatis verba loquor.

25. And Paul said: I am not mad, most excellent Festus, but I speak words of truth and soberness.

26. Scit enim de his rex, ad quem et constanter loquor: latere enim eum nihil horum arbitror. Neque enim

26. For the king knoweth of these things, to whom also I speak with confidence. For I am per-

24. *thou art beside thyself.* Festus appears to have spoken impatiently and scornfully. The doctrine of a crucified Messias rising from the dead and enlightening the Gentiles seemed utter folly to the Roman procurator.

much learning. The word in the original Greek signifies "writings" (γράμματα), and may refer to the rolls of the sacred Scriptures which St Paul studied, and of which he had spoken (verse 22).

25. *most excellent.* See Annot. on xxiii. 26, xxiv. 3.

soberness. The very opposite of "mania" or madness, of which Felix accused him.

26. *For the king knoweth*, etc. St Paul now appeals to Agrippa to confirm what he has said. The king had certainly heard of the wonderful deeds of Jesus of Nazareth.

in angulo quidquam horum gestum est.

27. Credis rex Agrippa prophetis? Scio quia credis.

28. Agrippa autem ad Paulum: In modico suades me Christianum fieri.

29. Et Paulus: Opto apud Deum, et in modico, et in magno, non tantum te, sed etiam omnes, qui audiunt, hodie fieri tales, qualis

suaded that none of these things are hidden from him. For neither was any of these things done in a corner.

27. Believest thou the prophets, O king Agrippa? I know that thou believest.

28. And Agrippa said to Paul: In a little thou persuadest me to become a Christian.

29. And Paul said: I would to God, that both in a little and in much, not only thou, but also all that hear me this day, should be-

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The fame of our Lord and of His disciples was one of the chief causes of the rulers' hostility, and forced from them the acknowledgments that St John and St Luke record. Cf. *The Pharisees therefore said among themselves: Do you see that we prevail nothing? behold, the whole world is gone after him* (St John xii. 19). *They that set the city in an uproar are come hither also* (*supra*, xvii. 6).

done in a corner. The Crucifixion and the events that followed immediately on the descent of the Holy Spirit were witnessed by hundreds of Jews, and the conversion of Saul the persecutor was known to all the Jews of Jerusalem and many others.

27. *Believest thou the prophets?* St Paul insinuates that had Agrippa understood the Old Testament, he would have accepted St Paul's doctrine, since the prophets foretold that Christ should suffer and be put to death, which He would ultimately conquer by rising again from the grave.

28. *In a little thou persuadest me*, etc. The sense of Agrippa's answer is as follows: "With little trouble (or time) thou art persuading me to become a Christian." The king was not in earnest, and consequently dismissed the matter lightly, with the remark that St Paul's efforts to convince him of the truth of Christianity were of no avail; with "so little trouble or time," the king had no intention of changing his religious belief.

Christian. It is not recorded that St Paul had used this epithet in his discourse. In any case, its employment by Agrippa shews that it was a well-known designation for the disciples of Christ.

29. *in a little and in much.* Knabenbauer and Beelen explain this passage thus:—St Paul, in his zeal, longed earnestly for the salvation of all men. Provided this end was attained, he did not mind whether he laboured little or much. The apostle's reply is most courteous and refined, and worthy of the minister of Christ.

et ego sum, exceptis vinculis his.

30. Et exsurrexit rex, et præses, et Bernice, et qui assidebant eis.

31. Et cum secessissent, loquebantur ad invicem, dicentes: Quia nihil morte, aut vinculis dignum quid fecit homo iste.

32. Agrippa autem Festo dixit: Dimitti poterat homo hic, si non appellasset Cæsarem.

come such as I also am, except these bands.

30. And the king rose up, and the governor, and Bernice, and they that sat with them.

31. And when they were gone aside, they spoke among themselves, saying: This man hath done nothing worthy of death or of bands.

32. And Agrippa said to Festus: This man might have been set at liberty, if he had not appealed to Cesar.

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except these bands. Hence it is clear that the apostle was still in *custodia militaris*, even in presence of Festus and Agrippa.

"We cannot read the words without feeling their almost plaintive pathos. 'Such as he'—pardoned, at peace with God and man, with a hope stretching beyond the grave, and an actual present participation in the powers of the eternal world—this is what he was desiring for them. If that could be effected, he would be content to remain in his bonds, and to leave them upon their thrones" (Ellicott, *Comm. Acts.*, in h. l., p. 169).

30. *they that sat with them.* The tribunes and principal men of the city (xxv. 23).

31. *they spoke among themselves.* Both Felix who represented the Roman power, and Agrippa who was at the head of the Jews, found St Paul innocent.

32. *This man might have been*, etc. Yet St Paul had done wisely in appealing to Cesar, for had Felix dismissed the case, the apostle would probably have fallen into the power of his enemies. As it was, Festus was not free to release his prisoner, and thus the apostle reached Rome safely under military escort.

CHAPTER XXVII

ST PAUL SETS OUT FOR ROME

Note.—The student will find much useful information and interesting details on St Paul's journey to Rome in the following standard works:—

James Smith's *Voyage and Shipwreck of St Paul.*

Conybeare and Howson's *Life and Epistles of St Paul*, vol. ii. ch. 23.

Lewin's *Life and Epistles of St Paul*, vol. ii. ch. 5.

From the valuable works of these eminent authorities, many of these annotations on the last two chapters of the Acts are taken.

1. Ut autem iudicatum est navigare eum in Italiam, et tradi Paulum cum reliquis custodiis centurioni nomine Iulio, cohortis Augustæ,

2. Ascendentes navem Adrumetinam, incipientes navigare circa Asiæ loca, sustulimus, perseverante nobiscum Aristarcho Macedone Thessalonicensi.

1. And when it was determined that he should sail into Italy, and that Paul with the other prisoners should be delivered to a centurion, named Julius, of the band Augusta,

2. Going on board a ship of Adrumetum, we launched, meaning to sail by the coasts of Asia, Aristarchus the Macedonian of Thessalonica continuing with us.

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1. *when it was determined*, etc. The Bezan text reads, "So then the governor determined that he should be sent to Cesar. On the morrow, he summoned a certain centurion of the Augustan cohort named Julius, and delivered to him Paul, with the rest of the prisoners."

that he. The Greek codices give "that we."

other prisoners. State prisoners were often sent to Rome.

Thus Josephus records that "At the time when Felix was procurator of Judea, there were certain priests of my acquaintance, and very excellent persons they were, whom, on a small and trifling occasion, he had put into bonds and sent to Rome to plead their cause before Cesar" (*Vita*, iii. p. 2). It was also customary to send criminals to Rome in order to provide victims for the arena during the public games.

should be delivered. The Greek reads "they delivered" (παρεδίδουν), which may refer to the guards to whom he had been entrusted, or it may be used indefinitely.

a centurion, named Julius. Tacitus mentions a certain Julius Priscus (*Hist.*, ii. 92), one of the prefects of the prætorian cohorts under Vitellius, and some commentators have identified this man with the centurion Julius, but we have no certain knowledge of this soldier beyond what St Luke gives us.

the band Augusta. This might be rendered "the cohort Augusta." The adjective "Augusta" is equivalent to our word "imperial," and conveys no definite information concerning the cohort in question. It may have been one of the five cohorts stationed in Cesarea, or a detachment of the imperial troops. St Luke does not say that the band was stationed in Cesarea, but simply that Julius was a member of it.

2. *Going on board.* As the fast day was past when the ship reached Crete, it is probable that St Paul began his voyage about the middle of August.

a ship of Adrumetum. This was a merchantman on her homeward journey, a coasting vessel carrying both cargo and passengers. Adrumetum was a seaport of Mysia, in Asia Minor, facing Lesbos.

meaning to sail by. Lit. "being about to sail by." Codices ℵ, A, and B, and a few cursives and versions give "a ship . . . . which was about to sail" (μέλλοντι). Other MSS., however, have the nominative

3. Sequenti autem die devenimus Sidonem. Humane autem tractans Iulius Paulum, permisit ad amicos ire, et curam sui agere.

3. And the day following we came to Sidon. And Julius treating Paul courteously, permitted him to go to his friends, and to take care of himself.

4. Et inde cum sustulis-

4. And when we had launched

plural, and this can only refer to the travellers—"we . . . . being about to sail."

The captain of the vessel intended to touch at places along the coast. At one of these ports, the centurion hoped to find a vessel bound for Italy. There was no regular service of passenger vessels plying between the seaports of the Mediterranean and Italy, so that travellers had to profit by the merchantmen, of which there was a good number in the seasons most favourable for navigation.

Aristarchus. See Annot. on ch. xix. 29. Aristarchus is also mentioned in ch. xx. 4; Col. iv. 10; Philem. 24.

3. *the day following.* This shews that they had a good passage.

Doubling the headland of Carmel and crossing the Bay of Ptolemais had their perils for ancient navigators.

Sidon. A seaport of Phœnicia, about sixty-seven miles from Cesarea.

Julius treating Paul courteously. So far, St Paul always appears to have conciliated the Roman governors who came in touch with him and to have been esteemed by them (see ch. xviii. 14, xix. 31, 37). Julius may have been won over by St Paul's defence before Festus and Agrippa.

his friends. The church in Sidon was founded when the disciples, on account of the persecution set on foot by Saul, went *as far as Phenice* (ch. xi. 19), and there preached the Gospel.

Saul the persecutor, having been transformed into Paul the apostle, visited these brethren when on his road to Jerusalem to consult the ancients on the question of the circumcision of the Gentiles. On this occasion (*circa* A.D. 52) his visit *caused great joy to all the brethren* (ch. xv. 3). Now, after a lapse of seven or eight years, St Paul, the prisoner of Christ, again passes through Sidon, a town of Phœnice, and the brethren have the privilege of ministering to his necessities.

to take care of himself. Lit. "to receive attention." While the vessel remained at Sidon, St Paul had the opportunity of conversing with the brethren, and we may be sure that he profited by the occasion to celebrate the Sacred Mysteries, and that there was a solemn farewell gathering, as at Miletus. What had then been prophesied was now realised.

4. *under Cyprus,—i.e.* under the lee or sheltered side of Cyprus. On this journey the vessel sailed north of Cyprus, between the island and the mainland, and thus it was protected from the Etesian winds which blew from the north-west. Had the wind favoured them, they would have sailed direct to Patara, leaving Cyprus on the right hand.

It is clear that they left Cyprus on their left hand, since they "*sailed through* the sea of Cilicia . . . . as this sea lies altogether to the north of Cyprus, they could not have sailed through it without leaving the island on their left. In pursuing this route they acted precisely as the most accomplished seaman in the present day would have done under similar circumstances; by standing to the north till they reached the coast of

semus, subnavigavimus Cyprum, propterea quod essent venti contrarii.

5. Et pelagus Ciliciæ et Pamphyliæ navigantes, venimus Lystram, quæ est Lyciæ:

6. Et ibi inveniens centurio navem Alexandrinam navigantem in Italiam, transposuit nos in eam.

from thence we sailed under Cyprus, because the winds were contrary.

5. And sailing over the sea of Cilicia and Pamphylia, we came to Lystra, which is in Lycia:

6. And there the centurion finding a ship of Alexandria sailing into Italy, removed us into it.

Cilicia, they might expect when they did so to be favoured by the land breeze which prevails there during the summer months, as well as by the current which constantly runs to the westward along the south coast of Asia Minor" (Smith, pp. 27–28).

Note.—"The weather side of a ship is that exposed to the wind, and the shore on that side is the weather shore, and is therefore the shore which is sheltered from the wind by the land. The lee side of the ship is that away from the wind, and the shore on that side is the lee shore, and is therefore the shore exposed to the wind. Thus 'weather shore' and 'lee shore' have reference to the ship. To sail 'under the lee' of a place has reference to the land, and means to sail under shelter of the land" (Lewin, vol. ii. p. 191).

the winds were contrary. "The westerly winds invariably prevailed at this season."

"De Pagés, a French navigator, who made a voyage from Syria to Marseilles took the same course, and has given the reasons why he did so. He informs us that after making Cyprus, 'The winds from the west, and consequently contrary, which prevail in these places during the summer, forced us to run to the north. We made for the coast of Caramania (Cilicia) in order to meet the northerly winds, and which we found accordingly. I remark here that I constantly had westerly winds from Surat, and that these winds blow generally during the summer from the line as far as Candia (Crete). I say generally, because we must except the time of the land breezes." (Quoted by Smith, 28–29.)

5. *Lystra.* This is evidently an error of transcription, as Lystra is about sixty miles inland, in Lycaonia Galatica. The codices and versions nearly all give Myra—a seaport of Lycia. The town of Myra was two and a half miles inland, hence the vessel touched only at the port of Andriaci, where there was a good harbour. "The broad channel of the river below the city had been formed into a port, and the entrance to it in case of danger was protected by a heavy chain, drawn when necessary across the stream" (Lewin, p. 186).

"Thus we follow the apostle once more across the sea over which he had first sailed with Barnabas from Antioch to Salamis,—and within sight of the summits of Taurus, which rise above his native city,—and close by Perga and Attaleia,—till he came to a Lycian harbour not far from Patara, the last point at which he had touched on his return from the third missionary journey" (Conybeare and Howson, vol. ii.).

6. *a ship of Alexandria.* It was probably a corn vessel, as Rome depended on Egypt for its supplies of wheat. This vessel had been driven out of her course by unfavourable winds. As there was accommodation for two hundred and seventy-six passengers and the ship was laden with cargo, it must have been a merchantman of at least five hundred tons burden.

The Alexandrian traders generally sailed between Crete and the Peloponnesus, in

7. Et cum multis diebus tarde navigaremus, et vix devenissemus contra Gnidum, prohibente nos vento, adnavigavimus Cretæ iuxta Salmonem :

8. Et vix iuxta navigantes, venimus in locum quemdam, qui vocatur Boniportus, cui iuxta erat civitas Thalassa.

7. And when for many days we had sailed slowly, and were scarce come over against Gnidus, the wind not suffering us, we sailed near Crete by Salmone :

8. And with much ado sailing by it, we came into a certain place which is called Good-havens, nigh to which was the city of Thalassa.

order to avoid the dangerous quicksands of the Syrtis Major off the coast of Libya in Africa.

7. *when for many days we had sailed slowly.* The Etesian gales lasted about forty days—from the 20th of July until the 28th of August. Hence the "many days" may have covered an interval of two or three weeks. The distance between Myra and Gnidus was about one hundred and thirty geographical miles. The strong head winds forced the ship to hug the coast, which between Myra and Gnidus trends to the north, and she was therefore more exposed to the Etesian gales. With a favourable wind, they could have sailed this distance in twenty-four hours.

scarce. Better, "with difficulty" (*μόλις*).

the wind not suffering us. Having reached nearly as far as Gnidus, on the coast of Caria, they were caught by the north wind, and being no longer sheltered by the land, they sailed in a southerly direction, round Cape Salmone, and proceeded along the south coast until they reached Good-havens.

Crete. An island one hundred and forty miles in length, which closes in the Grecian Archipelago on the south.

Salmone. The north-easterly extremity of Crete.

8. *Good-havens.* The plural number is evidently used because the port had two open roadsteads, one of which lay east of the other. This port still bears the same name. It is situated on the southern coast of Crete, about five miles east of Cape Matala.

Thalassa. This city, the site of which has only recently (1856) been identified, lies about five miles east of Good-havens. The name is variously written Lasaia, Lassa, Alatta.

"Pliny mentions a city in Crete named Lasos, but does not describe its position. The remains of buildings, columns, the walls and foundations of temples, have been found about two hours' walk from the Fair Havens, under Cape Leonda, and are locally known as Lasea," (Rev. G. Brown, quoted by Smith, App. 3).

THE SHIPWRECK (PART I)

9. Multo autem tempore peracto, et cum iam non esset tuta navigatio, et quod et ieiunium iam præteriisset, consolabatur eos Paulus,

10. Dicens eis: Viri, video quoniam cum iniuria, et multo damno non solum oneris, et navis, sed etiam

9. And when much time was spent, and when sailing now was dangerous, because the fast was now past, Paul comforted them,

10. Saying to them: Ye men, I see that the voyage beginneth to be with injury and much damage, not

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9. *when much time was spent.* This may embrace a period of a fortnight or three weeks which was spent at Good-havens while waiting for a favourable wind.

sailing. Better, "the voyage" (*τοῦ πλοός*),—*i.e.* to Italy. At this season violent winds from the north blew over the Ægean Sea and rendered navigation dangerous. Hesiod gives the setting of the Pleiades (*circa* Oct. 20) as the close of the sailing season, whereas the Romans gave the Ides of November as the last day. The ancient mariners, having no compass, could not safely sail when the stars which guided them were no longer visible.

On this subject Smith quotes Vegetius (*de Re Milit.*, iv. 39): "Ex. die igitur tertio Iduum Novembris, usque in diem sextum Iduum Martiarum, maria clauduntur. Nam lux minima noxque prolixa, nubium densitas, æris obscuritas ventorum, imbrium, vel nivium, geminata sævitia" (Smith, p. 45).

(From the third day after the Ides of November until the sixth day after the Ides of March the seas are closed. For daylight decreases, the nights are lengthened, and the darkness of the clouds, the obscurity of the atmosphere, and the severity of the winds, showers, or snow are redoubled.)

the fast was now past. The Day of Atonement was the only fast prescribed by the Mosaic Law, though the Pharisees observed various fasts of supererogation.

This solemnity fell on the tenth of Tishri, the seventh month of the Jewish ecclesiastical year, and the first of their civil year. Tishri corresponds to part of our September and October. The Feast of Tabernacles fell on the fifteenth of this month, and the Rabbis held that "no one ought to sail between the Feast of Tabernacles and the Dedication."

The rules for the observance of the Day of Atonement are fully given in the sixteenth chapter of Leviticus. On this solemn day no devout Jew touched food for the whole twenty-four hours—from sunset to sunset.

10. *Saying to them: Ye men, I see that the voyage*, etc. St Paul, in his previous voyages and perils, had acquired a certain experience in navigation, for when writing to the Corinthians some time previously he referred to his having suffered shipwreck thrice, and to having been *a night and a day* in the deep (2 Cor. xi. 25). We cannot determine whether at this moment the apostle had been enlightened supernaturally, as when he was inspired to assure them of their ultimate safety. He knew for certain that he himself would reach Italy, for he had been assured of this in a vision (see ch. xxiii. 11).

with injury. This Greek noun (*ὕβρεως*) is generally used with

animarum nostrarum incipit esse navigatio.

11. Centurio autem gubernatori et nauclero magis credebat, quam his, quæ a Paulo dicebantur.

12. Et cum aptus portus non esset ad hiemandum, plurimi statuerunt consilium navigare inde, si quomodo possent, devenientes Phœnicen, hiemare, portum Cre-

only of the lading and ship, but also of our lives.

11. But the centurion believed the pilot and the master of the ship, more than those things which were said by Paul.

12. And whereas it was not a commodious haven to winter in, the greatest part gave counsel to sail thence, if by any means they might reach Phenice to winter there, which

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reference to a personal attack, and might be rendered "violence" or "buffeting." It is here employed metaphorically of a grievous disaster.

much damage. The actual injury done to the ship by the violence of the storm.

11. *the centurion believed.* Better, "gave more heed" (ἐπείθετο μᾶλλον). He naturally took the advice of those who were experts in nautical science.

pilot. The same word occurs in the Apocalypse (ch. xviii. 17), where it is rendered "shipmaster," but "pilot" gives the correct sense.

master of the ship. In small vessels the owner was often the captain.

12. *it was not a commodious*, etc. Although Good-havens was an excellent harbour in some seasons, it was not safe in winter, "being open to nearly one-half of the compass." It might better be described as two open roadsteads than a harbour.

Phenice. The correct orthography is "Phœnix." Most commentators identify it with the modern port of Lutro, which corresponds to the description given in this verse. They did not succeed in reaching this port.

> Lutro is an admirable harbour. You open it like a box; unexpectedly, the rocks stand apart, and the town appears within. . . . . We thought we had cut him off (*i.e.* the pirate ship they were chasing), and that we were driving him right upon the rocks. Suddenly he disappeared; and rounding after him, like a change of scenery, the little basin, its shipping and the town, presented themselves . . . . Excepting Lutro, all the roadsteads looking to the southward are perfectly exposed to the south or east." (Quoted in Conybeare and Howson, from a letter written by Mr Urquhart to Mr Smith, p. 641.)

looking towards the south-west and north-west. The Greek reads lit. "looking down or against the south-west" and "north-west." We must conclude that the harbour looked to the south-east and north-east, *to which* these winds blew, and not on the south-west or north-west, *whence* these winds blew. This explanation gives the harbour as facing the east, and such is the situation of the modern Lutro, though, *seen from the sea*, it looks towards the south-west and the north-west. The accompanying diagram shews that the harbour facing the west must have been exposed to all the fury of the north-westerly and south-

tæ respicientem ad Africum et ad Corum.

13. Aspirante autem Austro, æstimantes propositum se tenere, cum sustulissent de Asson, legebant Cretam.

is a haven of Crete looking towards the south-west and north-west.

13. And the south wind gently blowing, thinking that they had obtained their purpose, when they had loosed from Asson, they sailed close by Crete.

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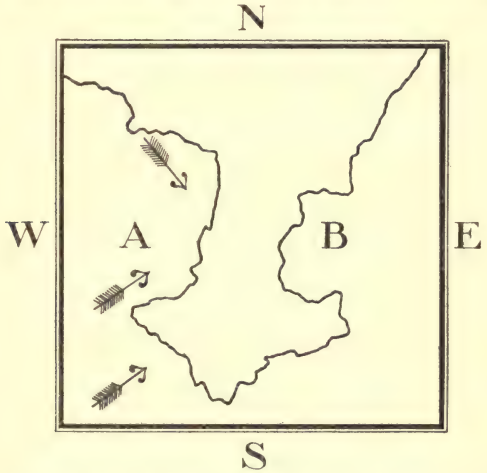
westerly winds which prevailed in winter, whereas a harbour looking east was sheltered from them. The accompanying diagram illustrates this point, as at B the harbour is sheltered from the north-west and south-west wind, while the harbour on the west (A) is exposed to them.



13. *the south wind gently blowing.* The wind had completely veered round. So having weighed anchor, the vessel rounded Cape Matala, which was about five miles from Good-havens. So far they were bearing west by south, and had this favourable south wind continued to blow, the vessel would have reached Phœnix in three or four hours, as this harbour is only thirty-five miles from Cape Matala.

"The sailors already saw the high land above Lutro, and were proceeding in high spirits,—perhaps with fair-weather sails set,—certainly with the boat towing astern, forgetful of past difficulties, and blind to impending dangers" (Conybeare and Howson, vol. ii.).

Asson. It is more probable that this is not a proper noun, but the comparative of the Greek adverb "near" (ἄγχι). Hence, "asson" signifies "nearer." By keeping very close to the shore they could better double Cape Matala, which lay south-west of Good-havens.

14. Non post multum autem misit se contra ipsam ventus Typhonicus, qui vocatur Euro-aquilo.

15. Cumque arrepta esset navis, et non posset conari in ventum, data nave flatibus, ferebamur.

16. In insulam autem

14. But not long after there arose against it a tempestuous wind called Euro-aquilo.

15. And when the ship was caught, and could not bear up against the wind, giving up the ship to the winds, we were driven.

16. And running under a certain

The R.V. renders this verse correctly: "They weighed anchor and sailed along Crete, close in shore."

close by Crete. "It is always safe to anchor under the lee of an island with a northerly wind, as it dies away gradually; but it would be extremely dangerous *with southerly winds, as they almost invariably shift to a violent northerly wind*" (Capt. J. Stewart, R.N., quoted by Smith).

14. *not long after,—i.e.* after they had passed Crete.

against it. Against the island of Crete.

Captain Spratt, in a letter to Mr Smith, records a similar experience: "We left Fair Havens with a light southerly wind and clear sky—everything indicative of a fine day until we rounded the cape to haul up for the head of the bay. Then we saw Mount Ida covered with a dense cloud and met a strong northerly breeze (one of the summer gales, in fact, so frequent in the Levant, but which in general are accompanied by terrific gusts and squalls from those high mountains), the wind blowing direct from Mount Ida" (quoted by Conybeare and Howson).

a tempestuous wind. Lit. "a typhonic wind" (ἄνεμος τυφωνικος). This whirlwind caused by the sudden change in the direction of the wind descended "*from the lofty hills* in heavy squalls and eddies," and prevented the pilots from accomplishing their aim of keeping close to the shore.

called Euro-aquilo. The Greeks called this north-east wind Cœcias. The reading "Euro-aquilo" is found in Codices ℵ, A, B, and in the Sahidic and Vulgate Versions. Another reading given in H, L, and P is "Euro-clydon" (Εὖρος, the east wind; κλύδων, a wave). This word, as the name of a wind, is not found in classical writers.

Smith accepts the reading "Euro-aquilo," and gives three arguments in favour of the ship having been driven out of its course by a wind blowing from E.N.E.:—

1. The etymology of the word.
2. The fact that the vessel was driven from its position west of Cape Matala to Cauda.
3. The apprehension of the sailors that the ship would be driven into the Syrtis.

15. *the ship was caught.* The wind seized the ship and whirled it out of its course.

could not bear up. Lit. "could not face or eye the wind" (ἀντοφθαλμεῖν τῷ ἀνέμῳ). The ancient ships had a large eye painted on each side of the prow.

giving up the ship to the winds. The vessel was now scudding before the gale in a south-westerly direction.

16. *running under,—i.e.* under the lee or sheltered side of Cauda, where the waters would be a little calmer, and this respite enabled

quamdam decurrentes, quæ vocatur Cauda, potuimus vix obtinere scapham.

17. Qua sublata, adiutoriis utebantur, accingentes navem, timentes ne in Syrtim inciderent, summisso vase sic ferebantur.

island that is called Cauda, we had much work to come by the boat.

17. Which being taken up, they used helps, under-girding the ship; and fearing lest they should fall into the quicksands, they let down the sail yard, and so were driven.

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the seamen to hoist up the boat which was towed astern, and to prepare for the storm.

Cauda. The orthography varies considerably, *e.g.* Claudos, Clauda, Cauden, etc. The modern name is Gozzo. The island lies about twenty miles south of Crete.

much work. Lit. "with difficulty," as in verses 7 and 8. The sea was high, and the boat must have been completely swamped. It is always a difficult task to hoist up a boat during a gale.

17. *being taken up.* Better, "when they had hoisted her up."

they used helps. "Stays and braces to keep the ship together."

under-girding the ship. This consisted in passing cables round the framework of the ship and tightening them by means of pulleys and levers, in order to prevent the planks from "starting" under the great strain. Ancient ships often foundered, owing to leakages arising from the uneven distribution of pressure, which was very great upon the hull of the vessel on account of the large mainmast.

Ships are rarely undergirded now, as they are more strongly built, but a few examples of this practice are given by James, and by Conybeare and Howson; thus a Canadian timber-vessel arrived undergirded (or "frapped") at Aberdeen in 1846. The captain of the ship "St Stephen," which sailed from New Brunswick to Kingston in Jamaica, describes a similar case: "I found it necessary, for the preservation of the crew and vessel, and the balance of deck load, to secure top of ship; took a coil of four-inch Manilla rope, commenced forward, passing it round and round the vessel, after which cut up some spars, made heavers, and hove the warp as tight as possible. Fearing the warp would chafe off and part, took one of the chains, passed it round and before with tackles and heavers, and secured the top of the vessel, so that the leak in the waterways was partially stopped. In this state I reached Port Royal, when I took off the warp and chain, and arrived at Kingston on January 12, 1838. Had I not taken the means I did, I am of opinion the vessel could not have been got into port."

the quicksands. This refers to the Greater Syrtis, a dangerous bay, full of rocks and shoals, on the north coast of Africa, between Tunis and Tripoli. This bay, "the Goodwin Sands of the Mediterranean," was much dreaded by navigators.

they let down the sail yard. The R.V. reads, "they lowered the gear," which renders the Greek more correctly. In classical Greek, the word which is here rendered "gear," when applied to ships, signifies all the tackling, such as sails, ropes, yards, anchors, pulleys, etc. In this case they probably brought down the heavy top-hamper of the mast, and took all necessary precautions for facing the storm.

The A.V. reads here they "strake sail," but this is a mistranslation; had they furled all their sails, they would have been inevitably driven on the quicksands of Syrtis.

18. Valida autem nobis tempestate iactatis, sequenti die iactum fecerunt:

19. Et tertia die suis manibus armamenta navis proiecerunt.

20. Neque autem sole neque sideribus apparentibus per plures dies, et tempestate non exigua imminente, iam ablata erat spes omnis salutis nostræ.

18. And we being mightily tossed with the tempest, the next day they lightened the ship.

19. And the third day they cast out with their own hands the tackling of the ship.

20. And when neither sun nor stars appeared for many days, and no small storm lay on us, all hope of our being saved was now taken away.

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18. *we being mightily tossed.* The storm steadily increased.

they lightened the ship. Lit. "they made a casting overboard" (ἐκβολὴν ἐποιοῦντο). St Luke employs the technical term for unlading. They set about lightening the ship by throwing part of the cargo overboard. Evidently, in spite of the undergirding, the vessel was leaking.

19. *the third day,—i.e.* of the storm.

they cast out. Some MSS. read "we cast out," but this reading is not so well supported as the one given by the Vulgate.

the tackling of the ship. Commentators are not agreed as to the meaning of this. Some understand that they threw "the huge mainyard" overboard, others are of opinion that they threw all the movable furniture into the sea. "As σκεῦος (the gear), in verse 17, seems to mean all that could be spared from aloft, so here it appears to signify all that could be removed from the deck or hull of the vessel."

20. *neither sun nor stars appeared.* Consequently they were unable to ascertain their position. We need not suppose that they were in total darkness during the day, but that the mist and spray prevented them from sighting land.

"No one who has never been in a leaking ship in a continued gale can know what is suffered under such circumstances. The strain both of mind and body—the incessant demand for the labour of all the crew—the terror of the passengers—the hopeless working at the pumps—the labouring of the ship's frame and cordage—the driving of the storm—the benumbing effect of the cold and wet, make up a scene of no ordinary confusion anxiety, and fatigue" (Conybeare and Howson, vol. ii.).

THE SHIPWRECK (*continued*).

ST PAUL ENCOURAGES THE PASSENGERS

21. Et cum multa ieiunatio fuisset, tunc stans

21. And after they had fasted a long time, Paul standing forth in

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21. *after they had fasted.* There was certainly sufficient food on

Paulus in medio eorum, dixit: Oportebat quidem, o viri, audito me, non tollere a Creta, lucrique facere iniuriam hanc, et iacturam.

the midst of them, said: You should indeed, O ye men, have hearkened unto me, and not have loosed from Crete, and have gained this harm and loss.

22. Et nunc suadeo vobis bono animo esse, amissio enim nullius animæ erit ex vobis, præterquam navis.

22. And now I exhort you to be of good cheer. For there shall be no loss of any man's life among you, but only of the ship.

23. Astitit enim mihi hac nocte Angelus Dei, cuius sum ego, et cui deservio,

23. For an Angel of God, whose I am, and whom I serve, stood by me this night,

24. Dicens: Ne timeas Paule, Cæsari te oportet

24. Saying: Fear not, Paul; thou must be brought before Cesar: and

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board, but as the violence of the storm gave them no respite, it was impossible to prepare meals. Add to this the anxiety, nausea, and exhaustion inevitable under the circumstances, and the "much abstinence" is readily understood.

Paul standing forth. He came forward as God's messenger to raise their courage and revive their hope. While the crew were toiling, he had been praying for them, and now his confidence in God inspires them with fresh energy.

You should indeed, etc. He had advised them to winter in Goodhavens, but they had rejected his advice.

"After so great a storm he does not speak insultingly to them, but simply wishes to be believed in future" (St John Chrys., *Hom.*, liii.).

have gained,—i.e. to have been spared. In both Greek and Latin idiomatic language, "to gain a loss" is to avoid experiencing it.

harm and loss. "Harm" refers to the persons, "loss" to their property.

22. *there shall be no loss*, etc. St Paul knows this by revelation, and he delivers his message of mercy precisely when the crew and passengers are in the greatest dejection at the thought of facing death. On this occasion, as ever, "man's necessity is God's opportunity."

23. *an Angel of God.* This is the only apparition of an angel to St Paul that is recorded in the Acts. For apparitions to St Peter and others see i. 10, v. 19, viii. 26, x. 3, xii. 7.

whose I am, etc. These words are characteristic of St Paul's style, and they recall his address in the Areopagus and various passages in his epistles, e.g. *For God is my witness, whom I serve in my spirit* (Rom. i. 9).

whom I serve. The Greek verb here used expresses the act of adoration or worship (λατρεύω).

stood by me. It was a vision, not a dream.

24. *thou must be brought.* This is the second recorded revelation con-

assistere: et ecce donavit tibi Deus omnes, qui navigant tecum.

25. Propter quod bono animo estote, viri: credo enim Deo, quia sic erit, quemadmodum dictum est mihi.

26. In insulam autem quamdam oportet nos devenire.

behold God hath given thee all them that sail with thee.

25. Wherefore, sirs, be of good cheer: for I believe God, that it shall be so, as it hath been told me.

26. And we must come unto a certain island.

cerning St Paul's mission in Rome. Hence he knew that his life would be spared until he had stood before Cesar.

It is generally believed that St Paul actually stood before Nero himself, when he was imprisoned a second time in Rome. This view is based on the following passage: *At my first answer no man stood with me, but all forsook me: may it not be laid to their charge. But the Lord stood by me, and strengthened me, that by me the preaching may be accomplished, and that all the Gentiles may hear, and I was delivered out of the mouth of the lion* (2 Tim. iv. 16–17). By "the lion," St Jerome understands Nero.

God hath given thee, etc. The safety of the crew and passengers was evidently due to St Paul's prayers. "This is not spoken boastfully, but in the wish to win those who were sailing in the ship, for he spoke thus not that they might feel themselves obliged to him, but that they might believe what he was saying" (St John Chrys., *Hom.*, liii. 2). The assurance of safety, however, did not dispense the sailors from exerting themselves.

25. *Wherefore, sirs, be of good cheer.* These consoling, inspiriting words, uttered so confidently in the midst of danger, were well calculated to rekindle hope in their breasts.

I believe God. "Note how the servant of God has the light of hope and trust in the darkest night of danger and suffering."

as it hath been told me. To St Paul, as to our Blessed Lady, the words might have been addressed: *Blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord* (St Luke i. 45). This blessing is reserved for all who trust God implicitly.

26. *we must come*, etc. The angel had revealed this to the apostle.

In this, as in other miracles and revelations, we see that the chief object was to give authority to the words of God's minister, to serve as credentials confirming their divine commission.

THE SHIP IS ANCHORED DURING THE NIGHT: THE SHIPWRECK

27. Sed posteaquam quartadecima nox supervenit,

27. But after the fourteenth night was come, as we were sailing in

27. *after the fourteenth night*,—*i.e.* from the time when they left Good-havens.

navigantibus nobis in Adria circa mediam noctem, suspicabantur nautæ apparere sibi aliquam regionem.

28. Qui et summittentes bolidem, invenerunt passus viginti: et pusillum inde separati, invenerunt passus quindecim.

29. Timentes autem ne in aspera loca incideremus,

Adria, about midnight the ship-men deemed that they discovered some country:

28. Who also sounding, found twenty fathoms; and going on a little farther they found fifteen fathoms.

29. Then fearing lest we should fall upon rough places, they cast

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we were sailing. For a fortnight they had been at the mercy of the winds; but although the course of the vessel varied slightly as the gale blew more or less fiercely, on the whole she sailed in a fairly straight line.

in Adria. This is not that part of the Mediterranean now known as "the Gulf of Venice," but the Adriatic Sea, which, according to Ptolemy and Strabo, included the waters between Greece, Italy, Sicily, and Africa.

Josephus, some twenty years later, made the voyage from Cesarea to Puteoli, and he too suffered shipwreck "in the middle of the Adria." A ship from Cyrene picked up Josephus and other passengers from this vessel, and conveyed eighty of them safely to their destination.

deemed. The Bezan text reads, "some country was resounding."

"It was on the *fourteenth night* of their drift across the broad expanse of waters when the watchful mariners caught the first prognostication of an approaching shore. No mountain range towered before them, but the ear caught the sound of breakers, and the experienced eye detected through the darkness on the left a white surge, as of billows beating against a foreland" (Lewin, pp. 200–1).

discovered some country. Lit. "that some land was nearing them." St Luke speaks like a sailor who views all from his point of view at sea. It was still dark, and rain was falling in torrents.

28. *twenty fathoms.* The Greek word here rendered "fathom" was defined as the length of the outstretched arms, including the breadth of the expanded chest. It equals four cubits—*i.e.* six feet, the length of our English fathom.

The soundings here given agree with those which modern navigators have taken among the breakers off Cape Kouro.

going on a little further. "After a little space" (R.V.). This Greek idiom may be used with reference to time or space (*βραχὺ δὲ διαστήσαντες*). Here either sense can be taken, as there was an interval between taking the soundings, and meanwhile the ship had been driven nearer land.

they found fifteen fathoms. The shallower depth and the noise of the breakers proved that land or a reef was very near.

29. *cast four anchors.* To prevent the vessel from drifting further in the darkness, as they were on an unknown coast.

out of the stern. In ancient times, as now, anchors were usually cast out from the prow of the ship. (Thus Virgil writes, "anchora de prora

de puppi mittentes anchoras quatuor, optabant diem fieri.

four anchors out of the stern, and wished for the day.

30. Nautis vero quærentibus fugere de navi, cum misissent scapham in mare, sub obtentu quasi inciperent a prora anchoras extendere.

30. But as the ship-men sought to fly out of the ship, having let down the boat into the sea, under colour as though they would have cast anchors out of the fore-part of the ship,

31. Dixit Paulus centurioni et militibus: Nisi

31. Paul said to the centurion and to the soldiers: Except these

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jacitur,—*Æneid*, iii. 277.) But they could be cast out at the stern by utilizing the rudder-cases as port-holes for the anchor cables. To cast out anchors from the stern, the sailors triced up the rudders by means of "braces" or "rudder-bands," so as to keep them clear of the anchor cables. St Luke does not mention this manœuvre, but he supposes it, since in verse 40 he speaks of "*loosing withal the rudder-bands.*"

It is interesting to note that in the battles of the Nile and of Copenhagen "All the line-of-battle ships were to anchor by the stern, abreast of the different vessels composing the enemy's line, and for this purpose they had already prepared themselves with cables out of their stern ports" (Southey, *Life of Nelson*).

Nelson is said to have read the twenty-seventh chapter of the Acts on the morning of the battle of Copenhagen.

wished for the day. The R.V. gives as a marginal reading "prayed," and the Bezan text adds: "that they might know if we should be saved." Certainly all devout Jews on board that ill-fated vessel prayed, and doubtless the pagans invoked their gods.

Throughout the long night watch, the drenched, emaciated passengers waited for the dawn in anxious suspense, now inclining to hope, now yielding to despair. But St Paul and his companions firmly trusted in God, and did their best to encourage and sustain their fellow-passengers.

30. *let down the boat.* They lowered it from the davits and prepared to accomplish their purpose.

under colour, as though, etc. Under pretence of casting out anchors from the bow of the ship, in order to steady it more effectually. To accomplish this it was necessary to carry out the anchors as far as the cable would allow, and then drop them into the sea. As a piece of seamanship the manœuvre was excellent, and calculated, as the Bezan text adds, "to make the ship ride more securely," but the sailors' real intention was to get possession of the boat, and to leave the ship and its passengers to their fate.

31. *Paul said to the centurion.* St Paul either intuitively saw through their pretext, or he was supernaturally enlightened on the subject. The apostle had gained a great ascendency over all on board, as the whole narrative of the shipwreck proves. Had the crew deserted the ship, the soldiers and passengers could not have managed it. The divine promise that all on board should be saved, was evidently condi-

hi in navi manserint, vos salvi fieri non potestis.

32. Tunc absciderunt milites funes scaphæ, et passi sunt eam excidere.

33. Et cum lux inciperet fieri, rogabat Paulus omnes sumere cibum, dicens: Quartadecima die hodie expectantes ieiuni permanetis, nihil accipientes.

34. Propter quod rogo vos accipere cibum pro salute vestra: quia nullius vestrum capillus de capite peribit.

35. Et cum hæc dixisset, sumens panem, gratias egit Deo in conspectu omnium: et cum fregisset, cœpit manducare.

stay in the ship, you cannot be saved.

32. Then the soldiers cut off the ropes of the boat, and let her fall off.

33. And when it began to be light, Paul besought them all to take meat, saying: This day is the fourteenth day that you expect and remain fasting, taking nothing.

34. Wherefore I pray you to take some meat for your health's sake: for there shall not an hair of the head of any of you perish.

35. And when he had said these things, taking bread, he gave thanks to God in the sight of them all; and when he had broken it, he began to eat.

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tional on man's co-operation,—a truth which applies to so many promises of Holy Scripture—God helps those who help themselves.

you cannot be saved. The apostle appeals to their own instinct of self-preservation.

32. *cut off the ropes*, etc.,—*i.e.* the soldiers had their short swords at hand, and they used them in order to defeat the sailors' cowardly project. In this crisis it was necessary to act promptly.

33. *when it began to be light.* While "the day was coming on." St Paul urged them to profit by this interval to take a good meal, in order to be ready for action as soon as it was light.

continued fasting,—i.e. without having had any regular meals.

34. *for your health's sake.* Lit. "for your safety."

shall not an hair, etc. This is a proverbial expression for deliverance from imminent peril.

perish. The proverb varies between "fall" and "perish." Cf. *As the Lord liveth, there shall not one hair of his head fall to the ground, for he hath wrought with God this day* (1 Kings xiv. 45).

"Noli timere, Cæsaris fortunas vehis"—Fear not, thou carriest the fortune of Cesar—was the saying of Julius Cesar to the panic-stricken mariner in the Adriatic. "Nolite timere, Christi Evangelium vehitis"—Fear not, you carry the Gospel of Christ—might have been that of St Paul.

35. *taking bread . . . . gave thanks . . . . broken . . . . to eat.* The words bring to mind the account of the institution of the Holy Eucharist, although there could be no question at this moment of

36. Animæquiores autem facti omnes, et ipsi sumpserunt cibum.

37. Eramus vero universæ animæ in navi ducentæ septuaginta sex.

38. Et satiati cibo alleviabant navem, iactantes triticum in mare.

39. Cum autem dies factus esset, terram non agnoscebant: sinum vero quemdam

36. Then were they all of better cheer, and they also took some meat.

37. And we were in all in the ship, two hundred threescore and sixteen souls.

38. And when they had eaten enough, they lightened the ship, casting the wheat into the sea.

39. And when it was day, they knew not the land: but they discovered a certain creek that had a

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offering the Holy Sacrifice. All devout Jews gave thanks before partaking of food.

"Making of the simplest necessity of life a religious and eucharistic act, he took bread, gave thanks to God in the presence of them all, broke it, and began to eat. Catching the contagion of his cheerful trust, the drenched, miserable throng of 276 souls, who had so long been huddled together in their unspeakable wretchedness and discomfort, as their shattered vessel lay rolling and tossing under the dismal clouds, took fresh courage, and shared with him in a hearty meal" (Farrar, *Life and Work of St Paul*, pp. 571–2).

he began to eat. The Bezan text adds, "and gave also unto us."

37. *two hundred threescore and sixteen souls.* As they were on the point of making for the land, it was natural that the people on board should be numbered. The captain was responsible for the crew and the passengers in general, and the centurion for his soldiers and prisoners.

38. *they lightened the ship.* They cast out the rest of the cargo of wheat. Doubtless it was sodden with salt water and had shifted over to the port side. In this work the passengers could help, and at the same time, as the ship was leaking, the pumps had to be kept working constantly.

39. *they knew not the land.* The traditional scene of the wreck, known as St Paul's Bay (La Cala di San Paolo), lies on the north-west of the island of Malta, near Koura Point. The bay is about two miles long and one mile broad. Its western side is bounded by a pebbly beach, which gradually rises towards the east into steep rocks. During the night the ship had anchored north of this bay. Calculating from the average rate of drifting of modern vessels under similar circumstances, a ship would have covered about four hundred and eighty miles in fourteen days, and this is precisely the distance between Gozzo and Malta. Further, this is exactly the direction in which a ship would be blown by a north-east wind. All the features of this locality, as given by modern navigators, correspond so exactly with St Luke's description of the shipwreck, that there can be no valid reason urged against accepting the Bay off Koura Point as the scene of the wreck.

considerabant habentem littus, in quem cogitabant, si possent, eiicere navem.

40. Et cum anchoras sustulissent, committebant se mari, simul laxantes iuncturas gubernaculorum: et levato artemone secundum auræ flatum tendebant ad littus.

41. Et cum incidissemus in locum dithalassum, impegerunt navem: et prora quidem fixa manebat immota, puppis autem solvebatur violentia undarum.

shore, into which they minded, if they could, to thrust in the ship.

40. And when they had taken up the anchors, they committed themselves to the sea, loosing withal the rudder-bands; and hoisting up the main-sail to the wind, they made towards shore.

41. And when we were fallen into a place where two seas met, they ran the ship aground: and the

As the bay is seven miles from Valetta and has no very marked features, it is not astonishing that the sailors did not recognize the Island of Malta.

they minded. Better, "they took counsel" (ἐβουλεύοντο) The beach was most suitable for their purpose, which was to run the ship aground, but it was difficult to accomplish this with a heavily waterlogged, disabled vessel.

40. *when they had taken up the anchors.* Better, "casting off" (περιελόντες) the anchors. They now cut the cables and left the anchors in the water. As they wished to lighten the ship, which was doomed to destruction, they did not trouble to hoist up the heavy anchors on board.

they committed themselves. There is no authority for the insertion of the pronoun "themselves" (which is given in the A.V. in italics). It was the anchors that were cut away and "let go" in the sea. The Greek reads simply "let go into the sea."

loosing withal the rudder-bands. See Annot. on verse 29. The rudders were now required to steer the ship to the shore.

The ancient Greeks and Romans used two paddle-rudders, one on each quarter. The hinged-rudder only came into use in the Middle Ages.

the main-sail. (τὸν ἀρτέμωνα.) The Greek word "artemôn" was the name given to the fore-sail, the best possible sail that could have been set under the circumstances. It was hoisted on a short mast at the prow.

41. *And.* They intended making for the shore, *but* the currents rendering this impossible, they ran the ship aground. The last resource with a foundering ship is to strand her.

a place where two seas met. The Island of Salmonetta (or Salmoon) lies off the west end of St Paul's Bay. From the place of anchorage north of the bay, the sailors could not see the channel which separated Salmonetta from the mainland. Hence they made for the beach, and in so doing ran upon a mudbank formed by the meeting of the current which flowed through the channel, and the tide in the bay. The prow of the ship was embedded in the mud, while the billows beat upon the stern, which immediately began to break up.

mobilis, puppis vero solvebatur a vi maris.

fore-part indeed, sticking fast, remained unmoveable; but the hinder part was broken with the violence of the sea.

42. Militum autem consilium fuit ut custodias occiderent: ne quis cum enatasset, effugeret.

42. And the soldiers' counsel was, that they should kill the prisoners; lest any of them, swimming out, should escape.

43. Centurio autem volens servare Paulum, prohibuit fieri: iussitque eos, qui possent natare, emittere se primos, et evadere, et ad terram exire:

43. But the centurion, willing to save Paul, forbade it to be done: and he commanded that they who could swim, should cast themselves first into the sea, and save themselves and get to land:

44. Et ceteros alios in tabulis ferebant: quosdam super ea, quæ de navi erant. Et sic factum est, ut omnes animæ evaderent ad terram.

44. And the rest, some they carried on boards, and some on those things that belonged to the ship. And so it came to pass, that every soul got safe to land.

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42. *the soldiers' counsel was*, etc. The only hope of safety lay in reaching the shore, and the soldiers feared that their prisoners might attempt to escape by swimming out. This counsel was prompted by an instinct of self-preservation, and perhaps of honour, for a Roman soldier, who allowed his prisoner to escape, forfeited his own life and tarnished his military reputation.

43. *the centurion, willing*, etc. This is another proof of how greatly the centurion esteemed St Paul. He was indifferent as to the fate of the other prisoners, but he would not sacrifice the apostle, to whom all on board owed their safety.

they who could swim, should cast themselves first. This was an excellent plan, since, if these reached the shore safely, they could help those who were unable to swim, either from lack of strength or knowledge. Some of the passengers must have been utterly prostrate after such a terrible ordeal, lasting for fourteen days.

44. *things that belonged.* The planks broken off from the frame of the vessel. By clinging to these spars they were blown towards the shore, and those who had reached it by swimming plunged into the surf to rescue their comrades.

Thus "a motley group of nearly three hundred drenched, and shivering, and weather-beaten sailors and soldiers, and prisoners and passengers, stood on that chill and stormy November morning upon the desolate and surf-beat shore of the Island of Malta. Some, we are sure, there were who joined with Paul in hearty thanks to the God who, though He had not made the storm to cease, so that the waves thereof were still, had yet brought

them safe to land, through all the perils of that tempestuous month" (Farrar, *Life and Work of St Paul*, p. 573).

May we not hope that some were converted by Paul's preaching and example, and the proofs they had received of the Divine intervention on their behalf? If this were so, the storm in Adria was indeed a blessing in disguise, since it brought them to a knowledge of the truth, and ultimately to the haven of eternal rest.

CHAPTER XXVIII

THE SHIP'S CREW AND PASSENGERS STAY THREE MONTHS IN MELITA

1. Et cum evasissemus, tunc cognovimus quia Melita insula vocabatur. Barbari vero præstabant non modicam humanitatem nobis.

1. And when we had escaped, then we knew that the island was called Melita. But the barbarians shewed us no small courtesy.

1. *when we had escaped.* Some MSS. give "when *they* had escaped," but the Vulgate reading is the better supported. St Luke would certainly include St Paul and his companions among the saved.

we knew. They learned this from the natives. St Luke almost gives their words—"This island *is* called (καλεῖται) Melita."

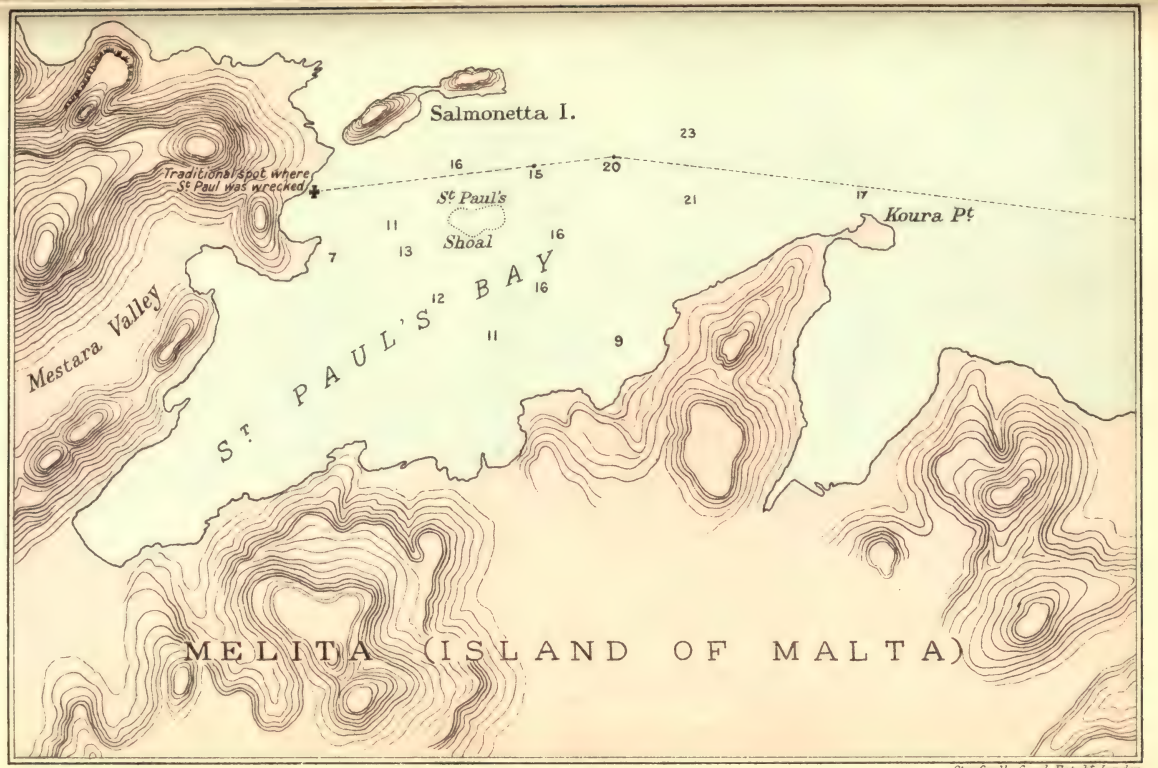
Melita. There is no ground for questioning the ancient tradition that this place was the modern Malta, known to the Greeks and Romans as "Melita." The local features of St Paul's Bay agree with those described by St Luke, and in the earliest centuries this tradition was unquestioned. In the tenth century, however, Constantine Porphyrogenetus, a Greek writer, put forth the theory that the scene of the shipwreck was Melita, the modern Meleda, in the Adriatic Sea; and in the eighteenth century Padre Giorgi, a native of Meleda, revived this theory, which Dr Falconer also supported. This hypothesis, however, is based on two errors viz.—

1. That "Adria" is to be identified with the Adriatic Sea (*i.e.* the Gulf of Venice).
2. That the islanders were barbarians, in the modern acceptation of the term.

But it can be proved from the writings of classical authors that "Adria" embraced all the central part of the Mediterranean Sea, and that it extended from the southern shores of Greece, Italy, and Sicily to the coasts of Africa. Further, the word "barbarian," on the lips of an ancient author, simply means a foreigner.

Cf. "Barbarus hic sum ego, quia non intelligor ulli" (Ovid, *Trist.*, v. 10, 37). (Here I am a barbarian, because I am understood by none.) "Barbari antiquitus dicebantur omnes gentes exceptis Græcis." (The ancients used to call all nations "barbarians" except the Greeks.)

The Maltese were far from being barbarians in the modern sense of the word. They spoke the Phœnician language, and were descended



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2. Accensa enim pyra, reficiebant nos omnes propter imbrem, qui imminebat, et frigus.

3. Cum congregasset autem Paulus sarmentorum aliquantam multitudinem,

2. For, kindling a fire they refreshed us all, because of the present rain and of the cold.

3. And when Paul had gathered together a bundle of sticks, and had laid them on the fire, a viper coming

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from the Tyrians and Carthaginians. Malta was acquired by the Romans during the Punic War, and undoubtedly, since that time, there were many Roman and Greek residents. The Maltese still speak an Arabian dialect, which was probably introduced when the island was under the Turks. So far from being uncivilized in the time of St Paul, they had important manufactures and magnificent buildings, as Cicero (*in Verrem*) and Diodorus Siculus attest.

The Jews also spoke of foreigners as "barbarians." Cf. *They besought the Lord . . . . that they might be chastised by him more gently, and not be delivered up to barbarians and blasphemous men* (2 Mach. x. 4). Thus the Jews prayed that they might not be delivered into the power of the Syrians, a highly civilized nation.

2. *kindling a fire.* As the shipwrecked passengers were drenched to the skin and it was bitterly cold, a fire was essential for their welfare.

refreshed us all. Lit. "received us under their care" (προσελάβοντο). The word indicates both shelter and hospitality.

the present rain and of the cold. "Heavy rains generally follow violent winds" ("Post ingentes ventos solent imbres sequi,"—Grotius). The wind was still blowing from the north-east.

The fact that the temperature was so low proves that the wind could not have been the sirocco, as Porphyrogenetus asserts. Also, this hot wind rarely lasts more than three days.

3. *when Paul had gathered*, etc. As St Paul had helped in throwing the tackling and cargo overboard, so now he is foremost in ministering to the needs of his companions.

On this passage St John Chrysostom remarks: "See how active he is: observe how we nowhere find him doing miracles for the sake of doing them, but only upon emergency. Both during the storm, when there was a cause, he prophesied, not for the sake of prophesying; but here again, in the first instance, he lays on brushwood:—nothing for vain display, but (with a simple view) to their being preserved, and enjoying some warmth" (*Hom.*, liv. 1, p. 710).

a bundle of sticks. The word here rendered "sticks" (φρυγάνων) is a general term for fuel of any description, and it probably signifies here the brushwood and furze which still grow in the vicinity of St Paul's Bay.

Owing to the dense population of Malta in the present day, viz. 1200 to the square mile, there is very little wood in the island, with the exception of Bosquetta, which, as the name indicates, still boasts of trees and brushwood.

a viper. These reptiles are now unknown in the island, and this is due to the increased population. The inhabitants, by draining marshes and building, have completely extirpated vipers, just as wolves were extirpated from England by our Saxon forefathers.

et imposuisset super ignem, vipera a calore cum processisset, invasit manum eius.

4. Ut vero viderunt barbari pendentem bestiam de manu eius, ad invicem dicebant: Utique homicida est homo hic, qui cum evaserit de mari, ultio non sinit eum vivere.

5. Et ille quidem excutiens bestiam in ignem, nihil mali passus est.

out of the heat, fastened on his hand.

4. And when the barbarians saw the beast hanging on his hand, they said one to another: Undoubtedly this man is a murderer, who though he hath escaped the sea, yet vengeance doth not suffer him to live.

5. And he indeed shaking off the beast into the fire, suffered no harm.

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coming out of the heat. The viper, which had been numbed by the cold, revived on feeling the heat, and fastened on to St Paul's hand.

fastened. The Greek verb (καθάπτεσθαι) signifies "to hold tightly on" to a thing. Although certain modern critics assert that the viper did not bite St Paul, St Luke's narrative clearly gives us to understand the contrary, for how could it fasten on firmly except by its fangs? Further, the natives saw the viper cling to the apostle's hand, and they were convinced that he had been bitten by it, otherwise we cannot account for their fears on the subject, nor for their rapid change of opinion concerning St Paul.

4. *this man is a murderer.* Evidently the natives perceived at once that St Paul was a prisoner, and they concluded that he must have been guilty of murder. By the light of reason and by experience, these heathens knew that punishment follows crime sooner or later.

vengeance. Better, "justice" (ἡ Δίκη). In Greek mythology, *Dikē*, the daughter of Zeus, was supposed to be the avenger of crime.

It is possible that the natives had heard of this goddess from the Greeks who dwelt in the island, or they may have named one of their own deities, and St Luke rendered this name by "Dikē," so as to be better understood. The names of Melkarth (Hercules), Osiris, and Baal are found on Maltese coins and in their inscriptions.

doth not suffer him to live. The Greek gives the past tense "suffered not" (εἴασεν). They looked upon his immediate death as inevitable. They were quite convinced that the viper had bitten the apostle.

5. *shaking off the beast.* Trusting in his Divine Master's promise, St Paul feared not.

This is the only instance recorded in Scripture of the fulfilment of the promise: *They shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover* (St Mark xvi. 18).

It is a noteworthy coincidence that, in verses 8 and 9 of this chapter, we also have a reference to miracles being worked by the laying on of hands.

into the fire. "The same God who delivered Paul from the sea saved him from the serpent (see Christ's prophecy, Mark xvi. 18), and enabled him to cast it into the fire—a figurative and prophetic emblem of what awaits him who is the Old Serpent (Apoc. xii. 9, xx. 2), the enemy of the Church, which he endeavours to destroy by the storms of persecution (Apoc. xii. 14, 15), and by the venom of heresy; and

6. At illi existimabant eum in tumorem convertendum, et subito casurum, et mori. Diu autem illis expectantibus, et videntibus nihil mali in eo fieri, convertentes se, dicebant eum esse Deum.

6. But they supposed that he would begin to swell up, and that he would suddenly fall down and die. But expecting long, and seeing that there came no harm to him, changing their minds, they said that he was a god.

7. In locis autem illis erant prædia principis insulæ, nomine Publii, qui nos suscipiens, triduo benigne exhibuit.

7. Now in these places were possessions of the chief man of the island named Publius, who receiving us, for three days entertained us courteously.

8. Contigit autem, patrem Publii febribus, et dysenteria vexatum iacere. Ad quem Paulus intravit: et cum

8. And it happened that the father of Publius lay sick of a fever, and a bloody flux. To whom

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whose doom it will be to be cast into the lake of fire (Apoc. xx. 10)," (Wordsworth, p. 125).

6. *begin to swell up . . . . suddenly fall down and die.* These are the usual results of the bite of a venomous African serpent. The word here rendered by "swell up" signifies inflammation as well as swelling. One species of African serpent was named "prestes," *i.e.* the inflamer.

changing their minds. These islanders furnish us with "the graphic picture of the untutored mind yielding to every impulse." The change in their opinions was the reverse of that experienced by the Lycaonians (see *supra*, xiv. 11–19).

7. *the chief man of the island.* (πρῶτῳ τῆς νήσου.) The title "chief man" has been found in ancient inscriptions at Citta Vecchia in Malta; it clearly denotes an official rank. Smith (p. 113) quotes Ciantar, who states that in his time an inscription was engraved on the gates of Citta Vecchia, in which were the words "Prudens, a Roman knight, chief of the Maltese" (Προυδενς Ἵππευς Ρωμ' πρῶτως Μελιταίων). This inscription, however, no longer exists, but in 1747 a Latin inscription was found in Malta bearing the words MEL PRIMUS OMNI (*i.e.* Militensium primus omnium), "chief of the Maltese."

"As the word 'head-man' signified an official rank among the Phœnicians, it is probable that the Romans, on acquiring the island, retained this title. The name Publius indicates that this 'chief man' was a Roman. If this conjecture be correct, Publius was legatus of the prætor of Sicily, to whose province Malta belonged" (Alford). See Cicero, *in Verrem*, ii. 4. 18.

receiving us. If Publius was the chief Roman officer in Malta, it was natural that he should receive Julius and his prisoners.

for three days. Until provision could be made for a permanent dwelling. It was necessary to provide them with settled quarters, as they had to winter in Malta.

8. *fever.* The plural number, given in the Greek, shews that he

orasset, et imposuisset ei manus, salvavit eum.

9. Quo facto, omnes, qui in insula habebant infirmitates, accedebant, et curabantur:

10. Qui etiam multis honoribus nos honoraverunt, et navigantibus imposuerunt quæ necessaria erant.

Paul entered in: and when he had prayed, and laid his hands on him, he healed him.

9. Which being done, all that had diseases in the island came, and were healed:

10. Who also honoured us with many honours, and when we were to sail, they laded us with such things as were necessary.

refers to intermittent attacks of fever, such as characterize some diseases.

a bloody flux,—i.e. dysentery (δυσεντερίῳ). These symptoms denote two stages of a disease which, it is said, still exists in Malta.

when he had prayed. Prayer and the imposition of hands were the ordinary means by which miracles of healing were worked.

9. *came, and were healed.* For their hospitality, St Paul had no treasures of silver and gold to bestow, but he healed those who were sick, and thus gave them greater gifts than he had received at their hands. Undoubtedly the apostle also preached the Gospel of Christ to the natives, during the three months that he dwelt in Malta.

The numerous sick being brought by friends from all parts of the island, or walking painfully along under the weight of their infirmities, remind us of the scenes in the life of our Lord, when people came in crowds to be healed, and His divine power was put forth for each one. Cf. *And when the sun was down, all they that had any sick with divers diseases brought them to him. But he laying his hands on every one of them, healed them* (St Luke iv. 40).

10. *honoured us with many honours.* The gratitude of the islanders was expressed by marks of esteem and gifts in kind, which were most acceptable to the shipwrecked passengers.

THE VOYAGE FROM MALTA TO ROME

11. Post menses autem tres navigavimus in navi Alexandrina, quæ in insula

11. And after three months, we sailed in a ship of Alexandria, that

11. *after three months.* As the Day of Atonement (which it has been calculated fell on the 24th of September in 62 A.D.) was passed before the ship left Fair Havens, we may conclude that the "fourteen days" during which the ship was driven before the wind were the last days of October or the early days of November. Three months later they set sail again from Malta, which brings us to the month of February.

Although the sea was not supposed to be open till March, yet sailors were often willing to take the risk of sailing earlier, especially on short voyages.

a ship of Alexandria. Probably a corn vessel, which the storm had driven to take shelter in Valetta.

hiemaverat, cui erat insigne Castorum.

12. Et cum venissemus Syracusam, mansimus ibi triduo.

13. Inde circumlegentes

had wintered in the island, whose sign was the Castors.

12. And when we were come to Syracuse, we tarried there three days.

13. From thence compassing by

whose sign, etc. The ancient Greeks and Romans placed figureheads at each end of the ships. The "insigne" (τὸ παρασήμον) was a figure, a bas-relief, or a painting representing a god, a hero, an animal, or even an inanimate thing, such as a shield or helmet. These sculptures were of gilded metal or carved ivory. The "insigne" gave the name to the ship. In addition to this sign, the ship often carried a tutela at her poop, *i.e.* a picture or image of some tutelary god. In some ships, as in the one in which St Paul sailed, the insigne and the tutela coincided.

Ovid relates that he sailed once in a vessel which carried a figure of Minerva as her tutelary goddess, and the helmet of this deity gave the name of the vessel (*Trist.*, i., ix. 1).

A bronze figurehead of an ancient galley, found on the scene of the battle of Actium, is preserved in the British Museum (Bronze Room, Case 54, 55). This "tutela" or "insigne" represents some deity clad in armour, perhaps Mars or Minerva.

Castors. Lit. "the Twin Brothers" (Διοσκούροις). In Greek mythology, Castor and Pollux were the sons of Zeus and Leda, and the brothers of Helena ("Fratres Helenæ, lucida sidera,"—Horace, Ode i. 3. 2. Brothers of Helen, shining stars).

When they were translated to the next world, Zeus is said to have placed them in the constellation known as the Gemini, which in the zodiac is connected with the month of May. Poseidon, *i.e.* Neptune, having confided to them the sovereignty of the winds and waves, they were invoked as the tutelary gods of sailors, who imagined that these deities manifested themselves under the form of the phosphorescent lights that often play round the masts of ships after a storm, and which our modern sailors called "St Elmo's fire."

12. *Syracuse.* This was "the first port at which she was to touch; it was about one hundred miles from Malta. Here the vessel rested three days for the purposes of trade, as Syracuse was at that period a flourishing emporium, for which it was peculiarly calculated from its excellent port. The city was situated on a broad foreland on the eastern coast of Sicily, and on the south-west was a magnificent basin, protected by the Island of Ortygia, which, stretching in front of it, and almost touching the mainland at the north, left a spacious entrance into the harbour on the south" (Lewin, *Life and Epistles of St Paul*, vol. ii. p. 215).

13. *compassing by the shore.* They proceeded circuitously (περιελθόντες). Smith concludes that "the wind was north-west, and that they worked to windward, availing themselves of the sinuosities of the coast; but with this wind they could not proceed through the Straits of Messina, from the tendency which the wind always has to blow parallel to the direction of narrow channels; they were therefore obliged to put into Rhegium, at the entrance of the strait. But after one day the wind

devenimus Rhegium: et post unum diem flante Austro, secunda die venimus Puteolos;

the shore, we came to Rhegium: and after one day the south wind blowing, we came the second day to Puteoli;

14. Ubi inventis fratribus rogati sumus manere apud

14. Where finding brethren, we were desired to tarry with them

became fair (from the south), and on the following they arrived at Puteoli, having accomplished a distance of about a hundred and eighty nautical miles in less than two days" (Smith, *The Voyage and Shipwreck of St Paul*, p. 116).

Rhegium. The modern Reggio, a town on the Italian side of the Straits of Rhegium, and opposite Messina.

Ancient coins of Rhegium have been found stamped with the effigies of the Twin Brothers, with stars encircling their heads. Alexandrian corn vessels generally called at this port. The Emperor Titus, when journeying from Judea to Puteoli, touched at Rhegium and at Puteoli, thus following the same track as the vessel which carried St Paul.

the south wind blowing. This was decidedly in their favour, and they sailed safely and rapidly through the narrow strait, famous for the rugged rocks of Scylla and the dangerous whirlpool of Charybdis.

Puteoli. This seaport lies in a sheltered recess in the Bay of Naples. Its modern name is Pozzuoli, and it is about one hundred and eighty miles from Rhegium. At this time Puteoli was the great emporium for corn, which was brought from Egypt by the Alexandrian ships.

14. *finding brethren.* As Puteoli was an important seaport of Rome, to which the Egyptian and Syrian ships brought their passengers and merchandise, we may infer that the disciples from Ephesus, Corinth, Cæsarea, etc. had been the means of spreading the Gospel in this town.

The very fact of the existence of the epistle to the Romans, written some three years earlier, shews that St Paul knew that there were a certain number of Christians in Italy, and especially in the metropolis of the Roman empire. St Peter, in his first visit to Rome, may have laid the foundations of the Church in Puteoli, whose members now so warmly greeted St Paul. There was a large Jewish colony in this seaport, and they had several synagogues.

we were desired to tarry, etc. These seven days with the brethren must have been a welcome respite to St Paul, and his stay there certainly gave great joy to these brethren who had heard of his work in Asia Minor and Greece through members of the Christian communities founded there.

As St Paul remained at Puteoli a week, he passed at least one Sabbath-day with the brethren, and we may feel sure that one of the reasons for tarrying "seven" days was that he might celebrate the Holy Eucharist on the first day of the week, *i.e.* on the Christian Sabbath.

Thus he had spent "seven days" with the disciples in Troas (ch. xx. 6, 7), and with those of Tyre (ch. xxi. 4). Note that Julius still continued to treat his prisoners "*courteously*," since he delayed the journey to oblige the apostle.

so we went to Rome. "We can trace in the anticipatory form of speech here used by St Luke, simple as the words are, his deep sense of the transcendent interest of the arrival of the Apostle of the Gentiles at the colossal capital of the heathen world. Yes; after all the conspiracies of

eos dies septem : et sic venimus Romam.

15. Et inde cum audissent fratres, occurrerunt nobis usque ad Appii forum, ac tres Tabernas. Quos cum vidisset Paulus, gratias agens Deo, accepit fiduciam.

seven days: and so we went to Rome.

15. And from thence when the brethren had heard of us, they came to meet us as far as Appii Forum and the Three Taverns, whom when Paul saw, he gave thanks to God, and took courage.

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the Jews who sought to take away his life, after the two years' delay at Cæsarea, after the perils of that terrible shipwreck, in spite of the counsel of the soldiers to kill the prisoners, and in spite of the 'venomous beast,' Paul came to Rome. The word of God, 'Thou must bear witness also at Rome' (ch. xxiii. 11), had triumphed over all 'the power of the enemy' (Luke x. 10). And doubtless the hearts both of Paul and Luke beat quicker when they first caught sight of the city on the seven hills" (*Pulp. Comm. Acts*, vol ii. p. 322).

Note.—The route from Puteoli to Rome, a distance of one hundred and forty miles, lay through Capua. Here the Roman road called the Via Appia began. This highway was commenced in B.C. 312 by Appius Claudius, the Roman censor. The Via Appia passed through Sinuessa, Minturnæ, Formiæ, Anxur, and Templum Feroniæ. Here a canal ran fairly parallel with the highway, through the Pomptinæ Paludes (*Eng.* Pontine Marshes), as far as Appii Forum, and this waterway was often taken by travellers in preference to the high road. From Appii Forum, the highway lay through Three Taverns and Aricia, until it reached the city of Rome at the Porta Capena.

15. *the brethren.* Those who were members of the Christian Church in Rome, and to whom St Paul had addressed his Epistle to the Romans. News had reached them that the apostle and his companions were in Puteoli. They came in two parties : the first met him at Appii Forum, the second at Three Taverns.

Appii Forum. The name "Forum" was given by the Romans to what we should call a "borough," being a centre of local government. Both the town and the Roman road were named after Appius Claudius. Horace gives the town a bad reputation for its sailors and "scoundrel publicans." It was prudent for the brethren to wait for St Paul at Appii Forum, as the travellers might have taken the canal route at Templum Feroniæ. These brethren travelled about forty miles to welcome St Paul and his companions.

Three Taverns. The Latin word "tabernæ" signifies shops in general, not simply inns. The site of this place has not been identified, so far. The Itineraries give it as thirty-three miles from Rome.

he gave thanks to God. He rejoiced on seeing the brethren, for whom he had prayed "*without ceasing*" ; to whom he longed to impart "*some*

16. Cum autem venissemus Romam, permissum est Paulo manere sibimet cum custodiente se milite.

16. And when we were come to Rome, Paul was suffered to dwell by himself with a soldier that kept him.

spiritual grace," and to whom he so earnestly desired to preach the Gospel (see Rom. i. 8–15).

took courage. St Paul had evidently feared that his bonds might be detrimental to the cause of the Gospel, but his interview with the brethren of Rome and the hearty welcome they gave him dispelled his apprehensions.

16. *Paul was suffered to dwell*, etc. Humanly speaking, this privilege was due to the favourable report sent by Festus and to the kindly influence of Julius. Some MSS. (D, H, L, P, and a few cursives and versions), after "*when we were come to Rome*," add "the centurion delivered the prisoners to the captain of the guard." Although these words are not in some of the ancient codices nor in the Vulgate, yet they have good manuscript authority, and are probably in accordance with facts, as all prisoners brought to Rome were handed over to the captain of the prætorian cohort on duty in the palace of Cæsar. Thus Trajan, writing to Pliny concerning a certain prisoner, says :—"He whom Julius Bassus has condemned to imprisonment for life must be sent bound to the præfects of my prætorium (qui a Julio Basso in perpetuum relegatus est . . . . vinctus mitti ad præfectos prætorii mei debet" (*Epis.*, x. 65). The variant reading cited above refers to one captain only, but we know that there were generally two præfects to each cohort, except between 51 and 62 A.D, when Burrhus, the friend of Seneca, held this office alone. Hence some commentators conclude that St Paul was handed over to Burrhus. If this were so, we have here another note of time, for as Burrhus died early in the spring of 62 A.D., it follows that St Paul could not have arrived in Rome later than this date. But the use of the singular cannot be pressed, for even if there were two prætors, Julius would not have delivered his prisoners to both of them.

with a soldier that kept him. St Paul, being in *custodia libera*, was chained by one hand to a soldier, who was on guard for a given time. Thus the prætorian gaolers of St Paul had many an opportunity of hearing the Gospel truths. St Paul frequently alludes to his chains when writing to the different churches he had founded in Asia Minor. Cf. *I am an ambassador in a chain* (Eph. vi. 20).

St John Chrysostom remarks that St Paul was thus guarded "that it might not be possible for any plot to be laid against him there either, for there could be no raising of sedition now. So that, in fact, they were not keeping Paul in custody, but guarding him, so that nothing unpleasant should happen : for it was not possible now, in so great a city, and with the emperor there, and with Paul's appeal, for anything to be done contrary to order. So surely is it the case, that always through the things which seem to be against us, all things turn out for us" (*Hom.*, liv. p. 714).

ST PAUL'S FIRST INTERVIEW WITH THE JEWS IN ROME

17. Post tertium autem diem convocavit primos Iudæorum. Cumque convenissent, dicebat eis: Ego, viri fratres, nihil adversus plebem faciens, aut morem paternum, vinctus ab Ieroso-

17. And after the third day he called together the chief of the Jews. And when they were assembled, he said to them: Men brethren, I having done nothing against the people, or the custom of

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17. *after the third day,—i.e.* after his arrival in Rome. During this time a lodging had been procured for him, and he had conversed with the Christians of Rome.

called together. As St Paul was a prisoner, he could not address them in the synagogue, according to his custom.

the chief. Evidently by this we must understand the rulers of the synagogues and the leading men of the nation then present in Rome. He had already seen the Jewish converts, so the allusion here is to the heads of the Hebrew colony. Josephus often refers to the rulers of Israel as "the chiefs" (*οἱ πρῶτοι*).

Plumptre suggests that St Paul's invitation included also scribes, students of the Law, wealthy traders, and freedmen who held important offices in the imperial court. "To such a mingled crowd, summoned by a special messenger, or, it may be, by a notice read on the Sabbath in the synagogue, or posted on some wall or pillar in the Jewish quarter, after three days, spent partly in settling in his lodging, partly in the delivery of the summons, St Paul now addressed himself. These he was seeking to win, if possible, for Christ" (*Comm.*, in h. l.).

of the Jews. The edict of Claudius promulgated in 49 A.D. (see Annot. on ch. xviii. 2) had evidently been formally repealed or allowed to lapse. The Jews had returned some few years previous to St Paul's visit, as Prisca and Aquila were in Rome when St Paul wrote his epistle to the Romans (see Rom. xvi. 3).

The Jews dwelt in the district beyond the Tiber, where the Ghetto is situated in the present day. They were a numerous colony.

Men brethren. He uses the same form of address as to the Jews of Jerusalem (ch. xxiii. 1).

I having done nothing, etc. This is a reference to the calumnies circulated against him by the judaizing brethren of Jerusalem (see ch. xxi. 21). Although a follower of Jesus of Nazareth, St Paul had kept the Jewish Law, and taught that all *Jews* should observe it.

against the people. He addresses them by their favourite name. They loved to speak of themselves as "*the people*" of God, to the exclusion of all others. Also he speaks respectfully of their "*customs.*" The apostle bore this testimony to himself on several occasions, *e.g.*—

(*a*) Before the Sanhedrin in Jerusalem.	(ch. xxiii. 6.)
(*b*) Before Felix and the high-priest and ancients in Cesarea.	(ch. xxv. 14–20.)
(*c*) In presence of Festus.	(ch. xxv. 8.)
(*d*) Before Festus and Agrippa.	(ch. xxvi. 5.)

lymis traditus sum in manus Romanorum,

18. Qui cum interrogationem de me habuissent, voluerunt me dimittere, eo quod nulla esset causa mortis in me.

19. Contradicentibus autem Iudæis, coactus sum appellare Cæsarem, non quasi gentem meam habens aliquid accusare.

20. Propter hanc igitur

our fathers, was delivered prisoner from Jerusalem into the hands of the Romans,

18. Who when they had examined me, would have released me, for that there was no cause of death in me:

19. But the Jews contradicting it, I was constrained to appeal unto Cesar; not that I had anything to accuse my nation of.

20. For this cause therefore I

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was delivered prisoner. The Jews had not formally handed over St Paul to the Romans, but their violence and injustice had compelled the former to protect the apostle's life. But for their hatred and conspiracies, he would not have appealed to Cesar. Twice the Romans had snatched him from a violent death; twice they had defeated the plots of the Jews to kill him.

18. *would have released me.* All the Roman governors before whose tribunals St Paul was arraigned had declared him innocent. Agrippa and Festus had formally stated that he might have been released had he not appealed to Cesar. Had a bribe been offered to Felix, he would certainly have set St Paul at liberty (*supra*, xxv. 18, 19, 25, xxvi. 31–32).

19. *contradicting.* Lit. "speaking against" (ἀντιλεγόντων). They wished him to be sent back to Jerusalem to be judged by the Sanhedrin.

I was constrained. St Paul lays great stress on the fact that in self-defence he had no alternative but to appeal to Cesar. In the eyes of the Jews, an appeal made to a secular power on a religious matter was equivalent to renouncing the Jewish faith. St Paul explains that he had not appealed to Cesar in order to bring any complaint against his nation.

"In a word, St Paul was *compelled* by the Jews themselves to appeal for justice from the spiritual court at Jerusalem to the tribunal of Nero at Rome. . . . All this was foreseen and pre-announced by God, and was made instrumental by Him for the propagation of Christianity, and for the transfer of its mission from the centre of Judaism to the metropolis of the heathen world. Thus the malice of the Jews recoiled against themselves, and was used as an instrument for the glory of Christ" (Wordsworth, p. 127).

St Paul was a true Jewish patriot, and "his love to his own people was so great that the ever-recurring suspicions of his work and conduct on the part of the Jews were the occasion of the most bitter grief to him. He longed to set himself right with the representatives of the nation dwelling in Rome, and with this hope he had sent for them to his prison room" (Schaff, *Comm. Acts*, p. 573).

20. *the hope of Israel.* This hope included—

causam rogavi vos videre, et alloqui. Propter spem enim Israel catena hac circumdatus sum.

21. At illi dixerunt ad eum: Nos neque litteras accepimus de te a Iudæa, neque adveniens aliquis fratrum nuntiavit, aut locutus est quid de te malum.

desired to see you and to speak to you. Because that for the hope of Israel, I am bound with this chain.

21. But they said to him: We neither received letters concerning thee from Judea, neither did any of the brethren that came hither, relate or speak any evil of thee.

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1. The belief in the coming of a Messias, who should inaugurate the Messianic Kingdom, and deliver the people of Israel from their conquerors and oppressors.
2. The hope of a resurrection from the dead.

All devout Jews believed firmly in this "hope of Israel." But St Paul differed from his Hebrew brethren, inasmuch as he recognized Christ as the Messias, and in His Resurrection he saw a guarantee of the resurrection for all men. These were the glad tidings St Paul longed to communicate to them.

with this chain. The apostle raised his hand as he spoke and shewed the chain to his listeners. These words confirm the statement made in verse 16, where it is said that he was guarded by one soldier, *i.e.* during the day, but at night, according to the Roman law, there were two (nox custodium geminat), a regulation which was probably enforced in the case of the apostle. It must have been a great trial for St Paul, since, by night and day, for more than four years, he never had a moment of privacy.

21. *We neither received letters*, etc. This does not mean that the Jews in Rome had never heard of St Paul and his active propagation of the Gospel of Christ, to which they refer as "*this sect*," but that they had had no formal letters or delegates from Jerusalem touching the questions which led him to appeal to Cesar.

There was scarcely time for news to have reached them, as St Paul was sent to Rome without delay after he had appealed to Cesar, so that any letters on the subject could not reach Rome before he himself arrived there. As the Jews of Jerusalem had anticipated that the apostle would have been given up to them, and that his formal condemnation and death would follow, it was clearly unnecessary for them to write to their brethren in Rome concerning him.

St Paul's arguments may be thus summarized:—

1. Although he was a prisoner, he was no renegade Jew.
2. The Romans had testified to his innocence, but could not release him on account of the opposition of the Jews.
3. In appealing to Cesar, his one desire was to save his own life.
4. He had no complaint to bring before Cesar concerning his brethren.
5. He was in chains because—
   (*a*) he believed that Jesus was the long-expected Messias;
   (*b*) he held that the Resurrection of Christ was a proof of His being the Messias.

22. Rogamus autem a te audire quæ sentis: nam de secta hac notum est nobis quia ubique ei contradicitur.

22. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that it is gainsayed everywhere.

22. *we desire to hear.* These Jews of Rome appear to listen with an impartiality which St Paul had not met with elsewhere except in Berea. It is possible that their toleration was due to the following circumstances:—

1. They had but recently been allowed to return to Rome, and, being on a very insecure footing there, they wished to avoid anything resembling a tumult.
2. St Paul was evidently favoured by the Roman officials, whose ill-will they had no wish to incur by attacking him.
3. It is highly probable that the edict of expulsion in 49 A.D. had been brought about by the strife of party feeling and the riots raised by the Jews against those of their brethren who had embraced Christianity.

of thee. From these words we may certainly infer that these Roman Jews knew that St Paul was a Christian teacher, otherwise they would not have appealed to him for information on the subject.

this sect. They use the same term as Tertullus, who spoke of "the sect of the Nazarenes" (ch. xxiv. 5). Those Jews who embraced Christianity appear to have settled in another quarter of Rome, probably in order to avoid disturbances and to practise their own religious rites more freely.

gainsayed everywhere. Reports of the attacks made by Jews against those who professed their faith in Christ as the Messias, had reached the Jews in Rome. Aquila and Priscilla could have supplied many details on this subject, and as they were prominent zealous members of the Church in Corinth, they would not have kept silence in Rome, where there was such a large Jewish population.

ST PAUL'S SECOND INTERVIEW WITH THE JEWS OF ROME

23. Cum constituissent autem illi diem, venerunt ad eum in hospitium plurimi, quibus exponebat testificans

23. And when they had appointed him a day, there came very many to him unto his lodgings; to whom

23. *there came very many.* The Greek gives the comparative "more" (πλείονες). There were more Jews at the second assembly in St Paul's lodging than at the first.

unto his lodgings. As the Greek word employed here (ξενία) is used

regnum Dei, suadensque eis de Iesu ex lege Moysi, et prophetis a mane usque ad vesperam.

he expounded, testifying the kingdom of God, and persuading them concerning Jesus, out of the law of Moses and the prophets, from morning until evening.

24. Et quidam credebant his, quæ dicebantur: quidam vero non credebant.

24. And some believed the things that were said: but some believed not.

25. Cumque invicem non essent consentientes, discedebant

25. And when they agreed not among themselves, they departed,

---

for the hospitality shewn to a visitor, it has been conjectured that the apostle was a guest of some of the brethren, perhaps of Aquila and Priscilla, at least for a time.

he expounded. We must supply with the R.V. some such words as "the matter" or "these things." Some commentators take the words in a different order—"expounding the kingdom of God, testifying and persuading," etc.

testifying. This verb in the original signifies "to bear full or earnest witness" to a matter.

the kingdom of God,—i.e. the establishment of the Church of Christ as the fulfilment of the hope of Israel.

persuading them. St Paul did his utmost to convince them, but his efforts were only partially successful.

out of the law of Moses. The same truth is taught in St Luke's gospel, where it is recorded of our Lord that, *beginning at Moses and all the prophets, he expounded to them in all the scriptures, the things that were concerning him* (xxiv. 27). When we recite the Nicene Creed we profess our faith in the Holy Ghost, who "*spake by the prophets.*"

from morning until evening. From early morn until sunset. The Jewish evening began about three o'clock and ended at sunset, after which another day commenced.

The apostle was indefatigable, and spared neither time nor efforts to convert his brethren. Like their Divine Master, Christ's servants, in their laborious ministry, often *had not so much as time to eat* (St Mark vi. 31).

24. *some believed*, etc. From the context it appears that those who believed were in the minority.

"There is something terribly dramatic in the words of the Isaiah blessing and the Isaiah curse which the sorrowful servant of Jesus Christ pronounced, as the Hebrew rejectors of the glorious message of his Divine Master departed from his prison chamber that same evening, resolved to see his face no more . . . . The melancholy and indignant tone of the apostle's words, with which he closed the memorable day of argument and exhortation, only too plainly tell us of a loving patience at last exhausted. They are the words of one giving up a hopeless struggle" (Schaff, *Comm. Acts*, p. 574).

25. *this one word.* This quotation from their own Scriptures brought two points clearly into relief:—

(*a*) The incredulity of the Jews had been foretold by the prophets.

bant dicente Paulo unum verbum : Quia bene Spiritus Sanctus locutus est per Isaiam prophetam ad patres nostros,

26. Dicens : Vade ad populum istum, et dic ad eos : Aure audietis, et non intelligetis : et videntes videbitis, et non perspicietis.

Paul speaking this one word : Well did the Holy Ghost speak to our fathers by Isaias the prophet,

26. Saying : *Go to this people, and say to them : With the ear you shall hear, and shall not understand : and seeing you shall see, and shall not perceive.*

(*b*) Their very rejection of the Gospel served to confirm the truths taught, since their obduracy had been predicted.

This was not the first warning the apostle had given his unbelieving brethren, for in his epistle to the Romans he had also quoted this "*one word,*" telling them plainly *that blindness in part has happened in Israel until the fulness of the Gentiles should come in* (Rom. xi. 25).

Well did the Holy Ghost speak, etc. St Paul here clearly asserts that Isaias was an inspired writer.

Our Lord taught this doctrine when He said : *David himself saith by the Holy Ghost : The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool* (St Mark xii. 36).

to our fathers. Codices A, B give "your fathers."

26. *Go to this people*, etc. The quotation is given almost verbatim from Isaias vi. 9, in that graphic passage which records the vision and mission of Isaias. These words are quoted several times in the New Testament, *e.g.*—

1. By our Lord Himself when He explained to the Jews why He taught in parables. (See St Matt. xiii. 14 ; St Mark iv. 12 ; St Luke viii. 10.)
2. It is applied by St John the Evangelist to the unbelieving Jews (St John xii. 40).
3. It is quoted by St Paul in this chapter and in the epistle to the Romans (xi. 8).

With the ear. Lit. "by hearing" (ἀκοῇ).

you shall hear. The Hebrew Scriptures give the imperative "hear ye," "see ye," which is a poetical Hebrew idiom for expressing the future.

and shall not perceive. In the Greek there is great emphasis shewn by the use of the double negatives. The phrase may be rendered "surely you shall not perceive." As a punishment for not understanding and accepting what was so clearly explained to them, they should not be able to grasp it eventually. God punishes men by the very thing which led them into sin. "Per quæ quis peccaverit, per hæc et punietur."

"Where there is the power of choice, there is the presentation of new light or truth ; if it is rejected, it becomes a judgment. Before the coming of the light or truth, the darkness is not felt, the sin is dormant ; when the light and truth come and are rejected, then the sin becomes alive, the darkness conscious. Accordingly, the effect of the preaching of the Gospel is to harden the hearts of those who will not receive it ; and this hardening is not to be thought of as a fate predestined for certain individuals, but as a judgment allowed by, and in fact the expression of, the divine law. Thus St Paul's preaching was for life or death ; wherever he went, he divided the Jews into two ; they had either to believe or disbelieve" (Rackham, *Acts of the Apostles*, p. 505).

27. Incrassatum est enim cor populi huius, et auribus graviter audierunt, et oculos suus compresserunt: ne forte videant oculis, et auribus audiant, et corde intelligant, et convertantur, et sanem eos.

28. Notum ergo sit vobis, quoniam Gentibus missum est hoc salutare Dei, et ipsi audient.

29. Et cum hæc dixisset, exierunt ab eo Iudæi, mul-

27. *For the heart of this people is grown gross, and with their ears have they heard heavily, and their eyes they have shut: lest perhaps they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.*

28. Be it known therefore to you that this salvation of God is sent to the gentiles, and they will hear it.

29. And when he had said these things, the Jews went out from him,

---

27. *For the heart*, etc. The heart was formerly regarded as the seat of the intellect.

Note that the order of the words is reversed. In the first part of verse 15 we have *heart—ears—eyes*. In the second part the order is *eyes—ears—heart*. This inversion brings out a psychological truth, viz. that when the sinner turns away from God, it is the heart which is first corrupted, and this interior depravity affects and deadens the ears and eyes. When man turns to God, the eyes and ears are the channels through which the truth penetrates to the heart.

be converted. Lit. "turn round and retrace their footsteps," a metaphorical expression for amendment of life.

I should heal. God would certainly heal them if only they turned towards Him. This prophecy was fulfilled in the time of Isaias, when calamities overwhelmed the Israelites, and when they were led into captivity, and, in spite of these punishments, they persevered in their obduracy. It was also fulfilled in a more remote sense, when the Jews rejected the messengers of the Gospel, and refused to accept Christ as the Messias.

28. *this salvation of God,—i.e.* that which the apostle preached to them, and which they could secure by faith in Christ.

is sent to the Gentiles. Once more St Paul announces that the graces, which the unbelieving Jews refuse to accept, are to be given to the Gentiles.

"On the rejection of the Gospel by the Jews, he declared that intention to them at Antioch, xiii. 46; at Corinth, xviii. 6; and now, for the third time, he declares it at Rome. Thus he gave them a triple warning—in Asia, in Greece, in Italy" (Bengel).

they will hear it. St Paul had already experienced how readily the Gentiles listened to and accepted the glad tidings of salvation. Moreover, he knew by revelation that God would bless his ministry in Rome, and, as the majority of the Jews refused to accept the Gospel, the apostle understood that these blessings were reserved for the Gentiles.

29. *and when he had said*, etc. This verse is found in the Vulgate and in the Bezan text, but it is not represented in ℵ, A, B, E. Tischendorf rejects it; but, as Alford remarks, "This verse has not the usual character-

tam habentes inter se quæstionem.

30. Mansit autem biennio toto in suo conducto: et suscipiebat omnes, qui ingrediebantur ad eum,

31. Prædicans regnum Dei, et docens quæ sunt de

having much reasoning among themselves.

30. And he remained two whole years in his own hired lodging: and he received all that came in to him,

31. Preaching the kingdom of God, and teaching the things which

---

istic of spurious passages, viz. the variety of readings in those MSS. which contain it. It *may* perhaps, after all, have been omitted, as appearing superfluous after verse 25" (*Greek Testament*, p. 288).

St John Chrysostom accepts this passage, which is certainly written in St Luke's style, and necessary for completing the narrative. Without it we are left in ignorance of the result of the discussion.

30. *two whole years.* All this time St Paul was a state prisoner, and we learn from his epistles that during these two years the Philippian converts ministered to his temporal wants, sending their offerings on one occasion by Epaphroditus. In return for their generous gifts, the apostle thanks them in these words: *You have done well in communicating to my tribulation. . . . . Not that I seek the gift, but I seek the fruit that may abound to your account. . . . . And may my God supply all your wants, according to his riches in glory in Christ Jesus* (Phil. iv. 14–19).

During his captivity in Rome, St Paul wrote his epistles to the Ephesians, the Colossians, and the Philippians, and a short letter to Philemon. These writings throw a light on his life in Rome, and they give the names of some of his companions, among whom we may cite St Luke, Timothy, Aristarchus, St Mark, and Tychicus. During this time some of these companions were sent on different missions, *e.g.* Tychicus took St Paul's letter to the Ephesians.

he received all that came. Being a prisoner, it is not probable that he was allowed to attend the services in the synagogue, but crowds flocked to his humble dwelling, and for all there was a hearty welcome, as the ardent zeal of the apostle found an outlet in ministering to these souls and bringing them into the one true Fold.

31. *the things which concern the Lord Jesus.* Christ's ambassador in chains spoke to these enquiring souls of *all things which Jesus began to do and teach.*

with all confidence. St Paul's discourses were characterized by fearlessness.

without prohibition. The Bezan text adds, "saying that this Jesus is the Christ the Son of God, by whom the world will be judged." There was no active opposition on the part of the unbelieving Jews, and the Romans tolerated the Christian Faith and allowed St Paul to preach it freely. This period of rest gave the apostle time and opportunity for gathering many into the Church, and for instructing and confirming them in the Faith. A few years later the scene was changed, when the tyrannical Tigellinus urged Nero to exterminate the Christians from the face of the earth, and Rome was steeped in the blood of the martyrs.

The Acts closes somewhat abruptly. St Luke does not even record

Domino Iesu Christo cum omni fiducia, sine prohibitione.	concern the Lord Jesus Christ with all confidence, without prohibition.

the circumstances which led to the apostle's release, though he must have written these closing lines after it had taken place, otherwise he could not have given the duration of his captivity, but he closes with "the victory of the Word of God," with Paul at Rome, which is the culminating point of the Gospel. Thus the Acts end "Victoria Verbi Dei. Paulus Romæ. Apex Evangelii Actorum Finis" (Bengel). St Paul, the minister of the Gospel, is in bonds, but, as he triumphantly exclaims, "The Word of God is not bound" (Verbum Dei non est alligatum), (2 Tim. ii. 9).

SYNOPSES OF ST PAUL'S MISSIONARY JOURNEYS

St Paul's First Journey.

(Acts xiii., xiv.)

His Companions,—Barnabas and John Mark.
Starting-point,—Antioch in Syria.

Places Visited.	Chief Incidents.
Seleucia, the seaport of Antioch.	They sailed thence to the island of Cyprus.
Cyprus—	
(*a*) Salamis.	Discourses in the synagogues of the Jews.
(*b*) Paphos.	Conversion of Sergius Paulus; Elymas the magician struck blind.
Perge in Pamphylia.	John Mark abandoned the work and returned to Jerusalem.
Antioch in Pisidia.	St Paul preached to both Jews and Gentiles; this raised a tumult.
	St Paul and Barnabas, after shaking off the dust of their feet against them, continued their journey.
Iconium.	The Jews and their rulers assaulted and attempted to stone them.
	They fled to Lycaonia.
Lycaonia—	
(*a*) Lystra.	St Paul cured a cripple who was lame from his birth.
	The people took St Paul and Barnabas for Jupiter and Mercury, and desired to sacrifice to them.
	The Jews from Antioch and Iconium stirred up the people, so that St Paul was stoned and left for dead.
	He recovered miraculously.
Lycaonia—*contd.*	
(*b*) Derbe.	They evangelized in this city.
Lystra, Iconium, and Antioch.	St Paul and his companions revisited these cities, "confirming the disciples and exhorting them to continue in the faith" (xiv. 21).
	They ordained elders to govern them.
Pisidia and Pamphylia.	They passed through these districts again.
Perge.	They "spoke the word of the Lord."
Attalia.	They sailed thence from Antioch, whence they had set out.
Antioch.	The judaizing brethren having disturbed the peace of the Church in Antioch, St Paul and Barnabas were deputed to go to Jerusalem to consult the apostles concerning the circumcision of the Gentiles.
Results of the journey.	1. The Jews were exceedingly hostile. 2. St Paul turned to the Gentiles, who received the apostles gladly.
Time spent.	From three to four years. The apostle and his companion remained some months in certain towns in order to consolidate their work (*circa* 45–49 A.D.).

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SYNOPSES OF ST PAUL'S MISSIONARY JOURNEYS (*continued*)

St Paul's Second Journey.

(Acts xv. 41 to xviii. 22.)

His Companion,—Silas. Barnabas refused to accompany St Paul because the latter would not allow John Mark to go with him.
Starting-place,—Antioch in Syria.

Places Visited.	Chief Incidents.
Syria and Cilicia.	St Paul and Silas delivered the apostolic decree.
Derbe and Lystra.	St Paul circumcised Timothy and took him as a companion on his journey.
Phrygia and Galatia.	They "were forbidden by the Holy Ghost to preach the word in Asia" (xvi. 6).
Mysia.	"They attempted to go into Bithynia, and the Spirit of Jesus suffered them not" (xvi. 7).
Troas.	St Paul had a vision of a Macedonian who invoked his assistance. St Luke joined St Paul and Silas.
Samothracia.	They touched at this island on their way to Neapolis, the port of Philippi.
Neapolis.	They disembarked and proceeded to Philippi by land.
Philippi.	St Paul cast a pythonical spirit out of Lydia. Her masters, "seeing that the hope of their gain was gone," caused the ministers of the Gospel to be apprehended and scourged. An earthquake happened during the night and the keeper of the prison was converted. The magistrates dismissed St Paul and Silas. Both laid claim to their rights as Roman citizens.
Thessalonica.	The Jews raised a tumult and assaulted the house of Jason who had given hospitality to St Paul and his companions; St Paul and Silas were sent away by night to Berea.
Berea.	The Jews were well-disposed until some Jews from Thessalonica instigated an uproar. St Paul sailed to Athens, while Silas and Timothy remained for a short time in Berea.
Athens.	Here St Paul preached in the Areopagus. Dionysius and Damaris were converted.
Corinth.	St Paul worked as a tent-maker, and lodged with Aquila and Priscilla. Silas and Timothy rejoined him. Crispus, the ruler of the synagogue, was converted. St Paul preached in the house of Titus Justus. He had a vision in which our Lord bade him fear not, and assured him of the divine protection. The Jews raised a tumult and dragged St Paul before Gallio, who refused to hear the case.
Cenchre.	From Corinth, St Paul went to Cenchra with Aquila and Priscilla. He made a Nazarite vow in this seaport.
Ephesus.	Here he left Aquila and Priscilla and sailed for Cesarea, as he desired to accomplish his vow in Jerusalem on the Feast of Pentecost, which was at hand.
Cesarea.	From this seaport he went up to Jerusalem, "saluted the Church, and so returned to Antioch" (xviii. 22).
Results of this journey.	1. The churches previously established were confirmed. 2. The Gospel was preached in Europe.
Time spent.	A little over two years, of which eighteen months were spent in Corinth (*circa* 51–54 A.D.).

SYNOPSES OF ST PAUL'S MISSIONARY JOURNEYS (*continued*)

St Paul's Third Journey.

(Acts xviii. 23 to xxi. 17.)

His Companions,—St Luke, Timothy, Erastus, Gaius, Aristarchus, Sopater, Secundus, Tychicus, and Trophimus. All these companions were not with him throughout the whole journey. Some started with him and were sent on different missions, others appear to have accompanied only on the return journey. **Starting-point,**—Antioch in Syria.

Places Visited.	Chief Incidents.
Galatia and Phrygia.	St Paul and his companions went through these regions "in order confirming all the disciples."
Ephesus.	He baptized and confirmed twelve men who had been disciples of St John the Baptist. He preached for three months in the synagogues. As the Jews were hostile, the apostle turned to the Gentiles and taught in the school of Tyrannus. Miracles were wrought and evil spirits were cast out by means of handkerchiefs and aprons brought from St Paul's body. The sons of Sceva, having tried to cast out spirits in the name of Jesus, were overpowered by the demon. In consequence of this incident many renounced "curious arts" and burnt their books on these subjects. Demetrius, a silversmith of Ephesus, with the craftsmen who made "silver temples for Diana," raised a tumult. The town-clerk appeased the multitude, and St Paul left Ephesus after a stay of three years.
Macedonia.	He visited the disciples in Macedonia and "exhorted them with many words."
Greece.	After a stay of three months he intended to sail thence into Syria, but as the Jews were lying in wait for him at the port, he determined to return through Macedonia.
Philippi.	St Luke rejoined him here, and the apostle sent his other companions away by sea, with orders to wait for him at Troas (see xx. 4–5).
Troas.	St Paul and St Luke rejoined their companions here after a voyage of five days. They remained seven days in this seaport, where St Paul raised Eutychus to life.
Assos.	St Paul travelled alone on foot from Troas to Assos. His companions went on by water. Having rejoined his fellow-labourers, he continued the journey with them in the same ship.
Mitylene, Chios, Samos.	They touched at these ports on their voyage from Assos to Miletus.
Miletus.	The "ancients of the church" of Ephesus here met St Paul in compliance with his wishes, and, having addressed them, he bid them farewell.
Coos, Rhodes.	These were the next ports they touched at.
Patara.	Here they changed ships, having found a vessel bound for Phenice, and, leaving Cyprus on the left hand, they sailed into Syria.
Tyre.	Here they disembarked and remained seven days with the brethren, who sought to dissuade them from going up to Jerusalem.
Ptolemais.	They abode here one day with the brethren.
Cesarea.	St Paul and his companions were received hospitably by Philip the Evangelist, and in his house Agabus prophesied St Paul's bands in Jerusalem.
Jerusalem.	They arrived here probably for the Feast of Pentecost. While St Paul was accomplishing his vow with four other men, the Jews of Asia raised a disturbance, and St Paul was rescued from their hands by the captain of the Roman garrison.
Results of the journey.	St Paul's stay of three years in Ephesus and his success among the Gentiles greatly increased the hostility of the Asiatic Jews, who did their best to discredit St Paul in the opinion of the Jews of Jerusalem. Their enmity led to his arrest, and to his long captivity in Cesarea and Rome.
Time spent.	About four years (*circa* 55–59 A.D.).

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SYNOPSIS OF THE VOYAGE TO ROME

(Acts xxvii. to xxviii.)

St Paul, having appealed to Cesar, was sent to be tried in Rome. He was placed in charge of Julius, a centurion of the band Augusta, who had other prisoners under his care. The apostle was accompanied by St Luke and Aristarchus.

Seaports.	Chief Incidents.
Cesarea.	They embarked in a ship of Adrumetum.
Sidon.	The centurion allowed St Paul to visit his friends. From Sidon they sailed "over the sea of Cilicia and Pamphylia to Myra."
Myra.	Julius removed his prisoners into an Alexandrian ship bound for Italy.
Gnidus.	They sailed "over against Gnidus," and, as the wind was unfavourable, they were forced to make for Crete.
Crete.	Having rounded Cape Salome, they anchored at Good-havens on the south coast, near the city of Thalassa.
Good-havens.	As it was late in the autumn and the sailing season was past, St Paul advised the centurion to winter in Good-havens. This advice was not taken, and the master of the ship endeavoured to reach Phenice, a commodious harbour on the coast of Crete. On their way thither, they were overtaken by the Euro-aquilo, a tempestuous wind.
Cauda.	They prepared for the storm by hoisting in the boat, undergirding the vessel and lowering the gear. The next day they lightened the vessel by throwing out the cargo, the day after they cast the tackling overboard. St Paul had a vision of an angel, who assured him that no lives should be lost, but that the vessel would be wrecked. After being storm-driven for another fourteen days, finding themselves near land, they cast out four anchors from the stern and waited for daylight. At dawn, they ran the ship ashore and reached the island of Melita safely.
Melita.	The natives received the shipwrecked passengers hospitably. St Paul was bitten by a viper, but he escaped unhurt. He healed the father of Publius of a fever. After three months they sailed in the Castors, an Alexandrian vessel bound for Italy.
Syracuse.	They stayed at this port for three days.
Rhegium.	They coasted from Syracuse to Rhegium.
Puteoli.	This was one of the chief ports of Italy, where St Paul remained seven days, and the party then set out for Rome by the land route.
Appii Forum, Three Taverns.	At both these stations St Paul was met by some of the Christian brethren from Rome.
Rome.	Here St Paul was allowed to dwell in his own hired house, with a soldier to guard him.
Time spent.	Probably about six months—from the spring of 61 A.D. to the autumn of 62 A.D.

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THE ACTS OF THE APOSTLES

ADDITIONAL NOTES

Chapter I

Section 1 (ch. i. 4–14)

THE ASCENSION OF OUR LORD

Place. St Luke relates that the apostles "returned to Jerusalem, from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath-day's journey," *i.e.* within 2000 cubits or paces, equal to about seven furlongs. On this passage, Lightfoot remarks: "'Then they returned to Jerusalem, from the mount that is called Olivet': these words do not define the exact distance of the Mount of Olives from Jerusalem, which indeed was but five furlongs, nor do they take in the town of Bethany within the bounds of the Sabbath, which was distant fifteen furlongs (*St John* xi. 18), but they point out that place of the mount where our Saviour ascended into heaven, viz. the place where that tract of the Mount of Olives ceased to be called *Bethphage*, and began to be called *Bethany*" (*Horæ Hebr.*, p. 14).

Manner. From St Luke's description, our Lord appears to have ascended gradually; His sacred feet left the earth and He slowly rose in the air; then a cloud received and enveloped Him, until it concealed Him from their sight. Christ's work on earth was now complete, and "after His triumph over death and hell, Jesus could but return to His former glory and take possession of His Throne and Kingdom, at the right hand of God the Father Almighty. While all

the blessed spirits *stand* before the face of God (*Dan.* vii. 10), the God-Man is *seated*, to signify the peace and majesty of His eternal Kingship (*Dan.* vii. 27). His throne at the right hand of the Father indicates the equality of glory of Father and Son. The time when Jesus was taken up into heaven is usually said to be noon. Several writers explain the praise given to God in the evening, the morning, and at noon, of which we read in *Ps.* liv. 18, as thanksgiving for the Death on the cross in the evening, for the Resurrection in the morning, and for the Ascension at noon. 'And he will bring forth thy justice as the light, and thy judgment as the noonday' (*Ps.* xxxvi. 6)" (Maas, *Life of Christ*, p. 585).

Witnesses. Some modern commentators are of opinion that only the Eleven saw our Lord ascend, and on this subject the Scriptures are silent. But the written word of God is not our only guide, and, according to an ancient tradition, our Lady, the holy women, and the disciples, numbering one hundred and twenty, with the apostles, were also present at the Ascension. It seems most fitting that Mary, the mother of Jesus, and those who had been so faithful to Him during His Passion, should have been privileged to witness His triumph. If the Scriptures do not actually affirm that they were thus favoured, at least we find therein nothing contrary to this view.

Reasons why Christ Ascended.

1. *To resume the life of glory which He had previously enjoyed.* "Now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee" (*St John* xvii. 5).

2. *To prepare a place for us.* "I go to prepare a place for you" (*St John* xiv. 2).

3. *To receive His reward as Man.* "Who having joy set before him, endured the cross, despising the shame, and now sitteth on the right hand of the throne of God" (*Heb.* xii. 2).

4. *To intercede for us as our High Priest.* "Christ Jesus . . . . is at the right hand of God, who also maketh intercession for us" (*Rom.* viii. 34).

5. *To rule the Church of God from His Throne in Heaven.* See *Eph.* i. 20–23.

6. *That He might send the Holy Spirit.* "It is expedient to you that I go, for if I go not, the Paraclete will not come to you, but if I go, I will send him to you" (*St John* xvi. 7).

Some anti-christian writers deny the Ascension on the ground that it could not take place under the actual conditions of the solar system. They argue that if our Lord ascended, He must necessarily be above some parts of the world and below others; and that, further, since the whole solar system is ever moving on through space, our Lord cannot be confined to one place. Such puerile objections overlook the fact that God is not tied by the laws of space, and that our conceptions of space are limited by what concerns our little world. But God fills all space; He dwells in infinity; for Him there is no barrier of distance. "We cannot go beyond the cloud, but that cloud was the token of the glory of the Divine Presence, as the Shechinah that of old filled the Temple (3 *Kings* viii. 10, 11; *Isa.* vi. 1–4), and it is enough for us to know that where God is, there also is Christ in the glory of the Father, retaining, though under new conditions and laws, the human nature which made Him like unto His brethren" (Wordsworth, *Acts*, in h. l.). But though Christ has ascended, He is still near us, and St Luke records that He sometimes deigned to lift the veil that hides Him from our sight, viz. when He appeared to St Stephen during his martyrdom, and to Saul on the road to Damascus, and to St Paul at Corinth (ch. xviii. 9).

Note.—Had we only St Mark's gospel we might have thought that Jesus ascended to heaven from the room in which He had reclined at table, while from St Luke's gospel He appears to have ascended into heaven on Easter Sunday. But in the Acts of the Apostles we find other details concerning the time that our risen Lord remained on earth, and the place whence He ascended, and the testimony of St Mark and St Luke is supplemented by that of St John, who relates an apparition of our Lord to the Eleven in Jerusalem eight days after the Resurrection, and another, later still, to the disciples at the Sea of Tiberias, in Galilee. Evidently, if distance was no obstacle to our Lord, it was not the same to the disciples, who had to make the journey. Hence we have here another proof that the sacred writers complete one another, and that one sacred book does not

always furnish a full account of a given event, but has to be supplemented by the others.

4. *He commanded them, that they should not depart from Jerusalem.* It was fitting that they should remain in Jerusalem, for the following reasons:—

(*a*) That the Holy Ghost might descend upon them in the holy city at Pentecost, when so many Jews of the Dispersion would be there for the feast, and thus the news might be conveyed to all the various Jewish colonies, just as the Crucifixion was made known to these dispersed Jews at the Feast of the Pasch. In this way the road was paved for the subsequent propagation of the Gospel by the apostles, who, on their missionary journeys, always began by addressing the Jews of the Dispersion.

(*b*) It was fitting that the new Law should be promulgated from Jerusalem, which was the centre of the Mosaic worship. Thus a prophecy was fulfilled: "The law shall come forth from Sion, and the word of the Lord from Jerusalem" (*Isa.* ii. 3). The same prophecy is found in *Micheas* iv. 1.

(*c*) To shew that Christianity was the consummation and perfecting of the Levitical Dispensation. Eusebius relates that, according to an ancient tradition which he quotes from Apollonius, an ecclesiastical writer (second century), our Lord commanded His apostles not to leave Jerusalem for twelve years; and, as Burton remarks, "If we substitute Judæa for Jerusalem, and take Judæa in its widest sense, as including Samaria and Galilee, the tradition is not at variance with what we know from history" (*Lectures on the Eccl. Hist. of the First Century*).

On verses 4 and 5. Although a few commentators and some of the Fathers, notably St Gregory and St Augustine, hold that these verses refer to an apparition which took place previous to the day of the Ascension, yet a great many eminent writers hold the contrary view, which they base on the following arguments:—

(*a*) The command to tarry in Jerusalem could only have been given at the close of our Lord's risen life, since He Himself had appointed His disciples to meet Him in Galilee after the Feast of the Pasch.

(*b*) Further, those "who were come together" evidently questioned our Lord concerning the restoration of the kingdom to Israel, because His words concerning the promise of the Father had reminded them of the Messianic kingdom, which was intimately connected with the outpouring of the Spirit (see *Joel* ii. 23, 32). Hence they wished to know if, since the Holy Spirit was to be given "not many days hence," the restoration of the kingdom was also to take place then.

5. *John indeed baptized with water, but you shall be baptized with the Holy Ghost.* We find these words also quoted by

St Peter in his discourse to the brethren of Jerusalem, in which he justified his action in receiving a Gentile convert, and this tends to shew that St Luke derived his information concerning the Ascension from St Peter. It would be interesting to know when and by whom the apostles were baptized, for certainly they all received Christian baptism, including those who had received the baptism of St John the Baptist. St Paul was baptized immediately after his conversion, and it would be absurd to suppose that those who were sent to "baptize every creature" were themselves unbaptized. Taking their being baptized for granted, it follows that the apostles had already received the baptism of the Spirit in a certain degree, but that, on the day of Pentecost, they received the fulness of His gifts. Hence the sacrament of Confirmation completes that of baptism; and this holds good not only of the apostles, but of all who receive these two sacraments.

11. *This Jesus who is taken up from you into heaven, shall so come, as you have seen him going into heaven.*

That Christ should *so come* includes:—

1. *His being seated on the clouds of heaven.* "They shall see the Son of man coming in the clouds of heaven with much power and majesty" (*St Matt.* xxiv. 30).

2. *His being visible to all men.* "Behold, he cometh with the clouds and every eye shall see him, and they also that pierced him" (*Apoc.* i. 7).

3. *His coming in His human nature, attended by His holy angels.* "And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty" (*St Matt.* xxv. 31).

To Christians, the promise of the second Advent of Christ is their great hope and joy, as the promise of the coming of the Messias was to the Jews.

Some hold that the judgment will be held in the Valley of Josaphat, between the Mount of Olives and Jerusalem, the spot which witnessed the deepest humiliation of Christ in Gethsemani and His glorious triumph on Ascension Day, but this view has no real scriptural authority. It is based on a literal interpretation of a passage in Joel: *I will gather together all nations, and will bring them down into the valley of Josaphat* (iii. 2), and also on the etymology of the word, for "Josaphat"

signifies "whom Jehovah judges." According to Origen, Christ will appear in judgment by a kind of ubiquitous presence.

12. *They returned to Jerusalem from the mount that is called Olivet.* On the spot whence Jesus ascended, the imprint of His sacred feet remained. This is attested by various writers. St Jerome states that two footprints were clearly visible, St Cyril of Jerusalem confirms this statement, Arculf refers to them also, and Eusebius, bishop of Cesarea, in Palestine, who wrote early in the fourth century, sees in this phenomenon a fulfilment of the prophecy—"His feet shall stand in that day upon the mount of Olives, which is over against Jerusalem towards the east" (*Zach.* xiv. 4).

He thus writes: "The feet of our Lord and Saviour—the Logos or Word—Himself, by means of the Tabernacle of Humanity which He hath exalted (*i.e.* in His human flesh), stood on the Mount of Olives, near the grotto there shewn at this day, after that He had prayed, and had delivered to His disciples the Mysteries concerning the consummation of all things, on the summit of the Mount of Olives, whence He made His ascent into heaven" (*Demon. Evang.*, vi. 18).

At present only the imprint of the left foot remains. The Mohammedans removed the imprint of the right foot because they believe Mohammed to have ascended corporally into heaven from the Mount of Olives. This sacred site is now in their possession.

A Sabbath-day's journey. This is the only place in the New Testament where we meet with this expression. The length of a Sabbath-day's journey was not determined by the law, but Jewish teachers taught that no man might go a distance exceeding 2000 paces beyond the city walls. They based their decision on the words of Moses: "Let each man stay at home, and let none go forth out of his place the seventh day" (*Exod.* xvi. 29). By this they understood that no man might go beyond the camp of Israel. Hence, on the Sabbath-day Jews were allowed to walk within the walls of their city. The camp of Israel is said to have formed a square which measured twelve miles each way; within the camp, the Israelites could circulate freely, and the Rabbis taught that it was "lawful to walk clear through the city on

the Sabbath-day, be it as spacious as Nineveh, and whether it be walled or no." They were even allowed to go 2000 paces beyond, because this was the limit of a suburb, and was considered as part of the city. Any infraction of this rule was punished with scourging, and it was enjoined that he who went but one cubit beyond the allowed distance should incur this punishment.

14. *Mary the mother of Jesus.* Of her life after the Ascension of our Lord we know nothing from the Scriptures, but an ancient tradition of the Catholic Church affirms that she stayed for some time with St John in Jerusalem, and afterwards accompanied him to Ephesus, where she died at the age of sixty-six. All the apostles except St Thomas are said to have been present at her deathbed, and he arrived after her burial. Deeply grieved on finding our dear Lady dead and buried, he begged that he might at least be allowed to see her once more. The grave was opened to satisfy his desire, but, according to the ancient legend, our Lady's body was not within. In the seventh century, pilgrims to Ephesus were shown the empty tomb.

It is certain that our Lady's being conceived immaculate did not prevent her dying like the rest of mankind. Thus Adam, since he had a mortal nature, would have died ultimately, even if he had never sinned, unless God had given him a special gift of immortality. But although our Lady died, the constant tradition of the Church holds that her body did not see corruption. We keep the Feast of the Assumption (three days after the death of our Lady) on the 15th of August. In the prayers used on this feast there is no distinct allusion to her having been taken up body and soul into heaven, but the lessons in the breviary are taken from the writings of St John Damascene, in which he relates the tradition of our Lady's corporal assumption.

Three arguments tend to confirm this pious belief:—

1. It was fitting that the body from which Jesus received His sacred Humanity should not see corruption.
2. The tradition that our Lady's being taken up, body and soul, into heaven has the support of many ancient martyrologies and liturgies.
3. No relics of our Lady's body have ever, as far as we know, been exposed to the veneration of the faithful, yet the Church was most careful in honouring the bodies of the saints and martyrs.

"The corporal assumption is not an article of faith. Still, Melchior Canus sums up the general teaching of theologians on this head when he says:—"The denial of the Blessed Virgin's corporal assumption into heaven, though by no means contrary to the faith, is still so much opposed to the common agreement of the Church, that it would be a mark of insolent temerity. The feast, according to Butler, was celebrated, before the sixth century, both in the East and West" (*Catholic Dictionary*, art. "Assumption").

Section 2 (ch. i. 15–26)

THE NUMBER OF THE APOSTLES

There were only twelve chosen by Christ, though others were added later. By the death of Judas, the Apostolic College was reduced to eleven, but St Matthias took his place. St Paul and St Barnabas are also called Apostles. The Twelve Apostles are by some writers thought to have been typified in the Old Testament by—

(1) The twelve sons of Jacob, prefiguring their authority.
(2) „ „ fountains of Elim, prefiguring their preaching.
(3) „ „ stones on the high-priest's breastplate, prefiguring their example.
(4) „ „ loaves of proposition, prefiguring the spiritual nourishment given by the apostles.
(5) „ „ stones taken by Josue from the Jordan, prefiguring their constancy and fortitude.
(6) „ „ oxen upholding the brazen sea, prefiguring their strength of character.

In the New Testament the Twelve Apostles are supposed to be signified—

(1) By the twelve stars crowning the Spouse of Christ.
(2) „ „ foundation stones of Jerusalem.
(3) „ „ gates of pearl of Jerusalem.

The apostles had a special vocation or call from our Lord. Not all who desired to follow Him closely were allowed to do so, while the rich young man, when bidden to follow our Lord, "went away sad." So now, men must have a special vocation for the priesthood, for none can "take the honour

to himself, but he that is called by God, as Aaron was" (*Heb.* v. 4). Christ gave them power to heal sicknesses and to cast out devils. We do not know if He communicated these powers by any exterior ceremony, as when "He breathed on them and said to them: Receive ye the Holy Ghost" (*St John* xx. 22).

These powers were given as a proof that the apostles were sent by the Messias on a divine mission; and as followers of Him who had not where to lay His head, they were to practise the strictest poverty and austerity.

Numbers have a symbolical meaning in the Scriptures. God has "ordered all things in measure, and number, and weight" (*Wisdom* xi. 21). Thus, 3 is regarded as a symbol of what is divine, 4 of what is created. $3+4$ gives 7, the symbol of rest, or a sabbath. $3 \times 4 = 12$, which gives the blending of the divine and the human—the Catholic Church.

16. *Which the Holy Ghost spoke before by the mouth of David.* The Psalms are to be understood as prophecies, inspired by the Holy Ghost. It is thus that St Peter explains two passages of the Psalms in his address to the apostles (ch. i. 16, 20), and we know that Christ had "opened the scriptures" to the disciples at Emmaus when "He expounded to them, in all the scriptures, the things that were concerning him" (*St Luke* xxiv. 27). Evidently all the apostles were well instructed on this point. They had frequently heard our Lord explain the Scriptures in this sense, *e.g.* "For David himself *saith by the Holy Ghost*" (*St Mark* xii. 36); and, at the Last Supper, He had applied to Judas a passage from Psalm xl. 10, which referred primarily to Achitophel and Doeg, two of David's treacherous friends,—"He that eateth bread with me shall lift up his heel against me."

In composing this and other so-called "denunciatory" Psalms, the inspired writers had their personal foes in view, and we have no proof that they saw beyond, but the Holy Spirit designed that their words should be applicable to the enemies of God and of His Church, and, in this particular example, to the traitor Judas, whose treachery was far greater than that of Achitophel. Thus Caiphas prophesied unconsciously, for "being the high-priest of that year, he

prophesied that Jesus should die for the nation" (*St John* xi. 51); and the Evangelist notes that in saying this "he spoke not of himself."

This explains some of the imprecations we find in the Psalms. They are not the expressions of a longing for personal vengeance on human foes, but prophecies in form of imprecations, concerning the punishments which will ultimately overtake the enemies of God.

16. *The leader of them that apprehended Jesus.* Judas gives us a terrible example of—

(*a*) The tyranny that a predominant passion can exercise in the soul.

(*b*) The ruin that follows the abuse of God's graces.

(*a*) *The tyranny of a sinful passion.* Judas' passion was twofold—*insatiable avarice* and *boundless ambition.* He had probably attached himself to Christ in the hopes of obtaining some brilliant position in the kingdom of the Messias. As his hopes were gradually frustrated, and as all our Lord taught and promised pointed to the very reverse of temporal prosperity, Judas became more and more alienated from the service of Christ. He was habitually guilty of theft, since he employed for himself the alms which were common property, or bestowed for distribution to the poor. On the different occasions when the apostles murmured, we may be sure that Judas, with his ambitious designs, was the one who took the lead. Under pretence of zeal for the poor, he shewed indignation and murmured against Mary, when she anointed Jesus. Then, when Jesus rebuked him, the traitor turned away completely from the apostolic band, and betrayed his Master for thirty pieces of silver.

(*b*) *The abuse of God's graces.* Judas had been chosen for a glorious mission: he was called to be one of the twelve foundation-stones of the Christian Church. To him, as to the rest of the apostles, was given the gift of miracles. He had heard Jesus' teaching, witnessed so many of His miracles, and had been the recipient of much tenderness from our Lord. Jesus had warned him repeatedly:—"Have I not chosen you twelve, and one of you is a devil?" "What thou

dost, do quickly." "One of you shall betray me." All these warnings, these proofs of love on the part of Jesus, failed to touch Judas. The traitor dared even to ask with the rest, "Lord, is it I?" and he listened to the divine answer unmoved, "Thou hast said it." Jesus did not reveal the traitor's name, except perhaps to the beloved disciple, when, in answer to St John's question, "Lord, who is it?" Jesus replied, "He it is to whom I shall reach bread dipped. And when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon. And after the morsel, Satan entered into him" (*St John* xiii. 25–27). Then the apostate apostle, he to whom the very devils had been subject, now became their prey. He went forth and "it was night," deep, black night indeed in the soul of Judas. Once more Jesus tried to win that guilty soul to repentance, but in vain. Judas gave the traitor's kiss. Then came the closing scenes, the remorse and despair, the taunts of the chief priests, whose tool he had been, the restitution, all too late, of the blood-money, then Judas filled up the measure of his iniquity by taking his own life, and his name has passed down to posterity as the synonym of traitor, while it ever arouses the remembrance of a soul steeped in avarice.

Verses 18, 19. Some writers take these words as those of the historian, and not of St Peter, but the more general opinion is that they form part of his discourse (with the exception of the explanation concerning the meaning of Haceldama), and this view is supported by the subjoined considerations:—

1. It would not be appropriate for the historian to introduce his own explanations here.
2. The Greek shews that verse 18 is connected with what precedes (οὗτος μὲν οὖν), "And he indeed," since this is not the usual introduction to a parenthesis.
3. The whole passage is rhetorical rather than narrative.
4. The passage harmonizes with St Peter's argument.

19. *Haceldama.* "It was not lawful to take into the Temple treasury, for the purchase of sacred things, money that had been unlawfully gained. In such cases the Jewish Law provided that the money was to be restored to the donor, and, if he insisted on giving it, that he should be induced to spend it on something for the public weal. This explains the apparent discrepancy between the accounts in the book of the Acts and in St Matthew. By a fiction of law

the money was still considered to belong to Judas, and to have been applied by him in the purchase of the well-known 'potter's field,' for the charitable purpose of burying strangers in it. But from henceforth the old name of 'potter's field' became popularly changed into *Haqal Dema, i.e.* 'field of blood'" (Edersheim, *Jesus the Messiah*, vol. ii. p. 575).

Until the fourteenth century the field was in the hands of Catholics, then the Armenians took possession of it. The whole area measures about 26 by 20 feet. St Helena had this field and a few adjacent tombs surrounded by a wall. Within this enclosure there was a cave with openings in the roof, and through these, bodies were let down and there left to decay, so that, on looking down, the pilgrims saw the gruesome spectacle of bodies in various stages of corruption. The church which St Helena built over this cave was destroyed by the Turks in the fourteenth century.

26. *They gave them lots, and the lot fell upon Matthias.* This is the only example in the New Testament of drawing lots for an appointment to an office, but this method was frequently employed by the Jews, as we see from the Old Testament.

Examples of drawing lots:—

(*a*) The scapegoat was chosen.	(*Lev.* xvi. 8.)
(*b*) Achan was found guilty of theft.	(*Jos.* vii. 16–18.)
(*c*) Canaan was divided among the twelve tribes.	(*Jos.* xiv. 2.)
(*d*) Saul was elected king of Israel.	(1 *Kings* x. 20–21.)
(*e*) Jonathan was convicted of having taken the honey.	(1 *Kings* xiv. 43.)
(*f*) Jonas was shown to be guilty.	(*Jonas* i. 7.)

CHAPTER II

Section 1 (ch. ii. 1–13)

THE JEWISH FEAST OF PENTECOST*

Ceremonies observed. The opening of the feast was announced at sunset by the blast of the priests' trumpets from the Temple mount. At the first watch, the altar of

* This article is chiefly taken from Edersheim, "The Temple and its Services."

holocausts was cleansed and the doors of the Temple were opened at midnight, to allow the priests time to examine the numerous sacrifices presented by the people.

At sunrise, the usual morning sacrifice was offered, followed by a sin offering and burnt-offerings. During these ceremonies "the Levites were chanting the 'Hallel' to the accompanying music of a single flute, which began and ended the song, so as to give it a sort of soft sweetness. The round, ringing treble of selected voices from the children of Levites, who stood below their fathers, gave richness and melody to the hymn, while the people either repeated or responded, as on the evening of the Passover sacrifice" (Edersheim, *The Temple*, p. 263).

The rite peculiar to the day now took place. The two wave-loaves made from the first-fruits of the wheat harvest were presented with the prescribed sacrifices: "A holocaust for a most sweet odour to the Lord, two calves of the herd one ram, and seven lambs of a year old, without blemish . . . . a buck-goat also, which is slain for expiation, besides the perpetual holocaust and the libations thereof" (*Numb.* xxviii. 27–30).

The wheat of which these loaves were made was set apart some days previously by deputies from the Sanhedrin, who loosely tied the portion selected into a bundle, but left it standing. It was enjoined that the corn should be chosen from a field which had not been manured or artificially watered. The following ceremony was observed in cutting the wheat required for the wave-loaves. Three men, each carrying a sickle and a basket, went to the field in which the portion of wheat had been marked off. They then put the following questions to the bystanders, repeating each question three times. Has the sun gone down? Shall I reap with this sickle? Shall I reap on this day? (naming it). Shall I reap? If all these questions were answered in the affirmative, then the three men cut down sufficient wheat to fill three seahs, *i.e.* about three pecks and three pints. The wheat was thrashed, ground, and sifted in the Temple, and made into *leavened* loaves on the evening before the festival, or, if a Sabbath preceded the festival, on the eve of

the Sabbath. One of the wave-loaves, and one of the lambs offered with it, were the portion of the high-priest; the other loaf was divided between the officiating priests. The people then brought their voluntary gifts, which were offered immediately. In the afternoon a feast was held, to which the strangers, the poor, and the Levites were invited. It is almost certain that the disciples, before assembling in the Cenacle, had assisted at these special ceremonies in the Temple. They had offered by the hands of the priests the wave-offering of the first-fruits of the wheat, and had commemorated the giving of the Law from Mount Sinai; then came the sound as of the mighty rushing wind; the Holy Spirit descended upon them: the New Law was promulgated, and on that day three thousand souls were "added to the Church," and presented to the Lord as a wave-offering. They were the first-fruits of that great harvest of souls which the Church was to go forth to gather from all nations, and which is still being reaped. So it will be until an angelic voice, addressing One, "like to the Son of man, having on his head a crown of gold and in his hand a sharp sickle," shall cry with a loud voice: "Thrust in thy sickle, and reap, because the hour is come to reap, for the harvest of the earth is ripe" (*Apoc.* xiv. 15).

The fitness of the Feast of Pentecost for the Descent of the Holy Ghost. It is evident that some divine purpose was fulfilled in the choice of the day on which "the promise of the Father" was given unto men, and we may reverently conclude that the origin of the feast, its symbolical meaning, and the circumstances which attended its celebration, were, to use our poor human language, among the determining motives which led to this choice.

1. *The origin of the feast of Pentecost.* It was instituted in thanksgiving for the harvest, and on this day the first-fruits of the wheat were offered in the Temple. This feast was therefore particularly appropriate for the outpouring of the Spirit and for the conversion of three thousand souls, the first-fruits of the harvest which the Church was to gather.

2. This feast was also kept (by a later tradition) in commemoration of the giving of the Law on Mount Sinai, one of the greatest events in the history of the Jews; hence it was fitting that on this day the Law of the New Dispensation should be promulgated,—the law "written not

with ink, but with the Spirit of the living God ; not in tables of stone, but in the fleshy tables of the heart" (2 *Cor.* iii. 3).

3. The attendant circumstances also rendered the time favourable, for there were more *strangers—i.e.* Jews of the Dispersion—in Jerusalem at Pentecost than at the Pasch ; and as the Crucifixion had been made known so widely on account of its having taken place at the Feast of the Pasch, so the news of the Descent of the Holy Ghost and of the gift of tongues was promulgated by these Jews of the Dispersion, and thus they were instrumental in preparing the way for the ministers of the Gospel. The gift of tongues at any other time, when Jerusalem was not crowded with strangers, would not have been so widely known, nor would so undeniable a testimony to the divine origin of the Gospel have been given.

2–3. *There came a sound from heaven . . . . and there appeared to them parted tongues as it were of fire.* When our Lord was baptized at the commencement of His public ministry, a voice from heaven proclaimed Him to be the Son of God, and the Holy Ghost, under the symbol of a dove, descended upon Him. These exterior manifestations were proofs to the spectators of the divine mission of Christ, for He Himself needed no such exterior sign of the coming of the Spirit. In like manner, when the Church was beginning her glorious work of evangelizing the world, a sound was heard from heaven "as of a mighty wind borne onwards," and tongues "as it were of fire" sat on the heads of each of the hundred and twenty disciples. These prodigies, together with the miraculous gift of tongues, proved to the assembled multitudes that the apostles were divinely accredited, and were a gage to the recipients of these favours that they had received the fulness of those spiritual gifts necessary for those who were chosen to bear witness to Christ before a hostile world,—in the case of many, at the price of their lives.

Note.—Critics with anti-christian prejudices and beliefs are not wanting who attribute to purely natural phenomena the miraculous effects which announced and accompanied the coming of the Holy Ghost; for them there were only a storm, an earthquake, and electric discharges, like those seen issuing from the summit of a rod on the top of the mast. But, we reply, such phenomena do not bring multitudes together, nor do they perplex any but the ignorant.

Again, electric discharges occur in the open air, and not in a house, nor do men charged with electricity speak languages hitherto unknown. Further, we notice that although the sound was like that of wind, yet none was felt, and the tongues "as it were of fire" did not injure those on whom they rested, which is not the case when Nature is convulsed. Lastly, the effects shew that these exterior manifestations were miraculous; for what purely natural phenomena would induce "devout men" to give up the faith of their fathers, to which they clung tenaciously, for a religion which would expose them to temporal losses, persecution, and even death itself? Evidently, the reality of the divine action was borne in irresistibly upon the three thousand who were converted at Pentecost. God made His presence felt in the souls of those who were docile to His teaching; and thus the exterior miracle attained its end, and the interior miracle far exceeded all that men witnessed.

4. *They were all filled with the Holy Ghost.* It may be asked whether this assertion refers to the apostles only, or to the whole company of the disciples, including our Lady and the holy women. The constant tradition of the Church holds that *all* the disciples were present without exception, and that all were endued with power from on high, for the whole Church needed the outpouring of the Spirit. His blessed Presence was not a gift for a favoured few, although undoubtedly the apostles received a greater plenitude than the other disciples, together with the power of speaking with tongues and of communicating this gift by the laying on of hands. (See *Acts* viii. 18.)

St Peter, in defending the disciples from the charge of drunkenness, evidently pointed to them when he said "These are not drunk"; for since he stood up *with the Eleven*, had the apostles alone received the promise of the Father, surely he would have said "We are not drunk." Also the text which he quotes from Joel confirms this inference, as it contains a special reference to the Holy Spirit being poured out on young and old of both sexes.

But although the apostles were endowed with certain gifts of the Spirit more than the disciples, it does not follow that

they had no further need of spiritual enlightenment or of increasing in virtue, since we know that St Peter was not prepared to receive Gentiles collectively into the Church until he had been specially enlightened by a vision that such was God's will. The gifts of the Spirit are not given to supersede man's efforts to acquire sanctity, but to arouse his energy and second his efforts, and this applies to every Christian soul. Each "must" labour the more that by good works" he may make sure "his calling and election" (2 *Pet.* i. 10), as St Peter himself teaches.

6. *The multitude came together, and were confounded in mind.* From the sacred narrative we gather that the miraculous effusion of the Holy Spirit was witnessed by—

(*a*) The "devout" Jews who habitually resided in Jerusalem.
(*b*) The Jews of the Dispersion who had visited the holy city in order to keep the Feast of Pentecost.
(*c*) Jews who were enemies of Christ and of His followers, since they accused the disciples of drunkenness, as they had charged their Master with being "a drinker of wine" (*St Luke* vii. 34).

9. *Parthians, and Medes, and Elamites,* etc. By the conversion of many of the "devout men,"—*i.e.* Jews of the Dispersion and proselytes, a prophecy was fulfilled: "And it shall come to pass in that day, that the Lord shall set his hand the second time to possess the remnant of his people, which shall be left from the Assyrians, and from Egypt, and from Phetros, and from Ethiopia, and from Elam, and from Sennaar, and from Emath, and from the islands of the sea" (*Isa.* xi. 11). The regions of which St Luke speaks correspond closely to those enumerated by Isaias, and, as Wordsworth remarks, "In the reception of the first-fruits of these various Dispersions into the Christian Sion, the Church, it may be rightly said that they have been *recovered* and brought back again to their true *home* in Christ, the spiritual Jerusalem" (*Acts of the Apostles,* in h. l.). It is worthy of note that the nationalities enumerated in verses 9–11 include four families of languages:

The Zend	spoken by the		Persians and Elamites.
The Semitic	„	„	Mesopotamians. Jews and Arabs.
The Latin	„	„	Romans.
The Greek	„	„	Asiatics and Egyptians.

Section 2 (ch. ii. 14–21)

SYNOPSIS OF ST PETER'S FIRST SERMON

This sermon was addressed to those who, drawn by the miracle of a sound as of a rushing wind, had assembled in or around the Cenacle.

I. The Audience.

(*a*) Those who mocked and accused the disciples of being drunk.
(*b*) The "devout men" who dwelt in Jerusalem.

II. Synopsis of Sermon.

A. St Peter refutes the charge of drunkenness.

(*a*) He shews that devout men would not infringe the Law by taking food before the ninth hour.
(*b*) He explains that the disciples are under the influence of the Spirit, as Joel had prophesied.
(*c*) He affirms that Joel had also foretold the day of judgment, and that all who desired could attain to salvation.

B. He proves Jesus of Nazareth to be the Messias—

1. By His miracles and deeds.
2. By His Crucifixion and Death, by which the prophecies were fulfilled.
3. By His Resurrection, which St Peter explains as the fulfilment of Psalm xvi., since it is evident that—

(*a*) David had foretold that the Messias should rise again.
(*b*) As David was dead and buried, and his sepulchre was known to the Jews, it was clear that he had not risen from the dead.
(*c*) The psalm applies to one of the seed of David (*Ps.* cxxxi. 11), and this Son of David is the Messias.
(*d*) This prophecy had been fulfilled in the person of Christ, and the apostles were the chosen witnesses of the Resurrection.
(*e*) God had exalted Jesus to His right hand, which David had also prophesied in Ps. cix. 1, since David did not ascend into heaven immediately after his death.

C. St Peter concludes by exhorting his hearers to repentance, and by reminding them that the promise of the Holy Spirit is also for them and their children, and that the gift of the Spirit proves Jesus to have been received up into the heavens.

Hence St Peter's sermon had for object to prove that

the Death, Resurrection, and Ascension of Christ, and the subsequent outpouring of the Spirit, were fulfilments of prophecy, and in accordance with God's foreordained design.

Note.—In this first discourse of St Peter, the student will note the following points:—

1. St Peter himself is completely transformed. Whereas, but a few days previously, he had trembled and retired when questioned by a maid, now he boldly confronts the multitude.

2. He has the gift of understanding the Scriptures and interpreting the prophecies; and although his hearers are unprepared for such unexpected explanations of the prophecies, they are not able to refute them.

3. St Peter shews consummate tact and prudence in his sermon, for he first explains that Jesus was sent by God in fulfilment of the prophecies, before dealing with what concerns His Death and Resurrection. He proclaims Christ as the Messias after shewing that He has fulfilled the prophecies, and thus he prepares his audience to accept the truths of the Gospel.

4. He excuses the sin of the Jews in crucifying our Lord by shewing that God had permitted them to accomplish "the determinate counsel of God."

5. His style is simple and typical of the preaching of the apostles, whose discourses were synopses of the life of Christ.

6. The extraordinary results of St Peter's sermon shew how powerfully he was assisted by the Holy Spirit.

15. *These are not drunk, as you suppose.* In Exod. xvi. 8 we read: "In the evening the Lord will give you flesh to eat, and in the morning bread to the full." Hence they took only bread in the morning and flesh in the evening, and as wine was only taken with flesh, it was not customary to drink wine except in the evening. To have broken the fast by eating bread before the third hour was considered an infraction of the traditions of the ancients; still more would the Jews condemn the practice of taking wine early in the morning.

The third hour of the day. The Jews divided the day into four principal divisions, called "hours." These "great" hours at the vernal equinoxes were as follows:—

First hour, 6–9 a.m.
Second „ 9–12 „
Third „ 12–3 p.m.
Fourth „ 3–6 „

As these "great" hours were counted from sunrise to sunset, their length varied with the different seasons.

On the fulfilment of prophecies. A prophecy may be fulfilled in four different ways:—

1. It may refer to one event only. Thus, when the Incarnation took place, the words of Isaias were literally fulfilled: "Behold a virgin shall conceive and bear a son" (vii. 14). This prophecy has no other application.

2. A prophecy may have a twofold object, the one proximate, the other remote. Thus the words, "Neither shall you break a bone thereof" (*Exod.* xii. 46) primarily referred to the paschal lamb, but it had a second and a higher application to our Lord, of whom that lamb was a type. Cf. "The soldiers therefore came . . . . but after they were come to Jesus . . . . they did not break his legs. . . . . For these things were done that the scripture might be fulfilled: you shall not break a bone of him" (*St John* xix. 32–36).

3. A prophecy is said to be fulfilled when, by analogy, some prophetic utterance is applied to a later event other than to that which it primarily referred. Thus God's reproach to the Jews (*Isa.* xxix. 13) is applied by Christ to the Jews of His day: "Hypocrites, well hath Isaias prophesied of you, saying: This people honoureth me with their lips, but their heart is far from me" (xv. 7, 8).

4. When a prophecy relates to a series of events, each of which brings the prophetic utterance more manifestly into relief. Thus each of our Lord's miracles was the fulfilment of a general prophecy, and each detail of the Passion proved our Lord to be "despised and the most abject of men, a man of sorrows and acquainted with infirmity" (*Isa.* liii. 3).

We observe also that in the New Testament the Holy Spirit gives *the meaning* of the prophecies of the Old Testament, which were uttered by His inspiration. The exact words, however, are not always quoted, because *the sense* is more important than the *actual words*, and also because the Jews were accustomed, in their services in the synagogue, to translate the original Hebrew text into the popular Aramaic, and the inspired writers were naturally familiar with these renderings in the vernacular.

17. *Your young men shall see visions.* By a vision we understand an intellectual apprehension of some objective reality. It is not necessary that a person should enjoy the gift of sight in order to have a vision; a blind man could also have one. Visions may come from God and from Satan. They are therefore always miraculous from their nature, or at least pre-

ternatural. It is possible also for men under the influence of strong emotion to experience subjective impressions, which to them seem objective. Thus the delusions of the insane, which are purely subjective, *i.e.* interior, appear to them objective. God's saints have often had visions, and in some cases the devil has been the author of them. When a saint who has had extraordinary visions and revelations is canonized, the Church does not thereby oblige her children to believe, as an article of faith, either the fact that the visions occurred, or the teaching contained in the revelations made to the saint, but merely asserts that these visions contain nothing contrary to faith or morals, and may be piously believed. Evidently, considering the complex nature of man and the interaction of soul and body, it is often a very difficult matter to decide whether a certain intellectual apprehension was an objective reality or a subjective experience.

Visions sent by God are rare, and always have some good purpose. Diabolical visions are often trivial, uncalled for, and ultimately lead to some evil. It is extremely unwise to meddle with the occult sciences on this account, since the revelations from the spirit world are far more likely to proceed from the devil than from God. We have the Church, our infallible guide, to lead us; therefore God rarely speaks by visions; still, while we cannot deny their existence, we must be extremely cautious not to be over-credulous in this respect. A *dream* differs from a *vision*, inasmuch as it takes place during sleep, and is always subjective.

ON MIRACLES

Miracles are divine attestations of the truths revealed by God, and consequently of the faith and practice of the Catholic Church, and of the sanctity of those, through whose instrumentality these supernatural effects are wrought. A miracle is essentially a divine act by which God overrules the laws of Nature, to which He is not subject, nor has He bound Himself to operate invariably through her laws.

We find four terms used in the New Testament for the

supernatural manifestations of our Lord's power, viz.—miracles, wonders, signs, and mighty works. St Luke generally speaks of miracles as "great things" (iv. 23, viii. 39, etc.), "wonderful things" (v. 26).

There are thirty-five miracles recorded in the four gospels.

For a list of the miracles recorded in the Acts see Intro., Bk. I., p. 47.

There are three classes of miraculous effects distinguished by St Thomas Aquinas:—

1. When the very substance of the thing done is beyond the power of nature, *e.g.* the sun going back on the dial of Achaz.

2. When the recipient of the effect stamps it as miraculous, *e.g.* the dead body of Lazarus; for though natural powers can give life, they cannot reanimate the dead.

3. When the manner and order in which the effect is produced is miraculous, *e.g.* the cure of Simon's wife's mother. An instantaneous cure differs totally from an ordinary convalescence. The former is preternatural, the latter natural.

St Jerome holds that the gift of miracles *in itself* is no proof of holiness, since "evil men who preach the faith and call on Christ's name may perform true miracles, the object of these miracles being to confirm the truths which these unworthy persons utter and the cause which they represent." As a rule, however, this gift is reserved for those whose holiness is remarkable. Miracles are not mere marvels worked to impress the spectators, but "they are signs of God's presence; they bring us nearer to Him; they remind us that we are to be holy as He is holy, to cultivate humility, purity, the love of God and man. The doctrine which they confirm must appeal to us, apart from its miraculous attestation." It was because the Pharisees refused to receive the doctrine of Christ that they attributed His miracles to Beelzebub.

The gift of miracles was especially needed in the early ages of Christianity; and though this gift is not so frequently bestowed in our times, yet it has never ceased to exist in the Church. "So natural, on the contrary, is the occurrence of miracles in the Church, that there are regular tribunals

before which alleged miracles are examined, and minute rules are laid down for distinguishing true from false miracles." As, of old, God raised up prophets and endowed them with miraculous powers in order to assist the Jews in times of tribulation, or to arouse them from their spiritual apathy, so, from time to time, God has raised up special saints to combat certain heresies or to prove the holiness of the Church. Such, for example, were St Ignatius, St Dominic, St Theresa, and many others.

There is, however, a distinction between *Scriptural* miracles and *ecclesiastical* miracles. The former are to be accepted by all Catholics under pain of sinning against faith, whereas "no Catholic is bound to believe in any particular miracle not recorded in Scripture." On the other hand, it cannot be denied that the gift of miracles has always been bestowed on the Church. The power of doing mighty works and signs was not confined to the apostolic age. Besides, we owe due deference to the judgment of the ecclesiastical authorities; and, to say the least, it is unwise to set up our private judgment against the decision of a tribunal which takes every precaution in order to arrive at an exact conclusion, and which is by no means inclined to accept every alleged miracle as a true supernatural effect. "However, within these limits the Catholic is left to the freedom and the responsibilities of private judgment" (*Catholic Dictionary*, art. Miracles).

19. *I will shew wonders in the heaven above, and signs on the earth beneath; blood and fire and vapour of smoke.* The subjoined quotation from Josephus concerning the destruction of Jerusalem aptly illustrates this text:—

"Thus were the miserable people persuaded by these deceivers (*i.e.* pseudo-messias), and such as belied God Himself, while they did not attend nor give credit to the signs that were so evident, and did so plainly foretell their future desolation; but, like men infatuated, without either eyes to see or minds to consider, did not regard the denunciations that God made to them. Thus there was a star resembling a sword which stood over the city, and a comet that continued a whole year. Thus also, before the Jews' rebellion, and before those commotions which preceded the war, when the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus (Nisan), and at the ninth hour of the night, so great a light shone round the altar and the holy house that it appeared to be bright

daytime, which light lasted for half an hour. This light seemed to be a good sign to the unskilful, but was so interpreted by the sacred scribes as to portend those events that followed immediately upon it. At the same festival also a heifer, as she was led by the high-priest to be sacrificed, brought forth a lamb in the midst of the temple. Moreover, the eastern gate of the inner temple (court of the temple), which was of brass and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now, those that kept watch in the temple came thereupon running to the captain of the temple and told him of it, who then came up thither, and not without great difficulty was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared that this signal foreshewed the desolation that was coming upon them. Besides these, a few days after that feast, on the one-and-twentieth day of the month Artemisius (Jyar), a certain prodigious and incredible phenomenon appeared; I suppose the account of it would seem to be a fable, were it not related by those who saw it, and were not the events that followed it of so considerable a nature as to deserve such signals; for, before sun-setting, chariots and troops of soldiers in their armour were seen running about the clouds and surrounding the cities. Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner temple (court of the temple), as their custom was, to perform their sacred ministrations, they said that, in the first place, they felt a quaking and heard a great noise, and after that they heard a sound as of a great multitude saying, 'Let us remove hence.' But what is still more terrible, there was one Jesus, the son of Ananus, a plebeian and a husbandman, who, four years before the war began, when the city was in very great peace and prosperity, came to that feast whereon it is our custom for every one to make tabernacles to God in the temple, and began on a sudden to cry aloud, 'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people.' This was his cry, as he went about by day and by night, in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at this dire cry of his, and took up the man and gave him a great number of severe stripes; yet did not he either say anything for himself, or anything peculiar to those that chastised him, but still went on with the same words which he cried before. Hereupon, our rulers supposing, as the case proved to be, that this was a sort of divine fury in the man, brought him to the Roman procurator, where he was whipped till his

bones were laid bare ; yet did he not make any supplication for himself nor shed any tears, but turning his voice to the most lamentable tone possible, at every stroke of the whip his answer was, 'Woe, woe to Jerusalem!' And when Albinus (for he was then our procurator) asked him who he was? and whence he came? and why he uttered such words? he made no manner of reply to what he said, but still did not leave off his melancholy ditty, till Albinus took him to be a madman and dismissed him. Now, during all the time that passed before the war began, this man did not go near any of the citizens, nor was seen by them while he said so ; but he every day uttered these lamentable words, as if it were his premeditated vow, 'Woe, woe to Jerusalem!' Nor did he give ill words to any of those that beat him every day, nor good words to them that gave him food, but this was his reply to all men, and indeed no other than a melancholy presage of what was to come. This cry of his was the loudest at the festivals ; and he continued this ditty for seven years and five months, without growing hoarse or being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased ; for, as he was going round upon the wall, he cried out with his utmost force, 'Woe, woe to the city again, and to the people, and to the holy house!' And just as he added at the last, 'Woe, woe to myself also!' there came a stone out of one of the engines and smote him, and killed him immediately ; and as he was uttering the very same presages, he gave up the ghost" (Josephus, *Wars*, vi. 5. 3).

Verses 19, 20. "The Messianic dispensation, however, has two aspects—the one characterized by grace and mercy, the other by judgment and punishment. Now verses 17 and 18 dwell, as we have seen, on the glorious blessings which would be poured on those who should acknowledge Christ; verses 19 and 20 in plain terms tell of the awful punishment which awaits those who should deliberately reject Him. Pentecost and its great miracle—the signal outpouring of grace and power on the early Christian Church—was a *partial* fulfilment of verses 17 and 18, *the prophecy of the blessing*; while the fall of the city, the unsurpassed misery and horror which attended the siege of Jerusalem, and the concluding period of the last Jewish war with Rome, and its crushing result, were equally *partial* fulfilments of verses 19 and 20—*the prophecy of the curse.* But neither Pentecost nor the miraculous powers bestowed on the early Church on the one hand, nor the fatal siege and deadly war on the other hand, have exhausted the great prophecy of Joel, which St Peter took up and repeated. The fulfilment began

surely on the Pentecost morning. It was strangely carried out during those years of the Church's early powers. Its words, which tell of suffering and of woe, were lit up with the lurid light of the burning city and temple. But though both the blessing and the curse have received, each of them, a marked fulfilment, they were but partial ones; the full accomplishment still tarries, and will assuredly precede that awful day of the Lord, the time of which is known to the Father only" (Schaff, *Comm. on the Acts*, in h. l.).

Section 3 (ch. ii. 22–36)

22. *Jesus of Nazareth.* In the sermon in the Temple (*infra*, iv. 10), St Peter also speaks of our Lord thus. It was necessary to give His birthplace, since the name "Jesus" was common among the Jews, and we know that our Lord was so called especially by His enemies. *Cf.* "This man also was with Jesus of Nazareth" (*St Matt.* xxvi. 71). It was inscribed by Pilate on the title of the cross. Notice that St Peter does not shrink from mentioning our Lord's connection with the despised province of Galilee. St Paul also gives this name to our Lord: "I indeed did formerly think, that I ought to do many things contrary to the name of Jesus of Nazareth" (*infra*, xxvi. 9). This title would naturally recur to St Paul, since, at his conversion, in answer to his question "Who art thou, Lord?" Christ had replied, "I am Jesus of Nazareth, whom thou persecutest."

ON THE RESURRECTION OF CHRIST

"Christ often foretold His Resurrection, and declared that He would rise by His own power. 'I have power to lay it down (*i.e.* my life), and I have power to take it up again' (*St John* x. 18). 'Destroy this temple, and in three days I will raise it up' (*St John* ii. 19). When the Pharisees would see a sign of Him, He answered, 'A sign shall not be given, but the sign of Jonas the prophet' (*St Matt.* xii. 39), thus

holding out His Resurrection as a proof, in itself sufficient, of His divine mission. And often, when foretelling His passion and death, He added, 'and the third day, He (the Son of man) shall rise again' (*St Matt.* xvii. 21, xx. 19; *cf.* xvi. 9). Hence the Resurrection of Christ is at the same time a miracle and a prophecy, and affords a double proof of the divinity of His mission and of His whole teaching. It is a miracle wrought by His own power, and therefore the strongest proof of His oft-asserted Divinity. It is the greatest of all miracles ever wrought, because, more than any other, it transcends the power of created causes. Hence it is a fit crowning and sealing of Christ's other miracles, and for this reason St Paul has no hesitation in making all Christian truth dependent on the truth of the Resurrection (1 *Cor.* xv. 14–20). Hence, also, the other apostles always bring to the front the truth of the Resurrection to make their doctrines acceptable both to Jews and Gentiles, although with cultured Gentiles they might have succeeded better, by simply holding out to them the beauty and reasonableness of Christian teaching. The world accepted the testimony of the apostles; the foundation, progress, continuance of the Church are a great fact, which, in its turn, bears out the truth of the Resurrection. For the world to believe the apostles without any miracles, would be in itself a greater miracle than any attributed to them" (Herder's *Kirchenlexicon*).

THE GLORIFIED BODY OF JESUS

From the apparitions recorded in the gospels, we can learn something concerning the qualities of the glorified Body of Jesus. We see that though Jesus rose with the same Body, yet it was not subject to the laws which govern matter and space. The disciples could touch His hands and feet, and they recognized Him, which proves that exteriorly He remained the same as before the Resurrection. It was necessary that this should be so, for had He revealed Himself otherwise, the apostles would have had no proof of His Resurrection; they would have been justified in

imagining, as they did (*St Luke* xxiv. 37), that they were gazing on a disembodied spirit under an assumed form. Again, had He revealed Himself in all His glory, they could not have sustained the sight. Hence He appeared as He was before His passion, but at the same time the conditions of His existence were seen to be totally altered. He no longer remained constantly with them, but appeared and disappeared. The disciples saw that material objects offered no obstacle to His passage. Although He ate with them, it was only out of condescension, not from necessity, and the food which He took, instead of being changed into the substance of the body, was immediately volatilized. Evidently the risen Body of our Lord is a spiritual body, freed from the mastery of matter, and completely subject to the dominion of the soul: nevertheless it is the real human Body that was crucified on Calvary.

So will it be with the bodies of the just after the Resurrection, as St Paul explains: "The dead shall rise again incorruptible; we shall be changed" (1 *Cor.* xv. 52). As Jesus, the Head of the Church, rose with the qualities of subtlety, agility, brightness, and impassibility, so will the elect, the members of His mystical body, rise at the last day.

THE TOMB OF DAVID

Josephus has two references to the tomb of David:—

(*a*) "Hyrcanus opened the sepulchre of David (B.C. 134), who excelled all other kings in riches, and took out of it three thousand talents. He was also the first of the Jews who, relying on the wealth, maintained foreign troops" (Josephus, *Ant.*, xiii. 8. 4).

(*b*) "As for Herod, he had spent vast sums about the cities, both without and within his own kingdoms; and as he had before heard that Hyrcanus, who had been king before him, had opened David's sepulchre, and taken out of it three thousand talents of silver, and that there was a much greater number left behind, and indeed enough to suffice for all his wants, he had a great while an intention to make the attempt; and at this time he opened that sepulchre by night, and went into it, and endeavoured that it should not be at all known in the city, and took only his most faithful friends with him. As for money, he found none, as Hyrcanus had done, but that furniture of gold and those precious goods that were laid up there, all of which he

took away. However, he had a great desire to make a more diligent search, and to go farther in, even as far as the very bodies of David and Solomon; where two of his guards were slain by a flame that burst out upon those that went in, as the report was. So he was terribly affrighted, and went out, and built a propitiatory monument of that fright he had been in; and this of white stone, at the mouth of the sepulchre, and at a great expense also" (Josephus, *Ant.*, xvi. 7. 1).

It seems strange that treasures should have remained intact for so many years during which Jerusalem had been besieged and pillaged, but it is probable that, as the sepulchre was venerated as a sacred shrine, these vast treasures were deposited there for safety and remained unclaimed owing to the frequent wars and changes of government. We know that the temples of Ephesus and Delphi were used as banks to store wealth. The tomb fell into ruins in the second century, about the time of Hadrian. There are no references to the actual tomb of David in the earliest Christian writers, but it is known that a cenotaph was erected near Bethlehem to David and his descendants. Thus a pilgrim in A.D. 333 speaks of the tombs of Jesse, David, and Solomon, etc., as being situated not far from Bethlehem. St Jerome asserts also that it was shewn at Bethlehem; and St Paula, writing to Marcella, anticipates the pleasure they will have in visiting together the sacred sites, and she mentions the tomb of David as being situated close to the sheep pens at Bethlehem. Here the reference is evidently to the cenotaph, and not to the actual tomb which was in Jerusalem. Stanley thus speaks of the tomb of David: "On the brow of the hill now called Mount Zion, a conspicuous minaret is pointed out from a distance to the traveller approaching Jerusalem from the south, as marking the Mosque of the Tomb of David. Within the precincts of that mosque is a vaulted gothic chamber, which contains within its four walls a greater confluence of traditions than any other place of like dimensions in Palestine. It is startling to hear that this is the scene of the Last Supper, of the meeting after the Resurrection, of the miracle of Pentecost, of the residence and death of the Virgin, of the burial of Stephen. If one might hazard a conjecture respecting the cause of such a concentration of traditions,

some of them dating as far back as the fourth century, it would be this: We know from Cyril and Epiphanius that a building existed on this spot, claiming to be the only edifice which had survived the overthrow of the city by Titus. This building, of unknown origin, would naturally serve as an appropriate receptacle for all recollections which could not otherwise be attached to any fixed locality" (*Sinai and Palestine*, p. 456).

The curious tradition which Stanley mentions dates from the time of the first Crusade, and it is found in the writings of Raimond d'Agiles (*In Gesta Dei per Francos*, p. 174). It is extremely unlikely, to say the least, that the first Christian converts should have so far conquered their prejudices, and so openly attacked those of their compatriots, as to build over a tomb, when sepulchres were regarded as places of defilement.

Since St Peter speaks of David's "tomb" as being with them rather than of his "body," it has been inferred that David was one of those saints who rose from the grave on Good Friday, and that he was taken up into heaven, body and soul, on Ascension Day, together with the holy souls from Limbo who accompanied our Lord on His triumphal entry into heaven. This, however, is merely a pious belief, based entirely on motives of fitness.

Section 4 (ch. ii. 37–47)

41. *There were added in that day about three thousand souls.* Compare this with ch. iv. 4: Many believed, "and the number of the men was about five thousand." This wonderful harvest of souls gathered into the granary of the Church was due to various causes:—

(*a*) The signs and wonders wrought in favour of the disciples at Pentecost, and the miracles wrought by the apostles themselves.

(*b*) These Jews had often heard Christ preach, they had witnessed His miracles, and thus, when once their unbelief was conquered, they were prepared to accept the truths of the Gospel, having been themselves eye-witnesses.

(*c*) Jesus had been exalted by the Father, and already the Lord was

sending forth the "sceptre of power out of Sion" (*Ps.* cix. 2), and Christ was ruling in the midst of His enemies.

(*d*) The special outpouring of the Holy Ghost had revealed to them the meaning of the prophecies, and disposed them to accept the truth taught by God's messengers.

Note.—Verses 42–47 shew that something more than the mere assent of the intellect was required of converts to Christianity; they were expected to live up to the teaching of the Church. Hence the Church rejects the doctrine held by some non-catholics, that justification by faith is sufficient for salvation, and she teaches that faith must be accompanied with good works, "*for even as the body without the spirit is dead, so also faith without works is dead*" (*St James* ii. 26).

THE COMMUNITY OF GOODS IN THE CHRISTIAN CHURCH OF JERUSALEM

In the description of the mode of life adopted by the first disciples, we find it distinctly stated that "All they that believed were together, and had all things common. Their possessions and goods they sold, and divided them to all, according as every one had need" (*Acts* ii. 44–45). Such a community of goods was evidently a mark of the fervour of the early Christians, who knew that Christ and His disciples had thus lived; and, moreover, they were filled with that charity which broke down the distinctions of class and made them mindful of the needs of their poorer brethren. Community of goods was not enforced. This is clear from evidence afforded by the Acts, since Ananias and Saphira were not reproved for having retained part of the money obtained from the field, but for their deception in pretending to give up all. Thus St Peter said, "Whilst it remained, did it not remain to thee? and after it was sold, was it not in thy power? (*infra*, v. 4). This incident must have happened very shortly after the descent of the Holy Spirit. Some years later, when St Peter was delivered by an angel from prison, "he came to the house of Mary, the mother of John." This Mary was one of the first disciples, yet she still possessed a house of her own. Evidently only those who desired to adopt a common life did so; others were content to retain their property. Another reason which brought

about this community of goods may have been due to the greater number of the Christian converts being of the lower classes of society. As Christians, they would be excluded from participating in the Jewish charities, consequently it was necessary to provide for them. It is also probable that many of the Jews of the Dispersion, who had embraced Christianity, settled in Jerusalem for a time, in order to strengthen their faith by studying under the apostles. This would entail pecuniary sacrifices and privations, which were mitigated by the charity of the faithful. Such a community of goods was not a startling innovation in the city of Jerusalem, as it would be in our days in one of our modern cities. For the Jews were a hospitable people; Jerusalem was the centre of their worship, and they esteemed it a duty to entertain the pilgrims. Those who came to celebrate the great feasts were housed and fed gratis. Rooms were lent to celebrate the Pasch, and no remuneration was asked, though the pilgrims generally presented their host with the fleece of the lamb, and this he was allowed to accept. The practice of having all things in common did not last long, and we have no proofs that it was practised elsewhere than in Jerusalem. If continued until A.D. 70, it must have been given up after the fall of the holy city, when the Christians fled to Pella.

In the epistles, we find no trace of this subversion of the classes of society. On the contrary, St Paul assumes that these different classes exist; he enjoins that the rich should assist the poor, and exhorts the disciples to remain contentedly in the position in which God has placed them, *e.g.*—

"On the first day of the week let every one of you put apart with himself, laying up what it shall well please him; that when I come, the collections be not then to be made." (1 *Cor.* xvi. 2.)

"Every one as he hath determined in his heart, not with sadness, or of necessity, for God loveth a cheerful giver." (2 *Cor.* ix. 7.)

"Charge the rich of this world not to be high-minded, nor to trust in the uncertainty of riches, but in the living God (who giveth us abundantly all things to enjoy). To do good, to be rich in good works, to give easily, to communicate to others." (1 *Tim.* vi. 17-18.)

"Servants, be obedient to them that are your lords according to the flesh, with fear and trembling in the simplicity of your heart, as to Christ. Not serving to the eye, as it were pleasing men, but, as the servants of Christ, doing the will of God from the heart." (*Ephes.* vi. 5–6.)

St James, the first bishop of Jerusalem, had led this life of community of goods, both during the earthly life of our Lord and after Pentecost, yet, in his epistle, he does not condemn the *use* of riches, but their *abuse* (see St James ii. 1–9, iv. 13–17, v. 1–5); he by no means supposes that the Christians had their goods in common. The community of goods was therefore a temporary measure, which could not be maintained under the ordinary conditions of society. The nearest approach to this mode of life is found in the religious orders of the Church, in which all possessions are in common, and all live under one rule.

CHRISTIAN WORSHIP IN THE EARLY CHURCH

The origin and development of the Christian ritual and Liturgy is a most interesting subject, of which we can give but a brief outline in this article. The Christian communities were branches detached from the Jewish communities, and the organization and worship of the former were evidently modelled on those of the latter. As Duchesne says, "the Christian Liturgy took its rise from the Jewish Liturgy, and was, in fact, merely its continuation"; but this assertion only holds good of the synagogue worship, not of the ritual observed in the Temple, which was more of a national character. Apart from the services in the Temple, the Jews met for instruction and prayer in the local synagogues, which existed all over Palestine, and wherever the Jews of the Dispersion had colonized. When the Christian Church was founded on the Day of Pentecost, there was no sudden breaking away from Jewish teaching, traditions, and forms of worship. The disciples were taught from the Old Testament, for no other sacred books existed till some time after the dispersion of the apostles. Christian teachers shewed Christ to have fulfilled the prophecies; and to the creed of the devout Jew, the disciples added faith in Christ as the Messias, baptism in His name, and the celebration of the Holy Eucharist in the privacy of

their homes. The first Christian converts from paganism were expected to conform to the Mosaic ritual; they were converts to Judaism, as a stepping-stone to their conversion to Christianity.

Consequently, after the Descent of the Holy Ghost, we still find the apostles and disciples assiduously "continuing daily with one accord in the temple." They attended the prescribed hours of prayer, and practised their particular Christian devotions in their own assemblies. Their greatest act of worship was the "breaking of bread," *i.e.* the celebration of the Holy Eucharist.

As regards the ritual observed, it is evident that this was a question of gradual development. Our Liturgy gradually assumed its present form (which, in the main, has been preserved for over a thousand years), just as the building up of the constitution of any nation is the work of long years. But the same elements are to be seen in all the ancient Liturgies. Time has but crystallized them into their present shape.

In the second chapter of the Acts we have a beautiful picture of the infant Church of Jerusalem: "And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart, praising God, and having favour with all the people. And the Lord increased daily together such as should be saved" (42 and 46–47). Now it is worthy of note that in the original Greek we read "the prayers," and this evidently points to certain set forms of prayer, which closely resembled those of the synagogue, judging from the ancient manuscripts which give the earliest examples of the Christian Liturgy.

The chief assemblies of the Jews in the synagogues were held on the Sabbath-day, and, in the infancy of the Christian Church, the disciples faithfully kept the Jewish Sabbath, and, in addition, the first day of the week was kept holy in memory of the Resurrection of Christ and of the Descent of the Holy Ghost. On this day, the Holy Eucharist was

celebrated, and the worship assumed a more distinctively Christian character. As time went on, the rites proper to the synagogue were discarded, and the first day of the week was observed as a day of rest and prayer, and was thus substituted for the Jewish Sabbath. The first Christian Church was the Cenacle in Jerusalem, where Jesus had celebrated the Holy Eucharist; as the disciples increased in numbers, the tops of the Eastern houses served as oratories, and also the large halls under the roof. We are told that Mass was said, at a later date, even in Nero's own palace.

In those early days of the Church, the faithful assembled at night to celebrate the sacred mysteries. As our Lord partook of the Paschal Supper before celebrating, so the disciples partook of the "Agape" or love-feast, of which St Paul speaks in his first epistle to the Corinthians (ch. xi. 20–34), where he rebukes these Christians for certain abuses which had gradually crept in. St Jude also refers to the "spots in their banquets, feasting together without fear, feeding themselves," etc. (verse 12). In St Augustine's days this practice was only observed once a year, viz. on Holy Thursday. We find no other trace of this custom later than the middle of the second century. The synagogue services included lections, psalms, homilies, and prayers (see article on Jewish Synagogues, p. 77). Moreover, in the primitive Church we find an element which was peculiar to the earliest ages. The disciples of those times, under the inspiration of the Holy Ghost, "spake with tongues," which "interpreters" rendered in the vernacular. Sometimes, like Agabus, they prophesied (see Acts xxi. 10). These were extraordinary gifts granted for a time as a "sign to unbelievers." One special rite, the celebration of the Holy Eucharist, was the essential feature of the Christian worship, and this had no counterpart in the ritual of the synagogue.

This great act of Christian worship was modelled on the narration of the institution of the Holy Eucharist given in the Synoptic Gospels, and that of St Paul in his Epistle to the Corinthians. From these, the essential features of the Mass are taken, the act of thanksgiving or the Eucharistic

prayer, the breaking of the bread and the distribution of the consecrated elements to the faithful.

Our knowledge of the earliest Liturgies of the Church is derived from the writings of Justin Martyr, the Epistle of St Clement of Rome, an ancient work entitled *The Doctrine* (*or Teaching*) *of the Apostles* (second century), *The Twenty-third Catechism of St Cyril of Jerusalem* (*circa* 347), *The Apostolic Constitution*, *The Homilies of St John Chrysostom*, etc.

A few quotations from some of these early MSS. will shew the student how, from the second century, we have evidence that the essential parts of the Liturgy of those days are preserved in our present rite for the celebration of the Holy Eucharist.

(*a*) "When you meet on the Lord's day, break bread and celebrate the Eucharist after having confessed your sins, that your sacrifice may be a pure one." Compare these words with our present practice of reciting the *Confiteor* before the Introit or beginning of the Mass.

(*b*) Passages of the "Law and the Prophets" were now read, and before the end of the first century these readings were also taken from the gospels and epistles. From Acts xx. we see that it was customary to preach a sermon. Justin Martyr writes:—"On the day called Sunday, all who live in cities or in the country gather together to one place and the memoirs of the Apostles or the writings of the Prophets are read, as long as time permits. Then, when the reader has ceased, the President verbally instructs and exhorts to the imitation of those good things. Then we all rise together and pray." Elsewhere he describes this prayer as "for ourselves, for the newly baptized, and for all others in every place, that we may be counted worthy . . . . and may be found good citizens" (*First Apology*). At the present day we have two mementos, one for the living and one for the dead, while on Good Friday the long intercessory prayer includes petitions for "ourselves, and for the newly baptized," and we also "rise together and pray."

(*c*) "When the prayer is ended, bread and wine with water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying, Amen" (*ibid.*).

We also find a reference to "a cup of wine mingled with water," and to this blessing of bread and wine our offertory corresponds. Pope St Alexander, martyred in 119 A.D., enjoined that water should be added to the wine. The Christian Liturgy may be said to have begun with the offertory, previous to which the catechumens were dismissed, after having received the bishop's blessing.

(*d*) All being in readiness for the consecration, the bishop signed his forehead with the sign of the Cross, and the following dialogue took place :—

"The grace of God Almighty, the love of our Lord Jesus Christ, and the communion of the Holy Spirit, be with you all.

"And with thy Spirit.

"Lift up your hearts.

"They are with the Lord.

"Let us give thanks unto the Lord.

"It is meet and right.

"It is truly right to glorify Thee, first of all, God truly existing . . . ."

The bishop then rendered thanks for God's benefits, and at the close of this prayer all the congregation sang the "Sanctus." In this we recognize our "preface" to the Mass in its varying forms, for in those days the celebrant added prayers, as devotion prompted him.

(*e*) The prayer of consecration followed ; and St Cyprian enjoined that the very words and gestures of our Lord when He celebrated the Last Supper were to be carefully imitated, and this practice is still observed by every priest who celebrates Mass.

(*f*) The "Pater Noster" followed what we now call the "Canon of the Mass" ; and after a few prayers, which resemble the "Gloria in Excelsis," the celebrant distributed the consecrated elements in the following order : — priests, deacons, sub-deacons, lectors, psalmists, ascetæ, deaconesses, virgins, widows, young children, and the laity in general. The Host was placed in the right hand of the recipient, a custom which, in our day, the Church of England still observes. The celebrant gave communion under the form of bread, saying to each recipient, "The Body of Christ." The deacon administered the chalice, saying, "The Blood of Christ, chalice of life." Each communicant replied "Amen." While the communion was going on, the psalmists chanted. Psalm 33 was frequently sung during this solemn moment, because it contains certain passages which are particularly applicable to the Holy Eucharist, *e.g.* "O taste, and see that the Lord is sweet ; blessed is the man that hopeth in him. The rich have wanted, and have suffered hunger, but they that seek the Lord shall not be deprived of any good" (9–11).

(*g*) After the Communion the celebrant offered up special thanksgivings, blessed the people, and dismissed them with the words "Depart in peace."

From the various exercises of devotion enumerated above, it follows that the Mass was often celebrated after the midnight which followed the Jewish Sabbath, and hence it was offered very early on the first day of the week. The commandment

of the Church respecting fasting before the reception of the Blessed Sacrament was evidently of later growth.

For the first five centuries there was no special ecclesiastical dress. Pope Celestine (fifth century), in a letter to the bishops of Provence, forbade them to adopt any distinctive dress, and the clergy were attired like any ordinary civilian. Here again we see the influence of the synagogue, where no special vestments were worn. The deacons' vestments, as now worn, date from the twelfth century, and were first adopted by the Syrians. The chasuble developed from the Roman "planeta," an upper sleeveless garment worn by the Roman senators. From the ninth century we hear of priests and deacons wearing the "orarium," which developed into the "stole." The "pallium" was worn over the chasuble, and at first was exclusively used by the Popes; gradually it came into general use for bishops. Certain kinds of shoes and head-dress marked the various ecclesiastical ranks, but in the matter of vestments the Roman Church was considerably later in adopting a distinctive dress than the Greek Church, and throughout the first twelve centuries the dress of the clergy varied considerably in different countries. Uniformity on such matters is of slow growth. The student will find ample information on the subject of the growth and development of the Liturgy of the Early Church in an admirable work by Mgr. Duchesne, entitled *Christian Worship, its Origin and Evolution* (published by S.P.C.K.), from which this article is partly drawn.

CHAPTER III

Section 1 (ch. iii. 1–11)

HEALING OF THE CRIPPLE AT THE BEAUTIFUL GATE OF THE TEMPLE

N.B.—There is no note of time given as to when this miracle was worked. It may have been some months after Pentecost. In the third gospel and in the latter part of the

Acts, St Luke lays a special stress on the sequence of events; whereas, in the events connected with the Church in Jerusalem, the chronology is very vague.

1. *Peter and John.* These two apostles are frequently mentioned as working in concert, *e.g.*—

(*a*) They were partners as fishermen on the Lake of Galilee (*St Luke* v. 10).

(*b*) Both had been disciples of St John the Baptist and had received his baptism (*St John* i. 41).

(*c*) Christ sent "Peter and John" to prepare the Paschal Supper (*St Luke* xxii. 8).

(*d*) It is probable that both were present when Jesus was taken before Caiphas, and that St John heard St Peter deny our Lord (*St John* xviii. 16).

(*e*) Peter and John went together to the sepulchre on Easter morning (*St John* xx. 6).

(*f*) They were together when Jesus, after His Resurrection, appeared to them on the shores of the Sea of Tiberias; and on this occasion St Peter questioned our Lord concerning St John: "Lord, and what shall this man do?" (*St John* xxi. 21).

(*g*) St Peter and St John healed the cripple at the gate of the Temple (*Acts* iii. 1–11).

(*h*) They went together to confirm the Samaritan converts (*Acts* viii. 14).

(*i*) From St Paul's epistle to the Galatians (ii. 9), we learn that *Cephas* (*i.e.* St Peter) *and John* were in Jerusalem when St Paul visited Jerusalem about fourteen years after his conversion, and it is reasonable to infer that St John was also present at the first council of the Church (*circa* 50–51 ?), as we know St Peter to have been (*Acts* xv. 7).

THE JEWISH TEMPLE*

Site.—The Jewish Temple was built on Mount Moriah, on the threshing-floor of Ornan the Jebusite, where David saw "the angel of the Lord, standing between heaven and earth, with a drawn sword in his hand, turned against Jerusalem" (1 *Para.* xxi. 16). Three temples were successively built on that site.

(1) **Solomon's Temple.**—This was built 1012 B.C., and stood for about 425 years. It was destroyed by fire 587 B.C., when Nabuchodonosor took Jerusalem. The sacred treasures of

* See the plan of the Temple in the *Catholic Scripture Manual Atlas.*

the Temple were all taken to Babylon by the Chaldeans, and were never recovered by the Jews.

(2) **The Second Temple** was built on the same site by Zorobabel, B.C. 536. It was less magnificent than that of Solomon, on account of the poverty of the Jews when they returned from the Babylonian captivity.

(3) **The Third Temple** was that of Herod the Great. In his reign and at his expense, the second Temple was rebuilt, enlarged and considerably beautified. The sanctuary was built by the priests in eighteen months: the other principal parts were completed in about nine years, but the ornamentation and additional cloisters took many more years to finish.

Herod began to rebuild the Temple in the eighteenth year of his reign, B.C. 17, and it was only finished about six years before the destruction of Jerusalem. As it was considered necessary to enlarge the Temple area, a wall was built up from the valley on the southern side, the space between it and the slope of the mountain being filled up with stones bound together with lead. This gave a level terrace on the summit of the mountain which measured four furlongs in circuit (it is not certain whether this space was square or oblong). The Temple and its buildings comprised four terraces, separated by flights of steps.

We may divide the buildings into the **Outer Temple** and the **Inner Temple**.

I. **The Outer Temple** was a large terrace, surrounded by a strong wall, in which gateways were pierced; every gateway had a chamber over it, and at each corner of the terrace a tower was erected. At the north-west angle, and jutting somewhat into this terrace, stood the Fortress of Antonia.

The Royal Cloisters ran along the south side. They consisted of three rows of beautiful marble columns, all monoliths, surmounted by Corinthian capitals, and roofed with cedar wood, richly carved.

Solomon's Porch (or Cloisters), which lay on the east, had only two rows of columns. There were two gates on the south leading into the Royal Porch—one on the east, the

Shushan Gate, one at the north (Tedi), which was not used—and four on the west. Beyond these covered cloisters was an open space. All this lower terrace was called *The Court of the Gentiles.*

II. **The Inner Temple** (or Sanctuary) did not occupy a central position in the Court of the Gentiles. It lay north-west, and was wholly enclosed by the Soreg, a stone wall or balustrade about five feet high. There were nine openings in the Soreg — four north, four south, and one east. Fourteen steps separated the Chel from the Court of the Gentiles.

The Chel was a space five yards wide, extending all round the Sanctuary, between the Soreg (which marked off the Sanctuary from the Court of the Gentiles) and the inner wall of the Sanctuary, which was known also as the "Inner Temple." Opposite each opening in the Soreg a column was placed, which bore an inscription in Greek and Latin forbidding any Gentile to pass the balustrade under pain of death. The inner wall of the Sanctuary was also pierced by nine openings—four north, four south, and one east. The latter was the celebrated Corinthian Gate. Twelve steps led up from the "Chel," through the Beautiful Gate, into the **Women's Court.** This was a square terrace, with a hall at each angle. It was not exclusively reserved for women, but they were allowed to worship there, and were forbidden to go beyond it into the Court of Israel. The thirteen chests which formed the treasury were also placed in the Women's Court.

The Court of Israel lay beyond the Women's Court, separated from it by a semicircular flight of steps and the Nicanor Gate. Any Israelite, for whom a sacrifice was being offered, stood during the time of the offering in the Court of Israel (or the "Men's Court," as it was sometimes called).

The Levites' Court was next to the Men's Court, separated from it by a low wall.

The Priests' Court lay beyond the Levites' Court. It extended all round the House of the Lord. In front of the porch stood the Altar of Holocausts. North of it were the

rings to which the victims were attached before they were killed, and the marble tables on which they were cut up. The Brazen Laver also stood in this court. Another flight of steps led up to the Porch of the Sanctuary, which was much wider than the Holy Place. Behind this porch, and separated from it by massive doors and thick curtains, stood the Holy Place, beyond which was **The Holy of Holies.** Three tiers of chambers were built north, south, and west of the Sanctuary.

The Holy Place was forty cubits high, forty cubits deep, and twenty cubits wide. The Holy of Holies measured twenty cubits in length, breadth, and height. In the Holy Place were the Twelve Tables upon which the Loaves of Proposition were placed, the Seven Golden Candlesticks, and the Altar of Incense. The Holy Place was separated from the Holy of Holies by a wall, in which there was an opening, masked by a curtain on both sides. In the time of Solomon the Holy of Holies contained the Ark of the Covenant; this having been lost, in Herod's Temple its place was marked by a stone.

JEWISH WORSHIP

The Temple at Jerusalem was essentially a *house of prayer*, and all sacrifices were accompanied with prayer. The devout Jews prayed thrice daily, and also before meals. Whether in Palestine or in foreign lands, they always turned in the direction of the Temple to recite their prayers. The Law commanded that on the Day of Atonement a confession of the sins of the people in general should be made by the high-priest, and special prayers of thanksgiving were prescribed when the first-fruits were presented to the Lord. The recitation of the "Shema" formed part of a Jew's daily devotions, Generally they prayed standing and with outstretched hands. To strike the breast (as we do at the "Confiteor") was a sign of repentance and grief. The Israelites also prostrated themselves in prayer, for example on the Day of Atonement, whenever the high-

priest pronounced the name of Jehovah. From the Acts of the Apostles it would seem that the early Christians generally knelt in prayer (see Acts vii. 59, ix. 40, etc.). Prayers offered in the Temple, or even in the synagogues, were esteemed more efficacious than those offered elsewhere. The Psalms were the favourite prayers of the Jews. The Temple was also pre-eminently a *house of sacrifice*, for no victims could be killed or offered elsewhere. There were two kinds of sacrifices, *animal* and *vegetable*. The chief act of the Jewish religion (as of the Christian) was the offering of a sacrifice or victim to God in testimony of His supreme dominion. The chief sacrifices offered were—

1. Animal Sacrifices.

(*a*) *The Holocaust, or whole burnt-offering.* This was the greatest sacrifice. The victim was wholly consumed by fire, and this rite was symbolical of the total oblation which the offerer made of himself to Jehovah.

(*b*) *The Sin Offering.* This was offered for the sins of the people in general, or for some particular individual.

(*c*) *The Trespass Offering*, which was prescribed when a breach of the covenant had been committed, *e.g.* in the case of neglect of payment of tithes, or of injustice done to man.

N.B.—The victims for a Sin or a Trespass Offering were thus divided: The *blood* was sprinkled on the Altar of Holocausts in the case of a Sin Offering, and on the Altar of Incense in the case of a Trespass Offering. The *fat* was burned on the altar. Certain portions of the victim were consumed by the priest, the remainder was burnt "without the camp."

(*d*) *The Peace Offering.* These were made by devout Jews who were not conscious of any special grievous offence against God, or of any accidental breach of the Law. The Eucharist or Thanksgiving Sacrifice and the Votive Sacrifices fell under this heading.

Animals offered. These must be "clean" and without blemish.

For the Holocausts: bullocks, rams, he-goats, turtledoves, and pigeons were offered.

For the Sin Offering: a bullock, he-goat, she-goat, or pigeons.

For the Trespass Offering: generally a ram, but a lamb for lepers and Nazarites.

For the Peace Offering: oxen, sheep, or goats.

Certain ceremonies were prescribed concerning the Sacrifices. The chief were—

(*a*) The animal was presented at the door of the Sanctuary.
(*b*) The offerer laid his hand upon it.
(*c*) The animal was killed on the north side of the Altar of Holocausts (by a priest or Levite).
(*d*) The blood was sprinkled on one of the two altars.
(*e*) Part or the whole of the victim was burnt.
(*f*) The Peace Offering was followed by a meal, of which the offerers partook.

In the Catholic Church, the Sacrifice of the Holy Eucharist combines the various ends for which these sacrifices were offered under the Old Law, since the ends for which the Mass is offered are—

(1) To give supreme honour and glory to God (Holocaust).
(2) To thank Him for all His benefits (Thank Offering).
(3) To obtain pardon of our sins (Sin and Trespass Offerings).
(4) To obtain all other graces and blessings through Jesus Christ (Peace Offering).

2. **Vegetable** substances were offered to God. The principal were corn, meal, wine, oil, incense, and loaves. Salt was employed with every sacrifice. Such sacrifices were called "meat offerings."

Sacrifices were offered in the Temple—

(1) **Daily.** A lamb a year old with meat and drink offerings was offered at sunrise and at three o'clock in the afternoon. Incense was burnt in the Holy Place at the same time. Besides these sacrifices for all the people, there were numerous sacrifices offered daily for private individuals and at their expense.

(2) **Weekly.** On the Sabbath-day two lambs and incense were offered both morning and evening, and the loaves of proposition were changed.

(3) **Monthly.** The feasts of the New Moon were kept with great solemnity, and special sacrifices were offered.

(4) **Yearly.** Numerous sacrifices were offered at the chief yearly feasts, viz.—

(*a*) *The Pasch.* In memory of their deliverance out of Egypt.
(*b*) *Unleavened Bread.* In memory of the unleavened bread the Hebrews ate in the desert when delivered.
(*c*) *Pentecost.* In thanksgiving for the harvest. At this feast the first-fruits of wheat were offered to God.

(*d*) *Tabernacles.* In memory of the Jews having dwelt in tents in the desert.

(*e*) *Purim.* In memory of the deliverance of the Jews through the mediation of Queen Esther.

(*f*) *The Dedication.* To commemorate the re-dedication of the Temple, after it had been profaned by Antiochus Epiphanes.

The Mosaic Law prescribed only one national fast, the Day of Atonement, but the Rabbis added many others, and we have numerous proofs that prayer and fasting in a spirit of humility are agreeable to God.

THE "BEAUTIFUL GATE OF THE TEMPLE"

It is extremely difficult to localise this gate, since Josephus, in his accounts of the Temple gates, absolutely contradicts himself, as the reader will see by comparing the following passages:

(*a*) "There were other steps . . . . that led to the gates, which gates on the north and south sides were *eight*, four on each . . . . and *two on the east*" (*B.J.*, v., v. 3).

(*b*) "Now in the western quarters of the enclosure of the temple there were *four* gates . . . . the inner enclosure had on its southern and northern quarters *three* gates equally distant from one another . . . . but on the east quarter there was *one* large gate through which such as were pure came in, together with their wives, but the temple further within that gate was not allowed to women" (*Antiq.*, xv. 11).

The learned Dr Edersheim, who is deeply versed in Jewish history and traditions, writes as follows:—"There were nine gates opening from 'the Terrace' into the Sanctuary—the principal one from the east, and four north and south, of which one (north and south) also led into the Court of the Women, and the other three (north and south) into that of the priests.

"These eight side gates, as we may call them, were all two-leaved, wide and high, with superstructures and chambers supported by two pillars, and covered with gold and silver plating. But far more magnificent than any of them was the ninth or *Eastern* gate, which formed the principal

entrance into the Temple. The ascent to it was from the terrace by twelve easy steps. The gate itself was made of dazzling Corinthian brass, most richly ornamented, and so massive were its double doors that it needed the united strength of twenty men to open and close them" (*The Temple*, p. 47). This Eastern gate of Corinthian brass was also known as the Nicanor Gate, since, according to a rabbinical tradition, the head and hand of Nicanor, "one of the principal lords" of Demetrius, were attached to this gate as a trophy. *Cf.* "And they took the spoils of them for a booty, and they cut of Nicanor's head and his right hand, which he had proudly stretched out, and they brought it, and hung it up over against Jerusalem" (1 *Mach.* vii. 47).

The Shushan Gate, which was on the same side as the Nicanor Gate, was ornamented with lilies in high relief, and on it was a representation, either painted or carved, of the city of Susa, the capital of the Persian empire. The word "Susa" means a "lily," and the city was so called from the beauty and abundance of its lilies.

In favour of the inner gate of Nicanor being the one at which the cripple lay, the following arguments are put forth:—

(*a*) The lame man could there have more easily joined in the public prayers.

(*b*) Since even lepers were allowed to stand on the outer side of this gate, a cripple would have been allowed to lie there.

In favour of the Shushan Gate being the one in question, it may be noted that—

(*a*) This gate was easier of access for those who bore the cripple daily.

(*b*) It was a more favourable position for asking alms, as the market for cattle and other requisites for the Temple services was situated quite close to the Shushan Gate, which was consequently much frequented.

1. *At the ninth hour of prayer.* The Jews had stated hours for prayer, and we find many allusions to the practice of praying thrice daily, and to *the hour of incense*, e.g.—

(*a*) "Daniel . . . . knelt down three times a day, and adored, and gave thanks before his God, as he had been accustomed to do before" (*Dan.* vi. 10).

(*b*) "And all the multitude of the people was praying without, at the hour of incense" (*St Luke* i. 10).

(*c*) "Evening and morning, and at noon I will speak and declare, and he shall hear my voice" (*Ps.* liv. 18).

(*d*) "In the *Doctrine of the Apostles* (second century) we read, "Thrice daily pray ye in like manner" (τρὶς τῆς ἡμέρας οὕτω προσεύχεσθε).

(*e*) The Holy Ghost descended at the third hour.

(*f*) St Peter went on to the housetop to pray at *noon*.

(*g*) St Peter and St John went up to the Temple for the *ninth* hour of prayer.

5. *But he looked earnestly upon them, hoping that he should receive something of them.* Unquestionably, the cripple who lay at the Beautiful Gate at first merely asked for and expected a material gift, but it is probable that when, in obedience to the apostles' command, he gazed steadfastly upon them, God infused divine faith into his soul, and thus he could co-operate in his own cure. From the Scriptures we know that the faith of the one who asked a miracle of healing was sometimes accepted instead of the faith of the recipient (*e.g.* the healing of the demoniac boy, the raising of Jairus' daughter, the healing of the centurion's servant and of the daughter of the Canaanite), yet in these cases those for whom the miracles were performed were incapable of exercising faith, whereas the cripple, whom the apostles healed, was not thus incapable of profiting by this divine gift and of co-operating in his own cure. In the case of the cripple whom St Paul cured at Lystra, it is recorded that "*he had faith to be healed*" (*infra*, xiv. 8).

Section 2 (ch. iii. 12–26)

SYNOPSIS OF ST PETER'S SERMON IN SOLOMON'S PORCH

I. The miracle of healing the lame man was wrought by the power of the God of Israel, who thus willed to glorify Jesus, whom the Jews had delivered up and slain.

II. St Peter extenuates their guilt by pointing out that—

(*a*) They had done it in ignorance.
(*b*) They had unconsciously been instrumental in fulfilling the prophecies when they crucified the Author of life, Jesus the Messias.

III. He bases his exhortation to repentance on two motives:—

(*a*) That they might receive pardon and blessing, and thus hasten the time of the restitution of all things.
(*b*) That they might, as children of the prophets and of the covenant, inherit the promises made first to them.

20. *That when.* The original expression (ὅπως ἄν) occurs in five other passages of the New Testament:—

(a) *That they may be seen by men.* (*St Matt.* vi. 5.)
(b) *That out of many hearts thoughts may be revealed.* (*St Luke* ii. 35.)
(c) *That your sins may be blotted out.* (*Acts* iii. 19.)
(d) *That the residue of men may seek after the Lord.* (*Acts* xv. 17.)
(e) *That thou mayest be justified in thy words.* (*Rom.* iii. 4.)

In all these passages the Vulgate renders it by "ut," "in order that." Therefore the rendering of the R.V., "so that there may come times," etc., is preferable to our "ut cum venerint" (that when there shall come), and agrees better with the context, since on the repentance of the Jews depended—

(*a*) the blotting out of their sins,
(*b*) the coming of the times of refreshment,
(*c*) the hastening of the second Advent of Christ.

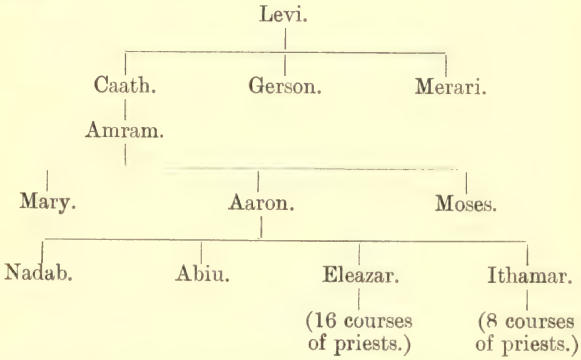
Note.—The word here rendered "times" would be better translated "seasons," as Wordsworth points out. The (καιρὸς ἀναψύξεως) season of refreshment is the season when Christ will reappear. *Cf. Look up, for your redemption draweth nigh.* But the (χρόνοι ἀποκαταστάσεως) "times of the restitution," in which Christ will be visible to the faithful, will never end (*Acts of the Apostles*). "*Times*" are permanent, "*seasons*" pass, and the Greek brings out this distinction.

CHAPTER IV

Section 1 (ch. iv. 1–12)

THE JEWISH PRIESTHOOD

Origin.—When the Israelities adored the golden calf in the desert, the tribe of Levi distinguished themselves by their zeal in repressing this idolatrous worship. As a reward, they were chosen by God to minister to Him in the Tabernacle, and later on in the Temple. The family of Aaron and his descendants were to be priests of the chosen people of God; the other descendants of Levi were to wait upon the priests at the altar, and to assist them in various other ways. The following table gives the genealogy of the Jewish priesthood:—



David divided the descendants of Eleazar into sixteen priestly courses, and those of Ithamar into eight. Thus there were twenty-four courses of priests. The Levites were also divided into twenty-four courses. Only four of the priestly courses returned from the Babylonian captivity; these were subdivided, so as again to form twenty-four. Each course officiated for a week at a time. The priests of the fresh course entered on their office on the Sabbath-day,

when their first duty was to renew the loaves of proposition. All the weekly course was required each Sabbath-day, and on great festivals, such as the Feast of Tabernacles, the twenty-four courses ministered in the Temple. Any priest, though not a member of the actual weekly course, could officiate on the Sabbath-day.

Qualifications.—In order to exercise the ministry, it was not sufficient for a Jew to be a descendant of the family of Aaron. First his genealogy must be *clearly proved*, since without that he could have no part in the tithes and other dues set apart for the priests. He must also possess certain qualifications, and had to submit to a most minute examination in order to satisfy the Sanhedrin as to his fitness. The Scribes had drawn up a catalogue of a hundred and forty physical defects which would disqualify a candidate from being accepted. There were also twenty-two temporary impediments, such as having married a slave or captive, etc. The Law did not state the age at which a priest might begin to officiate. Josephus tells us that Aristobulus, the last of the Machabean high-priests, ministered at the age of seventeen.

Consecration.—When the candidates for the priesthood, after a preliminary training, had been accepted by the Sanhedrin, they were duly consecrated.

This consecration consisted in the following ceremonies:—

(*a*) The candidates bathed.
(*b*) They put on the priestly garments, *i.e.* the linen drawers, the linen robe, the girdle, and the turban.
(*c*) The candidates were anointed (as long as the first Temple stood, afterwards they were simply "invested").
(*d*) Three sacrifices were offered: a sin offering, a holocaust, and a peace offering.

Maintenance.—The priests had no share of the land when it was divided among the twelve tribes, but thirteen cities were set apart for them in the territories of Juda, Benjamin, and Simeon. The priests also had a right to certain portions of the sacrifices—the first-fruits, the skins of the victims, and the redemption-money offered for the first-born of man and beast. Some votive offerings were appropriated to their

use, and each had his share of the Levitical tithes given by the people. Even those who were not admitted to serve the Altar had a right to live by the Altar, and were allowed to perform certain manual work, such as sorting the wood for burning the sacrifices and making wicks for the lamps.

Duties.—These consisted in—

(*a*) Offering the morning and evening sacrifices.
(*b*) Offering the incense.
(*c*) Trimming the lamps in the seven-branched candlesticks.
(*d*) Renewing the loaves of proposition.
(*e*) Blessing the people.
(*f*) Teaching the Law to the people.

N.B.—All these offices except (*f*) were assigned by lot.

The Priests' Assistants.—These were Levites who were specially named to wait upon the priests at the Altar. Others were appointed to assist them indirectly, as musicians, doorkeepers, and guards. They also kept the Temple and its dependencies clean. After the Babylonian captivity the Levites were greatly reduced in numbers, for while over 4000 priests returned, less than 400 Levites came back.

The Levites were not "consecrated" to the service of the Temple, but "cleansed." The ceremony was as follows :—

(*a*) They were sprinkled with the waters of "purification."
(*b*) The whole body was shaved.
(*c*) Their garments were washed.
(*d*) The people laid their hands upon them.
(*e*) They were solemnly offered to God as a substitute for the first-born of the Israelites (who, according to the letter of the Law, should have been consecrated to God).
(*f*) Two sacrifices were offered, a burnt-offering and a sin offering.

The Levites had for their maintenance—

(*a*) Forty-eight cities, with their suburbs.
(*b*) A certain part of the tithes.
(*c*) A right to the alms of the people.

A certain number of men called the "Nethinim" or "given ones" were appointed to help the Levites in the menial works of the Temple service. The latter, like the priests and Levites, were freed from taxation and military service, but were not admitted to all the privileges of the Israelites, as they were mostly of Gentile extraction.

The High-Priest.—Originally the office of high-priest was hereditary and lasted for life, but under the later Asmonean rule and onwards, the office was frequently given to some favourite of the Herodians or Romans. The later high-priests were mostly wealthy Sadducees, whose chief ambition it was to gain the favour of their conquerors, in view of their own interests. In the time of our Lord, the office seems to have changed hands annually; hence we hear of the "chief priests," by whom we must understand the ex-high-priests, and perhaps the heads of the twenty-four courses are also included under this term.

After the captivity, the high-priest was no longer "anointed," but "invested" with his dignity by being formally clothed in the special robes of his office. In addition to the garments worn by the ordinary priest, the high-priest wore four articles of apparel called the "golden vestments,"—

(*a*) The violet (*i.e.* blue) tunic of the Ephod, of which the border was ornamented with pomegranates and golden bells alternately. There were seventy-two of each.

(*b*) The Ephod, an outer covering for the back and chest, having an onyx stone on each shoulder-strap. These stones were inscribed with the names of the twelve tribes, six on each.

(*c*) The "rational of judgment" or "breastplate," set with twelve precious stones, on each of which was inscribed the name of one of the twelve tribes. Thus the high-priest bore the names of the twelve tribes on his shoulders and on his breast.

(*d*) The mitre, with its golden plate, or "Ziz," fastened in front, on which was engraved "Holy to the Lord."

Duties of the High-Priest.—His great duty was to stand as Mediator between God and the people. Hence it was his place to offer sacrifices for them, especially on the Sabbaths, at the new moons, and on the great feasts of the year. He was also bound to have two meat-offerings made for him daily, one at the morning and one at the evening sacrifice. His greatest duty, however, was to offer the holocaust and the sin offering on the Day of Atonement, for which he had to prepare by a week of seclusion and prayer. This was the day when he entered the Holy of Holies and sprinkled the blood of the bullock seven times before the Mercy Seat

and on the Altar of Incense. The scapegoat, over which he had confessed the sins of the people, was driven into the desert. When the Ark of the Covenant was lost, a stone marked its place, and this was sprinkled with the blood instead. The high-priest's *political functions* consisted in governing the people according to the Law of Moses, and in presiding over the Council of the Ancients and in administering justice. Under the Herodians, the powers of the high-priest and of the Sanhedrin were very much circumscribed.

The chief references to the high-priest in the Acts are as follows:—

1. St Peter and St John were arraigned before the high-priest (ch. iv. 6–7).
2. St Stephen was condemned by the high-priest and the Sanhedrin (ch. vii. 1).
3. St Paul made his defence before the high-priest Ananias (ch. xxiii. 1).
4. The high-priest Ananias and some of the ancients accused St Paul before Felix (ch. xxiv. 1).

The subjoined table gives the names of the high-priests from 37 B.C. to 70 A.D.

HIGH-PRIESTS from B.C. 37 to A.D. 70.

Date.		By whom appointed.
B.C.		
37	Ananel, ...	Herod the Great.
35	Aristobulus, ...	,,
34	Ananel, ...	,,
	Jesus, son of Phabi, . . .	,,
24	Simon, son of Boethos, . .	,,
5	Matthias, son of Theophilos, .	,,
4	Joazar, son of Boethos, . .	,,
4	Eleazar, son of Boethos, . .	Archelaus.
	Jesus, son of Sie, . . .	,,
	Joazar (his second term of office),	,,
A.D.		
6	Annas, ...	Quirinius (Legate of Syria).
c 15	Ishmael (son of Phabi), . .	Valerius Gratus (Procurator).
c 16	Eleazar, son of Annas, . .	,, ,,

HIGH-PRIESTS—*continued.*

Date.		By whom appointed.
A.D.		
17	Simon, son of Camithos, . .	Valerius Gratus (Procurator).
18	Caiphas (son-in-law of Annas), .	,, ,,
36	Jonathan, sons of Annas,	Vitellius (Legate of Syria).
37	Theophilos, sons of Annas,	,, ,,
41	Simon Cantheras, son of Boethos,	Agrippa I.
?	Matthias, son of Annas, . .	,,
?	Elionaios, son of Cantheras, .	,,
44	Joseph, son of Camithos, . .	Herod of Chalcis.
47	Ananias, son of Nedebaios, .	,,
59	Ishmael, son of Phabi, . .	Herod Agrippa II.
61	Joseph Cabi, son of Simon, .	,,
62	Ananos, ...	,,
63	Jesus, son of Damnaios, . .	,,
63	Jesus, son of Gamaliel, . .	,,
65	Matthias, son of Theophilos, .	,,
67	Phinees, son of Samuel, . .	Named by the Zealots during the war.

THE SADDUCEES

The name "Sadducee" is said to be derived from Zadok. There were two celebrated men who bore this name—

(1) Zadok, a high-priest who lived in the time of Solomon.

(2) Zadok, a disciple of Antigonus Socheus (a "Nasi" of the Sanhedrin, *circa* B.C. 250).

From their priestly descent and pure Jewish blood, the Sadducees could claim to be the descendants of Zadok the high-priest, while they certainly followed the teaching of Zadok, the professed disciple of Socheus. This Zadok taught that the fear of punishment or hope of reward was not to be inculcated as an incentive to virtue. In a word, future rewards and punishments held no place in his teaching; hence he practically denied the immortality of the soul. The Sadducees were all Jewish aristocrats of the priestly caste. Josephus thus sums up their creed:—

"They believe that souls die with the bodies; nor do they regard the observation of anything besides what the law enjoins them; for they think it an instance of virtue to dispute with those teachers of philosophy whom they frequent; but this doctrine is received but by a few, yet by those still of the greatest dignity; they are able to do almost nothing of themselves; for when they become magistrates, as they are unwillingly and by force sometimes obliged to be, they addict themselves to the notions of the Pharisees, because the multitude would not otherwise bear them" (*Antiq.*, xviii. 1. 4).

"The Sadducees are those that compose the second order, and take away fate entirely, and suppose that God is not concerned in our doing, or not, what is evil: and they say, that to act what is good, or what is evil, is at men's own choice, and the one or the other belongs so to everyone, that they may act as they please. They also take away the belief of the immortal duration of the soul, and the punishments and rewards in Hades" (*Wars*, ii. 8. 14).

Further, in the Acts we read, "the Sadducees say that there is no resurrection, neither angel nor spirit, but the Pharisees confess both" (xxiii. 8).

In these three citations we have their doctrine laid down. They were bitterly opposed to the Pharisees, because the latter were of less noble birth, and also because the Pharisees had introduced many traditions, all of which the Sadducees rejected, as far as they dared. While the Pharisees added to the Law, the Sadducees subtracted from it, by accepting the Pentateuch, and practically ignoring the importance of the other canonical books. Their tendency was to minimize both doctrines and religious observances, but they held jealously all that they considered to have been delivered to the Israelites by Moses. They denied the existence of God's providence, and taught that good or evil is solely in the power of man.

The Sadducees were supreme in the Temple; they held aloof from the people, by whom they were hated for their worldliness and irreligion, and also because they flattered the foreign rulers, and were willing to adopt Hellenistic and Roman customs and literature. To the Sadducee, his worldly position was everything; he mocked at the Pharisee's dream of a Messianic deliverer, and looked to Rome for his personal aggrandizement and that of his nation. As a rule, the Sadducees were men to whom religion was little

or nothing, and wealth and power everything. The Sadducees did not come into collision with the apostles as often as the Pharisees. Only two instances are recorded in the Acts, namely, when St Peter and St John were arraigned before the Sanhedrin, many of whom were Sadducees (ch. iv. 1), and when there was a dissension between the Pharisees and the Sadducees concerning the doctrines taught by St Paul (ch. xxiii. 7). As the chief priests were mostly of this sect, we may infer that it was a Sadducean high-priest who condemned our Lord as "guilty of death."

THE SANHEDRIN

The word Sanhedrin is derived from the Greek *Synhedrion* (*i.e.* a sitting together). This body formed the highest council of the nation, and had both legislative and administrative powers. As regards its executive powers, these varied considerably, according as the Jews were independent or tributary to some foreign nation.

Origin.—The Sanhedrin is said to have developed from the council of the seventy elders or ancients whom Moses, by the advice of Jethro, appointed to assist him in governing the people. We frequently find the "ancients" mentioned both in the Old and New Testament. In the latter, the chief priests and scribes are joined with them.

President.—There are diversities of opinion as to who was the president by right. Some commentators assert that it was generally an eminent scribe, others think it was usually the high-priest. Possibly it frequently happened that the high-priest was a very learned man, but under the Romans this office unfortunately often went to the highest bidder, and changed hands very frequently. Thus from the time of Herod the Great down to the destruction of Jerusalem, 37 B.C. to 70 A.D., we find no less than twenty-seven high-priests (see the article on "The Jewish Priesthood," page 53, for the list of high-priests). However, we may safely conclude that the high-priest or an eminent scribe was the President or *Nasi* of the Sanhedrin. Under him was the *Ab-Beth-Dîu*

(or father of the house of judgment); the third in power was the Chacham (sage or interpreter). There were seventy-one members, consisting of—

(*a*) The chief priests and the "heads of courses" (cf. *St Luke* i. 5).
(*b*) The scribes or lawyers.
(*c*) The elders or heads of families, who represented the people.
(*d*) The president and the vice-president.

Authority and Functions of the Sanhedrin.—Originally it formed the supreme court of appeal, and could inflict capital punishment. This power, however, in the time of our Lord, had considerably diminished. Thus we read—

"Pilate therefore said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death" (*St John* xviii. 31).

And the Talmud confirms this statement: "Forty years before the Temple was destroyed, judgment in *capital causes* was taken away from Israel." Lightfoot asserts that the Jews lost this power through their own negligence, and that murders and crimes were committed with impunity, because the offenders were powerful and the Sanhedrin was too weak to repress them; perhaps also the members were bribed to connive at crime. With their usual hypocrisy, they were "merciful to the crows, but severe to the pigeons" (see Lightfoot). All religious questions naturally fell under their jurisdiction. The Jerusalem Sanhedrin had habitually the most extensive jurisdiction, both spiritual and civil. This assembly had spiritual power over all Jews, even those who lived out of Palestine; but when Gabinius established Sanhedrins at Gadara, Amathus, Jericho, and Sepphoris, the Jerusalem Sanhedrin diminished considerably in power and importance. "So the Jews were freed from monarchic government, and were governed by aristocracy" (Josephus), *i.e.* they were no longer governed by one central power resembling a monarchy in its unity, but each important town had its own rulers.

Place of Meeting.—According to Josephus, the "hall of purchase," or the Gazith, stood inside the Temple court, while the Mishna places it near the Xystus (a place of assembly), on its Temple side. The members of the Sanhedrin sat in a

semicircle, and in front were seated three rows of disciples, each of whom had his place assigned to him; the disciples advanced gradually in rank from the third to the front row.

Trials.—The accused were obliged to appear in garments of mourning and to assume a humble attitude. In capital trials the accused had everything in his favour, for those who spoke in his favour were heard first, and no witness who had spoken for him was allowed to appear as a witness against him; even the disciples present at the trial were allowed to plead for him. If the sentence of the Sanhedrin was favourable, it could be pronounced on the same day as the trial; if unfavourable, it could only be given the following day. The sentence was decided by vote, the youngest voting first. For an acquittal, a majority of one sufficed, whereas for a condemnation, a majority of two was exacted (*cf.* Schürer, *History of the Israelites*).

These were the rules laid down by the Pharisees, but the Sadducees did not observe them. On the contrary, the latter were extremely feared by the people on account of their severity, by which they won for themselves their unenviable name of "the Condemning Judges."

THE SCRIBES, DOCTORS, AND LAWYERS

The scribes were a class of men which originated with "the Great Synagogue." This was a body of men appointed by Esdras to guard, study, and interpret the Law of Moses. They were charged "to hedge" it round with the "traditions of the elders." Hence they were chiefly occupied in three branches of study:—

(1) *The Midrash,—i.e.* the compilation of the Law, involving the study of textual criticism.

(2) *The Halakhah:* interpretations of the Law, and precepts based on it.

(3) *The Haggadah:* the compilation of the oral teaching of the Elders or Rabbis.

As the Law of Moses was also the civil code of the Jews, it was the duty of the scribes to assist the Sanhedrin in its

judicial duties, to seek for "precedents" to justify its decisions, and to solve difficult legal problems. It has been conjectured that the "lawyers" or "doctors of the law" were scribes who devoted themselves to jurisprudence.

The scribes ranked higher than the Pharisees, since the former held an office, while the latter were merely a religious sect. Most of the scribes held the tenets of the Pharisees. They, like all other Jewish boys, became "sons of the Law" at the age of thirteen, and were formally ordained scribes at the age of thirty, provided their literary attainments justified their ordination. This ceremony consisted of the laying on of hands, and the delivery of a tablet and key to the candidate.

As the scribes were charged to guard, transcribe, study, and interpret the Law, they were greatly reverenced by the people, and it was believed that their rank in the next world would equal their prestige in this.

Their teaching was not authoritative. They always invoked the name of some celebrated teacher, and prefaced their discourses with such formulas as, "the rabbis have a tradition," "the wise men say." As the scribes taught in the synagogues, both in Palestine and wherever a colony of Jews was established, they had a great influence over the people. The names of the five "Zugoth" or "couples" of noted scribes were held in great veneration. Hillel and Shammai (two great rivals) formed the last couple: they taught in the time of Herod the Great.

We constantly find the "scribes and Pharisees" mentioned together in the gospels.

Note on Annas and Caiphas.—Wordsworth has a good remark on the names of the two principal judges before whom St Peter and St John were arraigned: "In the earlier chapters of the Acts of the Apostles we see Peter and John on one side, and Caiphas and Annas on the other; the former the representatives of the Christian Church, the latter of the Jewish Hierarchy. There is a remarkable contrast between these two parties. May not *Caiphas* and *Cephas* perhaps be from the same Hebrew root? At first Cephas had quailed before Caiphas, but now that the Holy

Ghost is given, Caiphas cannot resist Cephas (verse 14); the one falls, the other rises. The reason is, because Caiphas rejects the Corner Stone, and is bruised to pieces by it (*St Luke* xx. 18). But Cephas is a *lively stone*, and is built upon it (*St Matt.* xvi. 18; 1 *St Peter* ii. 4). In like manner, Annas and Jo-hannes are from the same root (gratiosus), but John is strong in the Grace of God, and conquers thereby" (*Acts of the Apostles*, pp. 19–20).

11. *The stone which was rejected by you the builders, which is become the head of the corner.* The metaphor of "the house of God" or "the temple of the Lord" was familiar to the Jews, as signifying the people of Israel. *Cf.* "Therefore let all the house of Israel know most certainly, that God hath made both Lord, and Christ" (*Acts* ii. 36). But a building presupposes a foundation and builders. The "builders" were the Jewish rulers, and they rejected the "corner stone" which God had chosen, as we read in Isaias: "Therefore thus saith the Lord God: Behold I will lay a stone in the foundations of Sion, a tried stone, a corner stone, a precious stone, founded in the foundation" (xxviii. 16).

The Jews had cast Jesus out of the holy city and put Him to death, but God raised Him from the dead. The hostile rulers could not prevent God's designs from being accomplished, and to this end their very hostility served. Jesus was the "Corner Stone," the strongest part of the building, for, as Rackham remarks on this passage, "The corner is the critical part of a building—(1) structurally, because here the side walls meet; and (2) in warfare, because it is the vantage point of defence, and here the battlements often rise into a tower. Strength, then, should be the mark of the corner, and this is typified most of all in *the head of the corner*, or the stone or tower which crowns the battlements. We can understand, then, the metaphorical use of 'corner' for 'prince' in the Old Testament. And now Jesus is made head of the corner. (1) As the foundation stone, His Messiahship had been lying hid in God's foreknowledge, and now it had been made manifest to the world; it was raised from the lowest layer to the top. (2) As corner stone, He binds the two walls of Jews and Gentiles into the one

building of the Christian Church. (1) As corner tower or battlement He is a defence, and this building is the house of salvation" (*Acts of the Apostles*, pp. 58–59).

Section 3 (ch. iv. 23–31)

Note on Pontius Pilate.

Verse 27. Pontius Pilate, the fifth procurator of Judea, was probably descended from the "gens" of the Pontii, who came to the front during the great Samnite rebellion. He was appointed to the province of Judea in 26 A.D., having previously married Claudia Procula. She is said to have been a "proselyte of the gate," and afterwards a follower of Christ. Pilate was no favourite with the people, for he had offended their susceptibilities and treated them harshly on various occasions. During the six years that he held office before he condemned Jesus to death, he had greatly offended the Jews by commanding the Roman standards to be carried into the holy city. The Jews rose in rebellion, and Pilate was forced to yield (*Antiq.*, xvii. 3. 1, 2).

On another occasion he desecrated Jerusalem by hanging up in his palace gilded shields on which were inscribed the names of heathen gods, and these remained there until Tiberius himself ordered them to be removed. His next act of tyranny was to employ money from the Temple treasury to defray the expenses of an aqueduct (*Wars*, ii. 9. 4). Lastly, we read in St Luke xiii. 1 that Pilate had slain a number of Galileans who were in the act of offering sacrifice, and it was perhaps this cruel deed which had estranged Pilate and Herod (*cf.* St Luke xxiii. 12). From these facts, as related by Josephus, we gather that Pilate was tactless, crafty, avaricious, and tyrannical. From the line of conduct he adopted during our Lord's trial, we see that he was extremely weak in character, and that though he shewed some sense of justice, it was subordinate to his own interests. The position, to keep which Pilate sacrificed the blood of the Just One, was lost six years later, when he was disgraced and banished to Vienne by Caius Caligula, 36 A.D.

CHAPTER V

Section 1 (ch. v. 1–11)

SIN OF ANANIAS AND SAPHIRA

5. *Ananias . . . . fell down and gave up the ghost.* It is remarkable how, on several occasions, the first offenders against a given law have been signally punished, as a sanction of the law itself, and as a warning to others, *e.g.*—

1. Adam and Eve were immediately cast out of Paradise after their sin, and condemned to labour, sorrow, and death.

2. Oza having infringed the commandment not to touch the ark, we are told that "the indignation of the Lord was enkindled against Oza, and he struck him for his rashness, and he died there before the ark of God" (2 *Kings* vi. 7).

3. The man who violated the Sabbath rest by gathering sticks was stoned to death by God's command (*Numb.* xv. 36).

4. The first who disputed the right of Aaron and his sons to minister before the Lord were consumed by fire, for when Core, Dathan, and Abiron stood with their wives and children apart from the rest of Israel, "the earth broke asunder under their feet, and opening her mouth, devoured them, with their tents and all their substance" (*Numb.* xvi. 31–32).

On the fate of Ananias and Saphira, St John Chrysostom writes: "How many, since Ananias and Saphira, have dared the same with them? How is it then, say you, that they have not met with the same fate? Not because it was allowed in them, but because they are reserved for a greater punishment. For those who often sin and are not punished, have greater reason to fear and dread than if they were punished. For the vengeance is increased for them by their present impunity and the long-suffering of God. Then let us not look to this, that we are not punished; but let us consider whether we have not sinned. If when sinning we are not punished, we have the more reason to tremble" (*Hom.*, xii.).

Let us consider, as Wordsworth remarks, that "Almighty God speaks audibly in His judgments upon sin once for all.

He intervenes visibly in mercy, in order to prevent other transgressions, and so to save men's souls from sin and death. And having once spoken, He holds His peace. He leaves these awful judgments—more awful because single—to be tests of men's faith, attention, and obedience; and for the most part He reserves subsequent transgressions for the Universal Judgment of the Great Day, of which these primary judgments have been a rehearsal, an earnest, and a warning." As regards those modern critics who, like Porphyry of old, dare to call in question the judgments of God, and to tax His ministers with cruelty and vindictiveness, the Catholic has but one answer: The Creator's judgments are just and inscrutable, He renders to each man according to his works: "To slay the just with the wicked, and for the just to be in like case as the wicked, this is not beseeming thee; thou who judgest all the earth, wilt not make this judgment?" (*Gen.* xviii. 25).

The Burial of the Dead among the Jews.

The Jews were most particular about burying their dead promptly, probably because all who touched a corpse contracted legal impurity; also as regards criminals, the law of Moses strictly enjoined their prompt burial. "His body shall not remain upon the tree, but shall be buried the same day, for he is accursed of God that hangeth on a tree, and thou shalt not defile thy land" (*Deut.* xxi. 23). And the Rabbis taught that "whosoever suffers a dead body to lie all night unburied, violates a negative precept." As a general rule, the Council would not allow those who had suffered capital punishment to be buried in their family tombs. "They provided two burying-places, one for those who were slain by the sword and strangled, the other for those who were stoned (who also were hanged) and burnt." If, however, the criminal came of a high family, they allowed him to be interred honourably rather than disgrace his relatives "by the meanness of the common burial." If a man had been buried in the common burial-ground for criminals,

his relatives could, after a given time, claim his bones. It was not customary to make open lamentations over those who had been executed, for the Jews judged that it was "better for him to be neither lamented nor buried (*i.e.* with due honour), for this vilifying of him, they fancied, amounted to some atonement for him" (Lightfoot, *Hor. Heb.*).

Jewish Sepulchres.

These were situated in the suburbs, at a distance of not less than 50 cubits (about 28 yds.) from the city. There were various kinds of tombs:—

(*a*) Natural caves. (*b*) Rock-hewn tombs.
(*c*) Walled vaults. (*d*) Tombs scooped out in rows in rocky walls.
(*e*) Graves dug in the earth, with a thin wall built round to prevent the earth from falling in.

The places of sepulture were greatly respected. No one might walk over a grave or touch a stone that covered the entrance. This stone was always kept whitened, in order to warn the passers-by that it covered a tomb. All families who had the means possessed a private vault or sepulchre. In the *Catholic Scripture Manual Atlas* will be found a plan of an ordinary Jewish sepulchre. It consisted of the "court" and the "cave." The court was large enough to contain the body and the bearers. It measured about 9 feet square. The centre of the cave was about 6 feet high, 6 deep, and 4 wide. Such a cave would contain space for eight graves, each $2 \times 2 \times 6$ feet. The body was placed in the tomb feet foremost. No coffins were used in the East. The corpse was simply embalmed and swathed. In some old sepulchres "mortuary chests" have been found, whence we conclude that it was customary to collect the bones some years after death, and to place them, carefully enveloped, in these chests. Thus the same sepulchre would serve for more bodies than it contained tombs. Inscriptions have been found engraved on the lids of the mortuary chests, on the interior walls of the cave, and on the stone that closed the entrance. Some sepulchres were surmounted by monu-

ments. It is probable, however, that in the sepulchre of Joseph of Arimathea the burial-places were raised banks of rock, since we read that, on the morning of the Resurrection, Mary Magdalene "saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been laid" (*St John* xx. 12).

Section 2 (ch. v. 12–16)

ON THE SIGNIFICATION OF THE TERM "CHURCH"

As the disciples increased in numbers, and constituted a definitely organized society, such expressions as "those who believed," those "who called on this Name," "the disciples," "the brethren," no longer sufficed to designate them. Nor was the term "kingdom" likely to be adopted, on account of the Romans. Hence it was perfectly natural that the word "Church," which our Lord Himself had used when speaking of the spiritual edifice which was to rest on St Peter and the other apostles as on its foundation stone, should be applied to the followers of Christ as a body. The Jews spoke of themselves, with reference to Jehovah, as "the people of God," but when they assembled for public worship or to deliberate, such a gathering was called "a congregation" or "an assembly," and occasionally we find the expression "the whole assembly of the children of Israel" (*Exod.* xii. 3). Less important gatherings were called "synagogues," which word was, in course of time, applied to the place where such assemblies met. The Greek word (ἐκκλησία) which we render "church" originally signified an assembly convoked by a legal summons, such as the "Ecclesia" of Athens, which was the definitely organized body of enfranchised citizens that ruled this democratic city. In the Septuagint version of the Old Testament, the word "ecclesia" is often used of the most solemn assemblies. In the New Testament, the word is applied to the whole assembly of the faithful (as in *Acts* v. 11), and also to the various Christian communities which are spoken of as "the Churches."

On the lips of a Catholic, the ninth article of the Creed, "I believe in the holy Catholic Church," includes a belief in the

three great divisions of the Mystical Body of Christ—the Church triumphant, the Church suffering, and the Church militant. All these three parts will be merged into one on that day when Christ shall "present to himself a glorious church, not having spot or wrinkle, or any such thing; but holy, and without blemish" (*Eph.* v. 27). The Church militant is subdivided into those who teach, *i.e.* the bishops, with the Holy Father at their head, and those who are taught, *i.e.* the whole body of the faithful, including the priests, deacons, and subdeacons. It is with reference to the *teaching Church* that we must understand our Lord's words: "If he will not hear the church, let him be to thee as the heathen and publican" (*St Matt.* xviii. 17).

Section 3 (ch. v. 17–32)

19. *An Angel of the Lord by night opening the doors of the prison, and leading them out.* All the circumstances of this incident were admirably calculated to refute the errors of the Sadducees.

(*a*) The Sadducees denied the resurrection from the dead.	(*a*) St Peter taught this doctrine, and worked miracles in confirmation of his words.
(*b*) They denied the existence of angels.	(*b*) God delivered the apostles by means of an angel.
(*c*) They denied the existence of spirits.	(*c*) St Peter, inspired by the Holy Ghost, cast out unclean spirits, and detected the hypocrisy of Ananias and Saphira.
(*d*) They refused to accept the doctrine of eternal life.	(*d*) The apostles were bidden to preach *all the words of this life.*

20. *Go, and standing speak in the temple.* Some commentators see in the word "standing" a reference to the courage and constancy of the apostles. Others take it as a legal term relating to the ordinary attitude of one who speaks in his own defence.

26. *Then went the officer with the ministers, and brought them without violence; for they feared the people, lest they should be stoned.* Schaff has a good note on this passage:

"At this period the popular favour which the apostles enjoyed had probably reached its culminating point. The many sick who had been lately healed had predisposed a vast number of the inhabitants of Jerusalem and the neighbourhood to listen with interest and kindness to the earnest teaching; the words and arguments, we know, had won thousands to the faith, while many others were still wavering before they joined the community. Then the spirit of love which reigned among them, the self-denying eagerness of the richer members, their devotion to the poor and sick, the number of widows and the other unemployed women, who before had been leading purposeless lives, for whom the growing Church had found congenial occupation—all these things weighed with the fickle populace, who so short a time before had clamoured for the crucifixion of the same Master whom now they were ready to worship. The tide, however, soon turned, and a few months later we shall see a bitter persecution raging against the Church, the populace apparently careless of what might happen to those men whose words they had listened to so gladly, and to that society whose works and life had won their admiration and respect" (*Comm. on the Acts*, in h. l.).

Section 4 (ch. v. 33–42)

THE PHARISEES

The word Pharisee is derived from *pharash*,—*i.e.* "to separate,"—and the name was well chosen to designate the Pharisees, whose great ambition it was to keep themselves separate from all mankind, both as regards religious and political independence.

Origin.—This sect arose soon after the return of the Jews from the Babylonian captivity. Esdras, in his zeal for the Mosaic Law, had established a body of men whose duty it was to interpret and teach the Law of Moses to the people. These "Sopherim" or "learned men" were greatly respected, and, by their zeal, erudition, and reputation for sanctity, they obtained a great ascendency over the people, who regarded

them with profound veneration. From this "Great Synagogue" or "College of Scribes" the Pharisees sprang. They were men who bound themselves to the strictest observance of the Law, and they wished to be known as the "Chasidim" (*i.e.* pious men). Josephus tells us that, in his time, they numbered about six thousand.

Tenets.—The Pharisees professed to observe the most perfect ceremonial purity, hence they attributed great importance to lustrations, and carefully avoided touching whatever might render them legally unclean. They likewise paid most scrupulously all tithes and other taxes enjoined by the Law. In the same spirit they were generous to the poor They taught that man was endowed with free will, subject, however, to an overruling Providence, and that the soul was immortal. As "Chasidim" they were naturally exact in their public and private devotions. They regarded the Law of Moses with the greatest veneration, and deemed every single word to have been directly inspired by God. With them, the Pentateuch was considered far above the historical and prophetical canonical books. The same respect was paid to the rabbinical interpretations, which were considered equal in authority to the Law of Moses, and gradually surpassed it in their estimation. These minute regulations were preserved in the Mishna, which was supposed to "hedge round" the Mosaic Law, and render it inviolable.

The Pharisees took their standpoint mainly from tradition. They were zealous for their religion, which they could not conceive as existing apart from the Theocracy; hence they were bitterly opposed to foreign intervention in political matters. They were thus "Separatists" both in religion and politics.

Josephus thus sums up their tenets and mode of life:—

"Now, for the Pharisees, they live meanly, and despise delicacies in diet; and they follow the conduct of reason; and what that prescribes to them as good for them, they do; and they think they ought earnestly to strive to observe reason's dictates in practice. They also pay a respect to such as are in years; nor are they so bold as to contradict them in anything which they have introduced: and when they determine that all things are done by fate, they do not take away the freedom from men of acting as they think fit, since their notion is, that it hath pleased God

to make a temperament whereby what He wills is done, but so that the will of men can act virtuously or viciously. They also believe that souls have an immortal vigour in them, and that under the earth there will be rewards or punishments according as they have lived virtuously or viciously in this life ; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again ; on account of which doctrines they are able greatly to persuade the body of the people ; and whatsoever they do about divine worship, prayers and sacrifices, they perform them according to their direction ; insomuch that the cities gave great attestations to them on account of their entire virtuous conduct, both in the actions of their lives and their doctrines also" (*Antiq.*, xviii. 1. 4).

"The Pharisees are those who are esteemed most skilful in the exact explication of their laws. These ascribe all to fate (or providence) and to God, and yet allow that to act what is right, or the contrary, is principally in the power of men, although fate does co-operate in every action. They say that all souls are incorruptible, but that the souls of good men are only removed into other bodies, but that the souls of bad men are subject to eternal punishment . . . . Moreover, the Pharisees are friendly one to another, and are for the exercise of concord and regard for the public" (*Wars*, ii. 8. 14).

Josephus, being a Pharisee himself, naturally spoke well of them, and no doubt there were many good, earnest men among them, but, at least in our Lord's time, they were proverbial for ambitious ostentation and hypocrisy, and thus they drew down on themselves the denunciations of Christ.

Power and Influence.—The Pharisees were powerful with the people, and, as a rule, liked by them, since this sect upheld the theory of national independence. As judges, they were more merciful than the Sadducees. The principal occasions mentioned in the Acts on which the Pharisees came in contact with the apostles are given in the index. Most of the scribes and lawyers were Pharisees, hence the greater number of the members of the Sanhedrin belonged to this sect.

THE ZEALOTS OR GALILEANS

The Zealots are the fourth "philosophical sect" mentioned by Josephus. They were the extreme Nationalist party, and adhered strictly to the views held by the Pharisees concerning the Theocracy. They applied to themselves the words

which the dying Mathathias addressed to his sons:—"O my sons, be ye zealous for the law, and give your lives for the covenant of your fathers" (1 *Mach.* ii. 50). They would acknowledge no Lord except Jehovah, and refused to pay taxes of any description to a Gentile ruler. In their zeal for political independence, they struck down pitilessly their nearest relations and dearest friends who held moderate views and were willing to make certain concessions to the ruling authorities for the sake of peace. In the earlier part of their career, the Zealots were known as "Galileans," because Ezechias of Galilee was their leader. Josephus speaks most unfairly of them, and condemns them all as "robbers and brigands." In reality they were Jews whom the exactions of Rome had beggared, and who had banded themselves together in order to fight for their independence. Zeal for the Law was their watchword. They would have nothing to do with the Gentiles, and they bound themselves not even to learn the Gentile languages, nor to purchase food from the Gentiles. Herod the Great, when governor of Galilee, defeated the insurgents and executed Ezechias, whose son Judas took up the cause after Herod's death. He was an enthusiast, who believed himself, like the Machabees, called by God to deliver his country from the yoke of the Gentile idolater. In the absence of Archelaus (who had gone to Rome to obtain the emperor's sanction to his father's will), Judas raised the standard of revolt, captured the royal arsenal at Sepphoris, and armed his followers. Having been defeated, he again headed an insurrection on account of the tax imposed by Quirinius, the Syrian legate. Judas died in the struggle. His sons renewed their opposition some years after. Gamaliel mentions this insurrection in his speech to the Sanhedrin: "After this man, rose up Judas of Galilee in the days of the enrolling, and drew away the people after him: he also perished; and all, even as many as consented to him, were dispersed" (*Acts* v. 37). Two of the sons of Judas, James and Simon, were crucified by Tiberius Alexander (46 A.D.). Judas' third son, Manahen, continued the struggle, and was tortured to death by the Romans, while Eleazar, a grandson of Judas, held out against

them at Masada when all the rest of Judea had been conquered. He and nine hundred men set fire to the citadel and perished in the flames rather than capitulate to the enemy. The Zealots, by their excesses, brought about the destruction of Jerusalem, and in the end their savage violence and unbridled fanaticism worked more havoc in Jerusalem than the Roman armies. They killed hundreds of their brethren and set fire to the provisions, which might have enabled them to hold out and thus bring the Romans to terms. Simon, the Cananean, was a member of this sect before he became an apostle of our Lord, and before the Zealots had so terribly degenerated. Josephus thus speaks of them:—

"But of the fourth sect of Jewish philosophy, Judas the Galilean was the author. These men agree in all other things with the Pharisaic notions; but they have an inviolable attachment to liberty; and they say that God is to be their only Ruler and Lord. They also do not value dying any kinds of death, nor indeed do they heed the deaths of their relations and friends, nor can any such fear make them call any man lord; and since this immovable resolution of theirs is well known to a great many, I shall speak no further about the matter; nor am I afraid that anything I have said of them should be disbelieved, but rather fear that what I have said is beneath the resolution they shew when they undergo pain; and it was in Gessius Florus' time that the nation began to grow mad with distemper, who was our procurator, and who occasioned the Jews to go wild with it by the abuse of his authority, and to make them revolt from the Romans" (*Antiq.*, xviii. 1. 6).

THE PUNISHMENT OF SCOURGING

The Mishna thus describes it:—"Even a single Jewish scourging might well entitle any man to be regarded as a martyr. Thirty-nine blows were inflicted, unless, indeed, it was found that the strength of the patient was too much exhausted to admit of his receiving the full number. Both of his hands were tied to what is sometimes called a column, but which was in reality a stake, a cubit and a half high. The public officer then tore down his robe until his breast was laid bare. The executioner stood on a stone behind the criminal. The scourge consisted of two thongs, one of which was composed of four strands of calf's skin and one or two strands of ass's skin, which passed through a hole in a handle.

The executioner, who was ordinarily the Chazzan of the synagogue, could thus shorten or lengthen them at will, so as not to strike too low. The prisoner bent to receive the blows, which were inflicted with one hand, but with all the force of the striker, thirteen on the breast, thirteen on the right and thirteen on the left shoulder. While the punishment was going on, the chief judge read aloud Deut. xxviii. 58, 59, 'If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God; then the Lord will make thy plagues ("strokes") wonderful, and the plagues of thy seed.' He then read Deut. xxix. 9, 'Keep therefore the words of this covenant, and do them, that ye may prosper in all ye do'; and lastly, Ps. lxxviii. 38, 39, 'But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.' If the punishment was not over by the time that these three passages were read, they were again repeated, and so timed as to end exactly with the punishment itself. Meanwhile a second judge numbered the blows, and a third before each blow exclaimed 'Hakkehu' ('strike him'). . . . The severity of the pain may best be estimated by the brief addition, 'If the criminal die under the infliction the executioner is not accounted guilty, unless he gives by mistake a single blow too many, in which case he is banished'" (quoted in Farrar's *St Paul*).

CHAPTER VI

Section 1 (ch. vi. 1–7)

1. The care of the Jews for widows. The Law of Moses enjoined that special provision should be made for widows and orphans. Thus if an Israelite in harvest time had overlooked a sheaf of wheat, he was to suffer the stranger, and the fatherless, or the widow to take it away (*Deut.* xxiv. 19). They also had the right to take any fruits that remained after the gathering. Certain tithes were set apart

for their use (*Deut.* xxvi. 12). At the Feast of Tabernacles, meals were provided for them, and they had a right to a certain share of the spoils taken in battle. *Cf.* "Then after the Sabbath they divided the spoils to the feeble, and the orphans, and the widows; and the rest they took for themselves and their servants . . . . they divided amongst them many spoils, giving equal portions to the feeble, the fatherless, and the widows, yea, and the aged also" (2 *Mach.* viii. 28–30).

After the Captivity a certain sum was kept in the Temple treasury for the relief of widows and orphans. In the early Christian Church a like practice seems to have existed, and undoubtedly the widows and orphans had a prior claim on the fund contributed by those who adopted a community of goods.

The widows, in return, evidently formed a body apart, devoted to prayer and good works. Thus we find the widows of Joppe lamenting for Tabitha, who had devoted herself to making garments for the poor (*infra*, ix.). St Paul gives instruction to St Timothy, the first bishop of Ephesus, concerning the Christian widows (see 1 *Tim.* v. 3–16). From this passage we see that, when the Christians no longer had all things in common, those widows whose relations had means to support them were not to depend on the public charity, which was to be reserved for "them that are widows indeed," *i.e.* for those who had no means of support.

THE DEACONS OF THE CATHOLIC CHURCH

The word "deacon" signifies one who "ministers" or "serves," but, in the Catholic Church, the diaconate form one of the degrees of Holy Orders. St Paul represents them as associated with the bishops, and enumerates the qualifications which they should possess.

(*a*) *Cf.* "To all the saints in Christ Jesus, who are at Philippi, with the bishops and deacons" (*Phil.* i. 1).

(*b*) "Deacons in like manner chaste, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of faith in a pure conscience. And let these also first be proved, and so let them minister, having no crime" (1 *Tim.* iii. 8–10).

A man is raised to the diaconate by the reception of the sacrament of Holy Order. The outward sign consists in the laying on of the bishop's hand, and the Holy Ghost communicates at the same time the inward grace of the sacrament. Thus the Council of Trent (*loc. cit.*, Can. 6) clearly lays down that there is "in the Catholic Church a hierarchy divinely constituted, consisting of bishops, presbyters, and ministers (*i.e.* deacons). "That the sacrament of order is received by deacons follows so plainly from the definitions of Trent, and is so universally held, that the contrary opinion of Durandus and Cajetan, though not heretical, could not be maintained without temerity."

Having laid down these principles, it may be well to discuss briefly three points:—

1. The office of the deacon in the Catholic Church.
2. The history and development of that office.
3. The rite of conferring that office.

1. *The office of the deacon.* As the chief office of the Levites was to assist the priest when he offered sacrifices and in his other ministrations, so the essential work of a deacon is to act as the chief minister or attendant on the priest at the altar. The first seven deacons were undoubtedly appointed for the distribution of alms, but they also fulfilled higher offices; St Stephen preached and disputed with the Hellenists, and St Philip evangelized and baptized in Samaria. When St Paul refers to the office of a deacon in his Epistle to St Timothy, we find no special reference to almsgiving, whence we infer that this duty no longer devolved on them, when the community of goods was abandoned. The ancient Catholic tradition invariably represents the deacon as serving at the altar, *e.g.*—

(*a*) St Ignatius (of Antioch) speaks of the deacons as "ministers of the mysteries of Christ . . . . for they are not ministers of meat and drink, but servants of the Church of God" (*Ad Trall.*, 2).

(*b*) St Justin Martyr refers to their being present at Mass, and carrying the sacred elements to the absent (*Apol.*, i. 65).

(*c*) Tertullian asserts that the deacons could baptize, with the permission of the bishop (*de Bapt.*, 17).

It is probable, as the first deacons actually served the disciples at table in the days when the Holy Sacrifice was offered after the "Agape" or "Love-feast," that this was the origin of their receiving the office of waiting on the priest during the celebration of the Sacred Mysteries, and of assisting him in distributing the Holy Eucharist.

2. *History and development of the office.* In St Cyprian's time the deacons were allowed to give communion under both kinds; then they were restricted to giving the chalice, and the present discipline of the Church allows the deacon to give communion only in case of necessity, to sing the Gospel at High Mass, and to wait on the priest when he celebrates. He is also allowed to preach with the permission of his bishop, and to give solemn baptism when authorized by his parish priest.

In the early days of Christianity the office of the deacon was far more important; and from the Apostolical Constitutions, which represent the practice of the third century, we find the deacons in close attendance on the bishop, acquainting him with the state of his flock, collecting alms at Mass, and visiting confessors in their dungeons. The deacon was said to be the "ear, eye, mouth, heart and soul of the bishop" (*Apos. Const.*, ii. 44). "But the most important point in which the position of deacons has altered is that, whereas in the ancient and even mediæval Church a man often remained a simple deacon for the rest of his life, the diaconate is now regarded as a step towards the priesthood. Among the Cardinal Deacons at Rome a vestige of the ancient discipline is still preserved."

3. *Rite of conferring the office of the diaconate.*

(*a*) The bishop questions the archdeacon as to the fitness of the candidates, and asks if those present know of any reason why the candidates should not be made deacons.

(*b*) The bishop next explains the duties and qualifications of a deacon, while the candidates kneel at his feet.

(*c*) They then prostrate themselves, while the litany of the saints and other prayers are recited.

(*d*) The bishop gives thanks to God for the institution of the diaconate.

(*e*) He places his right hand on each of the candidates, saying at the

same time "Receive the Holy Ghost for strength and for resisting the devil and all his temptations, in the name of the Lord."

(*f*) Then, holding the right hand stretched out, he continues, "Send forth upon them, O Lord, we beseech Thee, the Holy Spirit, that they may be strengthened faithfully to perform the work of Thy ministry by the gift of Thy sevenfold grace," etc. The bishop then invests the new deacons with the stole on the left shoulder and the dalmatic, and finally makes them touch the book of the Gospels, while he says, "Receive the power of reading the Gospel in the Church of God, both for the living and the dead, in the name of the Lord."

The essential act of the rite consists, according to the general consensus of opinion, in the laying on of the bishop's hands and the utterance of the words by which the nature of the power given is expressed.

N.B.—This article is chiefly drawn from the *Catholic Dictionary*, art. "Deacon," and Mgr. Le Camus' *L'œuvre des Apôtres*, in h. l.

THE PROSELYTES

The Pharisees, both in Palestine and elsewhere, were zealous in making converts, whom they called "Proselytes" (προσήλυτος = one who comes to). They were divided into two classes—

(*a*) Proselytes of Righteousness.
(*b*) Proselytes of the Gate.

The first class were admitted to the Jewish faith by submitting to the ceremonies of circumcision and baptism (a legal rite of purification), and by offering a sacrifice. Such proselytes were bound to observe the Law in all things, and enjoyed the same privileges as the Israelites, with the single exception that they were not to consider themselves entitled to the spiritual blessings promised to Abraham and his descendants. Baptism was given by immersion in the presence of three witnesses. This class of proselyte was allowed to enter the Court of Israel. The "Proselytes of the Gate" were not circumcised, and it is doubtful whether they were even baptized. They were not under the same obligations, since they were only bound to the moral law, and were dispensed from the ceremonial laws. They were

required to attend the synagogue or Temple services, but in the Court of the Gentiles only. They were also bound to observe the Jewish Sabbath and to refrain from swine's flesh. Proselytes were of all ranks; in the New Testament we find several mentioned. It is probable that the centurion of Capharnaum, mentioned by St Luke (ch. vii. 2), was a proselyte, and St Luke speaks of "Nicolas, a proselyte of Antioch" (*Acts* vi. 5).

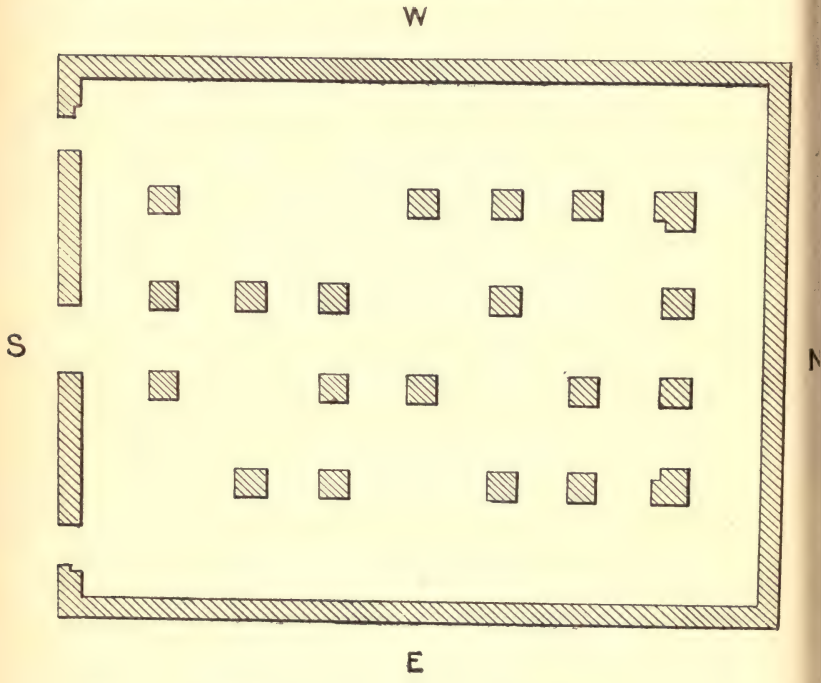
"A difference was made between various nations, no heathens being admitted direct into the condition of 'Proselytes of Righteousness.' Edomites and Egyptians had this privilege in the third generation, while Ammonites and Moabites were excluded till the tenth, before which they had none of the civil rights and advantages peculiar to the Jew by descent. This exclusiveness caused the controversy in the Christian Church as to the admission of the Gentile converts without circumcision" (*Helps to the Study of the Bible*).

Section 2 (ch. vi. 8–15)

THE JEWISH SYNAGOGUE

Origin and Use.—The word "synagogue," from the Greek *συναγωγή*, signifies literally "a congregation," like the Hebrew "keneseth," but the word came to be applied to all the buildings in which the assembly took place. Synagogues came into existence either during the Babylonian captivity, when the people would have felt the need of meeting together for the worship of God and for instruction, or after the return from the captivity, when the same need would exist for those who did not dwell in Jerusalem. Synagogues were built in the different towns and villages of Palestine, and in the colonies where the dispersed Jews dwelt. A synagogue was at the same time a place of worship and instruction, a school, and a hall of judgment. They were most numerous after the destruction of Jerusalem. They differed from the Temple, inasmuch as no sacrifices were offered there.

Description.—Synagogues were oblong buildings, with four rows of columns supporting the roof, and forming three aisles. The entrance was by the east door, and the worshippers all



Plan of Synagogue at Tell Hum.

Reproduced, by kind permission of the Palestine Exploration Fund, from Capt. Wilson's plan in the *P.E.F. Quarterly Statement*, No 2, p. 42.

turned towards Jerusalem. Synagogues were sometimes without roofs; others had flat roofs, and light was admitted by windows. At the south end was a raised platform, on which stood the Holy Ark or Chest. This contained the rolls of the Sacred Scriptures. The Ark was curtained off

from the view of the people, and a lamp with eight branches was lit in front of it. The Ark was movable and was carried out on fast-days. The elders sat in front of the Ark, facing the congregation. In the centre of the synagogue stood the "bema" or raised platform, on which a lectern was placed. The women's gallery was at the north end of the synagogue.

Officers of the Synagogue.

(1) The Ruler. (*St Mark* v. 22.) He was the chief of the "Batlinim," and had the care of the synagogue and the organization of the services.

(2) The Batlinim (lit. "men of leisure"). These were bound to attend the services. They were known as the "elders," and had special seats in front of the Ark.

As they formed the local Sanhedrin, they had certain judicial powers:—

(*a*) Excommunication. "They will put you out of the synagogue" (*St John* xvi. 2).

(*b*) Scourging. "For they will deliver you up in councils, and they will scourge you in their synagogues" (*St Matt.* x. 17).

(*c*) Sending criminals to the Jerusalem Sanhedrin to be tried. "If he found any men and women of this way, he might bring them bound to Jerusalem" (*Acts* ix. 2).

(3) The Minister or Chazzan (lit. "inspector"). He had the charge of the Sacred Scriptures, and was always in attendance. Frequently he was the schoolmaster of the locality.

(4) The Methurgeman (lit. "interpreter"). It was his office to interpret the Scriptures (which were read in Hebrew) into the popular language of the people, chiefly Aramaic or Greek. He was not allowed to write his translations.

(5) The Sheliach Tsibbur was a representative of the people, chosen from the congregation, and appointed by the Ruler at each meeting. It was his place to recite certain prayers and portions of Scripture.

(6) The Almoners or Receivers. These men took no part in conducting the public service. There were two to collect the alms and three to distribute them.

Services were held on the Sabbath-days and on Mondays and Tuesdays, at the third and ninth hours. The order of service was as follows:—

I. Prayers.

(1) Certain prayers were recited by the Sheliach, who stood on the "bema" in the middle of the synagogue.

(2) The "Shema" was recited. This was rather a profession of faith than a prayer, and consisted of the following passages of Scripture: Deut. vi. 4–9, x. 13–21; Numb. xv. 37–41.

(3) The Sheliach, standing before the Ark, with his back to the people, recited the "eulogies" or "benedictions." These were not benedictions in the ordinary sense of the word, but petitions for various graces. The number varied; the first three and the last three were used on Sabbaths. In the apostolic age the Rabbi Gamaliel composed a prayer against heretics (that is, Christian converts).

(4) A blessing was said by any priest present. It was divided into three sentences, to each of which the people replied Amen. In the synagogue God was addressed as "Adonai," never as "Jehovah," which title was used only in the Temple.

II. Instruction.

(1) Some members of the congregation were called up to read portions of the Law.

(2) Selections from the Haptarah or Prophets followed, which were interpreted by the Methurgeman.

(3) A sermon or discourse was delivered, after which discussion was allowed. The service finished with a prayer of thanksgiving. The Rabbis had laid down certain rules with regard to the synagogues. The following are the principal:—

(*a*) They were not to be erected unless ten Batlinim could be had.

(*b*) The Jews were enjoined to walk quickly when going to the synagogue, and on returning to go slowly.

(*c*) They were not allowed to take shelter in a synagogue from the sun or rain.

(*d*) No synagogue might be sold for any unclean purpose.

(*e*) It was recommended, at least in foreign lands, to build the synagogues on elevated sites. (Josephus speaks of the synagogues as being built by the seaside. See *Antiq.*, xiv. 1. 3.)

Chief Incidents recorded in the Acts connected with the Synagogues.

Incidents.	Reference.
1. St Stephen disputed with the Hellenists in the synagogues of Jerusalem, ...	vi. 9.
2. St Paul and Barnabas addressed the congregation one Sabbath-day in the synagogue of Antioch, . .	xiii. 14.
3. St Paul and Barnabas addressed both Jews and Hellenists in a synagogue at Iconium, . . .	xiv. 1.
4. St Paul disputed with the Jews of Thessalonica, .	xvii. 1.
5. St Paul taught in the synagogue of Corinth, and converted Crispus and his household, ...	xviii. 4–8.
6. Apollo spoke boldly in the synagogue of Ephesus, .	„ 26.

Points of Resemblance between our Lord's Trial and that of St Stephen.

Our Lord's Trial.	St Stephen's Trial (*Acts* vi., vii.).
(*a*) "The chief priests moved the people, that he should rather release Barabbas to them" (*St Mark* xv. 11).	(*a*) "*They stirred up the people.*"
(*b*) "The chief priests and the whole council sought false witness against Jesus" (*St Matt.* xxvi. 59).	(*b*) *They suborned men to say they had heard him speak words of blasphemy.*
(*c*) "Last of all there came two false witnesses" (*ibid.*, verse 60).	(*c*) "*They set up false witnesses.*"
(*d*) "They said: This man said, I am able to destroy the temple of God, and after three days to rebuild it" (*ibid.*, verse 61).	(*d*) "*This man ceaseth not to speak words against the holy place and the law.*"
(*e*) "Then the high-priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses?" (*ibid.*, verse 65).	(*e*) "*They crying out with a loud voice, stopped their ears*" (a Jewish custom when a blasphemy was uttered).

POINTS OF RESEMBLANCE—*continued.*

Our Lord's Trial.	St Stephen's Trial (*Acts* vi., vii.).
(*f*) "He is guilty of death. Then did they spit in his face, and buffeted him; and others struck his face with the palms of their hands" (*ibid.*, verse 67).	(*f*) "*Casting him forth without the city, they stoned him.*
(*g*) "Father, forgive them, for they know not what they do" (*St Luke* xxiii. 34).	(*g*) "*Lord, lay not this sin to their charge.*"
(*h*) "Father, into thy hands I commend my spirit" (*ibid.*, verse 46).	(*h*) "*Lord Jesus, receive my spirit.*"

CHAPTER VII

Section 1 (ch. vii. 1–19)

OUTLINE OF ST STEPHEN'S DEFENCE

His aim was twofold.

I. To refute the false accusations of his enemies, viz.—

(A) of blaspheming against the Temple,
(B) of changing the customs delivered to Moses.

II. To prove that Jesus was the Messias.

(A) St Stephen refutes the first charge by shewing that the worship of God was not exclusively confined either to Jerusalem or to the Temple. In proof of this, he reminds his hearers of certain historical events:—

(*a*) God dealt with the patriarchs and people in strange lands, *e.g.* He appeared to Abraham in *Mesopotamia*, and to Moses in *Egypt* and in the *desert of Sinai.*

(*b*) God sanctifies all places by His presence, thus—

1. The tabernacle was God's dwelling-place, and this sanctuary was movable.
2. There was no temple until the time of Solomon, who was not *commanded* but simply *permitted* to build it.
3. In his prayer of dedication, Solomon declared that God

dwelt not in houses made by hand, and Isaias confirms this doctrine (lxvi. 1–2).

By these arguments, St Stephen led his hearers to infer that his teaching concerning the Temple was identical with that taught by the past history of Israel, and the verbal teaching of the patriarchs and prophets.

(B) St Stephen refutes the second charge—that of changing the customs delivered by Moses—by pointing out

(*a*) that the covenant of circumcision existed long before the promulgation of the Law.

(*b*) that Moses himself had declared his dispensation was destined to pass away, since a greater prophet than himself would arise, to whom the people should give heed.

Consequently, St Stephen's doctrine was in accordance with that of Moses, their own lawgiver.

St Stephen presses home also the iniquity of the Jews in rejecting the types of the Messias and ill-treating them. He gives as examples—

(*a*) The rejection of Joseph by his brethren.

(*b*) The rejection of Moses by his compatriots.

(*c*) The idolatry committed in the desert, when the Israelites worshipped the golden calf.

(*d*) The ill-treatment which the prophets, in general, had received.

St Stephen's second object was to prove that Jesus was the Messias. He had had this in mind all through his discourse, and he now proceeds to speak of the "Just One." He upbraids the Jews for betraying and murdering Him, and accuses them of not having kept the Law. On hearing this accusation, St Stephen's enemies are "*cut to the heart*"; and when the Son of God is mentioned, they rush violently upon St Stephen, and thus his defence is cut short.

Section 3 (ch. vii. 45–53)

THE LANGUAGE IN WHICH ST STEPHEN ADDRESSED THE COUNCIL

Opinions are divided as to whether he spoke Greek or Hebrew, and there are good authorities on both sides.

The chief arguments are briefly subjoined.

A. *St Stephen spoke Greek, since—*

(*a*) He was a Hellenist.

(*b*) He always quotes from the Septuagint.

(*c*) It was appropriate to address the Palestinian Jews in Greek, as a protest against their belief that all God's favours were reserved for themselves.
(*d*) All educated men understood Greek at this period.

B. *St Stephen spoke Hebrew, since—*
(*a*) He would wish to conciliate his judges by using the Hebrew Scriptures, and thus shewing his reverence for them.
(*b*) This tongue would more readily secure their attention.
(*c*) St Stephen begins his discourse just as St Paul commenced his address in Hebrew some years later. He also uses certain Hebrew expressions. Thus he speaks of "the heavens," whereas in Greek we generally find the singular, "heaven."

Section 4 (ch. vii. 54–59)

MARTYRDOM OF ST STEPHEN

57. *And casting him forth without the city, they stoned him.*" It may be asked how the action of the Sanhedrin with regard to St Stephen can be reconciled with the words of the Jews recorded by St John: "It is not lawful for us to put any man to death" (xviii. 31). Although there was a tumult when St Stephen was seized and judged, yet certain formalities were observed, *e.g.* the testimony of the two witnesses, the casting forth out of the city. Further, when Gamaliel spoke in favour of a policy of toleration with regard to the apostles, whom the Sanhedrists were plotting to kill, he did not deny their power to accomplish their design.

It is possible that the answer to this query may be given by reference to the particular period when St Stephen's martyrdom occurred. In A.D. 36, Pilate was deposed, to the great satisfaction of the Jews, who detested him because, when governor, he had shewn no consideration for their religious customs or creed. Lucius Vitellius, the legate of Syria, was the immediate superior of Marcellus, the successor of Pilate, and he deemed that it was opportune to conciliate the Jews. Hence it is possible that, for a time at least, a greater latitude was permitted them, or that certain of their unlawful acts were passed over in silence; and it seems as though, during this time of transition, the Jews with impunity

were able to stone Stephen, to persecute the Christians, and to kill St James. These acts were allowed to pass unnoticed by the Romans, who adhered to their policy of winning over the Jews whom Pilate had so exasperated.

In Lightfoot's *Horæ Hebraicæ* the punishment of stoning is thus described:—"They make the place for stoning also distant from the Sanhedrim; partly lest the Sanhedrim should seem to kill the man; partly, that by the distance of the place there might be a little stop and space of time before the criminal come to the place of execution, if, peradventure, any one might offer some testimony that might make for him. For in the expectation of some such thing, *there stood one at the door of the Sanhedrim having a handkerchief in his hand, and a horse at such a distance as it was only within sight.* If any one, therefore, say, 'I have something to offer in behalf of the condemned person,' he waves the handkerchief, and the horseman rides and calls the people back. Nay, if the man himself say, 'I have something to offer in my own defence,' they bring him back four or five times, one after another, if it be anything of moment that he hath to say. I doubt they hardly dealt so gently with the innocent Stephen.

"If no testimony arise that makes anything for him, then they go on to the stoning him. The crier proclaiming before him, 'N, the son of N, comes forth to be stoned for such or such a crime; N and N are the witnesses against him; if any one hath any thing to testify on his behalf, let him come forth and give his evidence.'

"When they come within ten cubits of the place where he must be stoned, they exhort him to confess; for so it is the custom for the malefactor to confess; because every one that confesseth hath his part in the world to come, as we find in the instance of Achan," etc.

"When they come within four cubits of the place they pluck off his clothes and make him naked."

"The place of execution was twice a man's height. One of the witnesses throws him down upon his loins; if he rolls upon his breast they turn him upon his loins again. If he die so, well; if not, then the other witness takes up a stone

and lays it upon his heart; if he die so, well; but if not, then he is stoned by all Israel."

"All that are stoned are hanged also" (*Horæ Hebr.*, in h. l., where Lightfoot quotes from *Hieros. Sanhedr.*, fol. 23, 1).

TRADITION CONCERNING ST STEPHEN'S RELICS AND THE SITE OF HIS MARTYRDOM

The only authority on this subject is an ancient manuscript of a priest of the Church of Jerusalem named Lucian, who evidently wrote about the early part of the fifth century. He relates that St Stephen was stoned close to the Damascus gate, on the north side of the city. Guided by this tradition, the Empress Eudoxia, the wife of Theodosius the Great, charged John, bishop of Jerusalem, to erect a church on the spot where St Stephen suffered. The church was built on a little hill, and in the Middle Ages was visited by numerous pilgrims. This sanctuary was destroyed in the time of the Crusades, and it seems almost certain that a piece of land recently purchased by the Dominican Fathers encloses the site of St Stephen's martyrdom; the excavations which have been made leave little room for doubt on this subject.

From the manuscript of the priest Lucian, we also learn that, after St Stephen's death, the body of the holy martyr remained exposed for a day and a night without either a bird of prey or any wild beast venturing to touch it. Gamaliel, hearing this, asked some of the devout disciples to remove the body. It was placed on a bier that he had provided, and taken to his own village of Caphar-Gamala (village of Gamaliel), about twenty-four miles from Jerusalem. There, by a special revelation, Lucian found the sacred relics some four hundred years later. When the tomb was opened, the bones were all found in their natural position, but the flesh was reduced to dust. On a stone found inside the tomb the following names were found engraved: Chaliel (Hebrew for Stephen), Nicodemus, Gamaliel, and Abibon (son of Gamaliel). The manuscript from which these details are taken is known as the "Finding of Saint Stephen" (*de Inventione Sancti Stephani*).

Miracles were wrought upon those who touched St Stephen's body, which was taken first to the church on Mount Sion. Theodosius the younger transferred St Stephen's relics to Constantinople, thence they were taken to Rome and placed in the tomb of St Lawrence the Martyr.

EFFECTS OF ST STEPHEN'S DEFENCE

I. **On the Sanhedrists.** Their rage was unbounded, and they were more bitterly opposed than ever to the doctrines and disciples of Jesus of Nazareth. This disposition led to the first general persecution of the Christian Church, which, though restricted at first to Jerusalem, spread ultimately to Damascus.

II. **On Saul.** In St Paul's doctrine we trace the influence of St Stephen's teaching, *e.g.*—

(*a*) St Paul's speech at Antioch (xiii. 17–23) greatly resembles Stephen's apology.

(*b*) St Paul, preaching at Athens, quotes the words of St Stephen. *Cf.* "He being Lord of heaven and earth, dwelleth not in temples made with hands" (xvii. 24).

(*c*) St Paul, when forsaken by false brethren, prayed for them, using the words of St Stephen: "May it not be laid to their charge" (2 *Tim.* iv. 16).

CHAPTER VIII

Section 1 (ch. viii. 1–4)

THE SAMARITANS

The Samaritans were a people of mixed origin, partly Jewish and partly Gentile. When Salmanasar, king of the Assyrians, defeated Osee, the last king of Israel, he led the majority of the Jews into exile in Babylon. A few, however, escaped banishment by hiding themselves, and when their foes had withdrawn, they returned to their native towns. The land of Israel was thus depopulated, as few escaped banishment. The Assyrian monarch then repeopled the empty towns by colonists from the valley of the Euphrates,

"people from Babylon and from Cutha and from Avah and from Emath . . . . and placed them in the cities of Samaria instead of the children of Israel" (4 *Kings* xvii. 24). The colonists brought with them the worship of their false gods, and soon God punished their idolatry by letting wild beasts infest their land. These idolaters then requested the Assyrian king to send a priest of the true God to instruct them. One of the captive priests was sent from Babylon in answer to their petition, and the people now adopted the Jewish faith, but without renouncing their idolatry. It is possible that intermarriages took place between the remnant of the Israelites that inhabited the land and the newcomers. In the time of Josias these Samaritans seem to have been accepted as of Jewish origin, or at least as proselytes, since all heathen temples in Samaria were destroyed, and the people were ordered to attend the celebration of the Pasch in Jerusalem. Evidently they again relapsed into idolatry. When Esdras returned with the first band of exiles, the Samaritans were anxious to assist in rebuilding the Temple. Their services were refused; this greatly embittered them, so that they became the enemies of the Jews. A few years later, a priest was expelled from the services of the Temple on account of his marriage with the daughter of Sanaballeth, chief of the Samaritans. This priest took up the cause of the Samaritans, taught them the Mosaic Law, and a rival temple was built on Mount Garizim in Samaria. The Samaritans accepted only the Pentateuch and the books of Josue and Judges. The enmity between the Jews and the Samaritans became more and more intense. As the Jews were accustomed to light up beacons to announce the great festivals, the Samaritans misled the people by lighting false beacons. They refused to permit Jewish pilgrims to traverse Samaria, nor would they allow food or shelter to be given them. The Samaritans were rich and powerful, and had synagogues at home, and in Rome, Cairo, and Damascus. At the present time there remain but a few Samaritans, who still inhabit Nablous, the ancient Sichem. They continue to keep the Pasch, and to follow the chief precepts of the Mosaic Law.

CHAPTER IX

Section 1 (ch. ix. 1–9)

3. *As he went on his journey.* The sun of their last day's pilgrimage had risen, and at noon (at which time travelling in the East becomes oppressive) they were drawing near to the city. They had arrived at Caucabe, "the place of the star," and the domes and turrets of the capital, with its beautiful scenery, were full in sight. Saul, perhaps, in the exultation of the moment, was fondly picturing to himself the triumph he should accomplish against the enemies of his faith, when at once the Apostle of the Jews was thrown to the ground, and rose up the Apostle of Jesus Christ.

There are three distinct routes from Jerusalem to Damascus:—

1. The direct one, which, quitting Jerusalem by the Damascus gate on the north, follows the Roman road through Sichem and Scythopolis, and then crosses the Jordan south of the Lake of Tiberias, and thence to Gadara.

2. Another route joins the road from Egypt along the coast, and crosses the Jordan to the north of the Lake of Tiberias.

3. A third, which passes through Jericho, and crosses the Jordan to Heshbon, and meets the caravan track from Petra to Damascus, through Bostra. Caucabe, according to Porter, is on the direct route" (Lewin, *The Life and Epistles of St Paul*, vol. i. p. 49).

Traditions differ considerably as to the spot where Saul was struck. No less than four places are given, varying from ten miles to a short walk from the city gates. Of these, two harmonize with St Luke's narrative. One of these is near the gates of the city, close to the Christian cemetery, but this site lies too near the city. The second, which is supported by the most ancient tradition, is about ten miles south-west of Damascus. From this spot the city is distinctly seen, and the traveller may consider himself as nearing the term of his journey. A small hill covered with large blocks of basalt bears the name of St Paul (Tell mar Boulos), and Monsieur Guerin believes that certain ruins close by this hill are those of an ancient church which formerly marked the precise spot where our Lord appeared to Saul. The very name of the

village, "Star," seems to be an allusion to the supernatural vision with which the persecutor was favoured" (*Voyage aux Pays Bibliques*, vol. ii. p. 305, quoted by Mgr. le Camus).

4. *Saul, Saul, why persecutest thou me?* The solemn repetition of a name is found occasionally in the Scriptures. It denotes a message or command of importance, *e.g.*—

1. "Behold an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am" (*Gen.* xxii. 11).
2. "Jerusalem, Jerusalem, thou that killest the prophets," etc. (*St Matt.* xxiii. 37).
3. "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat" (*St Luke* xxii. 31).

16. *I will shew him*, etc. The verb (ὑποδείξω) implies to "set before the eyes," "to shew plainly." St Paul briefly enumerates some of these sufferings in his second Epistle to the Corinthians. "Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness" (xi. 24–27).

Jesus does not conceal from His followers that it is through much tribulation that they must enter the kingdom of heaven, and this was pre-eminently the lot of the apostles. He who would win souls to God must suffer, and the redemption of mankind was wrought by the Passion of Christ.

Section 2 (ch. ix. 10–30)

ST PAUL'S VISIT TO ARABIA

In Gal. i. 17, 18 we read: "Neither went I to Jerusalem to the apostles who were before me: but I went into Arabia, and again I returned to Damascus. Then after three years, I went to Jerusalem to see Peter, and I tarried with him fifteen days."

From this passage of St Paul's Epistle we gather—

(*a*) That St Paul made two visits to Damascus.
(*b*) Between these two visits he passed a certain time in Arabia.
(*c*) His chief object in going to Jerusalem was to *see Peter*.

St Luke has no reference to the visit to Arabia, which commentators generally agree should be placed between verses 22 and 23. According to this view, Saul, after his conversion, remained *some days* (verse 19) with the disciples, and during this time he preached in the synagogues. He then retired into Arabia, where he passed his time in solitude and prayer, though it is probable that he worked as a tent-maker for his daily bread. Afterwards he returned to Damascus and resumed his discourses in the synagogues. At the end of "many days" (verse 23) he was forced to leave this city on account of the enmity of the Jews. He next visited Jerusalem, for the first time since he had left it *breathing out threatenings and slaughter*. The period which elapsed between St Paul's conversion and his journey to Jerusalem he himself gives as *three years*; and if we accept 34 A.D. as the year of his conversion, this gives us 38 A.D. as the date of his visit to the apostles. We must, however, bear in mind that, as the Jews often counted two years and a few months as three years, the expression "three years" may not signify more than two years and a portion of the third.

"To what part (of Arabia) in particular he repaired, has been disputed, and cannot be satisfactorily ascertained. Arabia, in a large sense, lay all round Damascus, and it is likely that Saul, who intended shortly to return, would not retire to any considerable distance. He may have sought privacy in the neighbouring kingdom of Ituræa Libani, which lay to the west; or he may have travelled northward to the dominions of Sampsigeramus, king of Emesa (now Hems), who was connected by marriage with the royal family of Judæa; or he may have journeyed to Auranitis (now Hauran), to the south-east, and commonly called Arabia. The natives of this part are described as of a peaceful character and more settled habits; some tending their flocks on the mountains, and others supporting themselves by the manufacture of

tents from the goats' hair of the country. Such a scene would be congenial to the tone of Saul's mind; and here, if necessary, he might maintain himself by the labour of his hands in the art of tent-making" (Lewin, *Life and Epistles of St Paul*, pp. 56–57).

Section 3 (ch. ix. 31–43)

32. *Peter, as he passed through*, etc. As long as the persecution lasted St Peter remained in Jerusalem. St Luke now resumes the Acts of St Peter, with the object of shewing how this apostle was the first to open the door of the Church to the Gentiles. Like the commander of an army, he went about inspecting the ranks—what part was compact, what in good order, what needed his presence. See how on all occasions he goes about foremost. When an apostle was to be chosen, he was the foremost; when the Jews were to be told that these were not drunken, when the lame man was to be healed, when harangues were to be made, he is before the rest; when the rulers were to be spoken to, he was the man; . . . . when healings were wrought by the shadow, still it was he. And look; where there was danger, he was the man, and where good management (was needed); but where all is calm, there they act all in common, and he demands no greater honour (than the others). When need was to work miracles he starts forward, and here again he is the man to labour and toil (St John Chrys., *Hom.*, xxi.)

CHAPTER X

Section 1 (ch. x. 1–8)

ON SUPERNATURAL COMMUNICATIONS

In a vision an objective reality is seen, in an ecstasy the person is not in possession of his ordinary senses, and the soul is, for the time being, delivered from the thraldom of the body, insensible to earthly things, and wholly occupied

with spiritual ideas and communications. Certain saints were often favoured with these sublime ecstasies, and, in one, St Paul was rapt even to the third heaven, but he adds, "whether in the body, I know not, or out of the body, I know not" (2 *Cor.* xii. 2). Other saints who had remarkable ecstasies were St Theresa, St Ignatius, St John of God, and St Catherine of Siena. We read of God revealing Himself to men in various ways, notably by—

(a) *Dreams.* Joseph's dreams concerning his future greatness (*Gen.* xxxvii. 6–10).

(b) *Visions to a person when awake,—e.g.* the angels who appeared to Abraham (*Gen.* xviii. 1–15).

(c) *Apparitions to one who is asleep,* as when the angel appeared to St Joseph, and bade him flee into Egypt with the Infant Jesus and the Blessed Virgin (*St Matt.* ii. 13).

(d) *Heavenly voices,—e.g.* the giving of the Law on Mount Sinai (*Exod.* xx. 1–17).

(e) *The rational of judgment.* This was either a garment or ornament worn by the high-priest only, over the breastplate, by means of which God revealed His will to the Israelites who consulted Him. It was not allowed to make use of the rational except on grave occasions, nor is it exactly known how the answer was given.

(f) *Inspiration,* by which Divine truths are made known interiorly, or by the sense of hearing. This method of revelation was common in the times of the prophets, and is expressed by such phrases as "The word of the Lord came to me" (*Jer.* ii. 1). "The word that Isaias the son of Amos saw concerning Juda and Jerusalem" (*Isa.* ii. 1).

(g) *Ecstasy, rapture, or trance,* such as St John the Evangelist had when he wrote the Apocalypse (*Apoc.* i. 10).

Section 2 (ch. x. 9–16)

9. *Peter went up to the higher parts of the house to pray.* The flat roofs of Oriental houses served for various purposes, *e.g.*—

1. For drying corn, hanging linen, and other domestic purposes. Rahab saved the spies sent to Jericho by making them go up to the top of her house, and covering them with the stalks of flax which were there (*Jos.* ii. 6).

2. For prayer and meditation. This usage was common to Jews and idolaters, *e.g.*—

(*a*) "And the altars that were upon the top of the upper chamber of Achaz (*i.e.* upon the roof), Josias the king broke down" (4 *Kings* xxiii. 12).

(*b*) "The Chaldeans that fight against this city shall come and set it on fire, and burn it, with the houses upon whose roofs they offered sacrifice to Baal, and poured out drink-offerings to strange gods, to provoke me to wrath" (*Jer.* xxxii. 29).

(*c*) "I will destroy . . . . them that worship the host of heaven upon the tops of houses" (*Soph.* i. 4, 5).

(*d*) Tents were erected there during the Feast of Tabernacles. "They made themselves tabernacles, every man on the top of his house" (2 *Esdras* viii. 16).

(*e*) St Peter prayed on the house-top.

3. For sleeping in summer, for taking exercise, for mourning, and for conversation, *e.g.*—

(*a*) "David arose from his bed after noon, and walked upon the roof" (2 *Kings* xi. 2).

(*b*) "Samuel called Saul on the top of the house, saying Arise, that I may let thee go" (1 *Kings* ix. 26).

(*c*) "On the tops of their houses . . . . all shall howl and come down weeping" (*Isa.* xv. 3).

Section 5 (ch. x. 34–43)

St Peter's attitude towards the Gentiles. St Peter knew perfectly well that Gentiles as well as Jews were to enter the Church of Christ, since their Divine Master had clearly explained to His disciples that they were to teach His doctrine to all nations, and that many should "come from the east and the west," and should sit down "with Abraham, and Isaac, and Jacob in the kingdom of heaven" (*St Matt.* viii. 11). But when God, by a vision, revealed His will concerning the admission of the Gentiles, either the apostle had not these instructions present to his mind, or he did not think that the time had come to execute them. It is also possible that he foresaw great difficulties in executing these commands, and that he feared, by so doing, to render the conversion of the Jews more difficult; and further, he did not as yet know on what footing these Gentiles should be received, *e.g.* whether it was necessary for them to conform to Judaism, or to receive baptism at once, or whether, when admitted, they could claim the same privileges as the Jews. After his vision of the vessel full of all kinds of

living things, let down from heaven, St Peter was enlightened on this subject, but he found it difficult to persuade the judaizing party to believe that the barrier between Jews and Gentiles was henceforth to be removed, since they held that the Jews, the ancient people of God, could not thus abandon their privileges and pre-eminence. (Abridged from the *Manuel Biblique*, by Bacuez and Vigouroux, vol. iv., question 511).

Section 6 (ch. x. 44–48)

ON THE RECEPTION OF CORNELIUS INTO THE CHURCH *

In this narration the following facts should be borne in mind :—

1. The Jews were extremely attached to their nation, law, sacrifices, circumcision, and ceremonies. Hence it was difficult for them to grasp the truth that the triumph of the Messianic Kingdom was to be effected by the progress of the Gospel, which was destined to fulfil and perfect the Law.

2. The Jews despised all Gentiles, and regarded themselves and their nation as alone justified in aspiring to God's blessings in this world, and to the Beatific Vision in the next.

3. God, in His infinite goodness, deigned to deal familiarly with His ministers and faithful souls. He sent them messengers to instruct them and to reveal His will, and He enlightened them by types, symbols, and parables in action.

4. God dealt gently with the prejudices of the Jews, and disposed events so as to prepare them to accept, or at least to tolerate, the admission of Gentiles into the Church. Thus the first Gentile called to the faith was a man of good reputation and high position.

5. St Peter was charged to receive the first Gentile convert, not Philip the Evangelist, although he dwelt in Cesarea.

6. St Peter's instruction to Cornelius and his friends was a summary of the truths of the Gospel, destined to exercise their faith, strengthen their hope, and excite their charity. Also by his prudence, modesty, and condescension towards the faithful of the circumcision (who were scandalized by his conduct), he succeeded in mitigating their displeasure and justifying his line of action.

* This article is abridged from the *Manuel Biblique*, by Bacuez and Vigouroux, vol. iv., question 510.

7. The narration, as given by St Luke, is stamped by great interest and proofs of its authenticity. It evidently dates from the earliest days of Christianity, when the Jewish converts to the faith cherished the hope that the Gentiles would accept the truths of the Gospel by passing through the portals of Judaism, and obeying at the same time both Jesus Christ and Moses.

CHAPTER XI

Section 2 (ch. xi. 19–26)

26. *At Antioch the disciples were first named Christians.* It is not at all probable that the followers of Christ gave themselves this name, since they invariably spoke of "the disciples," "the brethren," "the faithful," "the saints," etc. Neither would the Jews give such an honourable title, for this would imply a recognition of Jesus Christ as the Messias; moreover, they had already chosen the contemptuous epithet of "Nazarene"; hence it was probably coined by the heathen, and in the first instance was given in derision. The citizens of Antioch were noted for their habit of coining nicknames; and as the Church broke off from the synagogue, and as, in many cases, the disciples were Gentile converts, the need of some new appellation must have been felt, and, to meet this, the name of Christian was invented. Thus, about twelve years after the Ascension, the disciples were called after their Divine Master. They were henceforth known as Christians, *i.e.* followers of Christ.

The word is a Latin derivative from the Greek (Χριστός), Christ, and is formed from it, as Herodians, Marians, and Pompeians are formed from Herod, Marius, and Pompey.

The Fathers and Saints of the Church have written eloquently on this subject, *e.g.*—

"A Christian is one who always bears Christ in his heart, on his lips, and in his words" (a Lapide).

"I honour Peter, but am not called Petrianus; I honour Paul, but am not called Paulianus; I will not consent to be named of men, having been born of God. If I worshipped a creature, I should not be a Christian. For why is the

name of Christian precious? Because Christ is God" (St Greg. Nazian.).

Well may we be proud of our title of Christian, and make our own the beautiful ancient prayer of the Clementine Liturgy: "We give Thee thanks that we are called by the name of Thy Christ, and are thus reckoned as Thine own."

Section 3 (ch. xi. 27–30)

ON PROPHECIES

From various passages in the Acts and the Epistles we learn that the gift of prophecy was frequently given in the primitive Church both to men and women, and we find St Paul laying down rules as regards the order in which these prophetic communications were to be made: "Let the prophets speak, two or three, and let the rest judge. But if anything be revealed to another sitting, let the first hold his peace. For you may all prophesy one by one; that all may learn, and all may be exhorted" (1 *Cor.* xiv. 29–31). Again we find him exhorting the brethren to be "zealous to prophesy" (*ibid.*, verse 39). The Christian community, like the Jewish theocracy, had its prophets and prophetesses. Thus Agabus uttered two prophecies which were accomplished. Philip the Evangelist was a prophet in the wider acceptation of the word, and his daughters were likewise endowed with this gift. Some of those who prophesied appear to have been inspired from time to time; others exercised this gift permanently. The Church of Antioch had five prophets and teachers, viz. Barnabas, Simon Niger, Lucius, Manahem, and Saul (ch. xiii. 1). Those who thus prophesied habitually are ranked after the apostles, and they occupied a most important place in the organization of the primitive Church, as we see from the Epistles of St Paul.

Prophecies are predictions of events which can only be known by supernatural enlightenment. God is omniscient, and He can, when He wills, communicate to His creatures something of His knowledge, just as He can give them the

power to work miracles. Being of a supernatural order, they tend to a supernatural end—the salvation of mankind.

"Fulfilled prophecies serve to prove the divine origin of a religion when they possess the following qualifications: (1) that the prophecy was really such—that it was made before the event; (2) that the fulfilment exactly answers to the prediction; (3) that the event could not have been foreseen by natural means; (4) that the harmony of prediction and event is not accidental." (Abridged from *Catholic Dict.*, art. "Prophecy.")

Note.—The word "prophecy" is also used in the sense of explaining the Scriptures.

On the Christian Priesthood. The priesthood is the second degree of Holy Orders. The priest's duties, according to the Roman Pontifical, are "to offer" (*i.e.* the Holy Eucharist), "to bless, rule, preach, and baptize." Hence he has a far wider sphere of action than the Jewish priest, whose chief duty was to offer sacrifice. We may distinguish three stages in the position of the priesthood:—

(1) In the earliest times the priests ruled with, and in subordination to, the bishop. The bishop and the priest said Mass conjointly, and the priests administered the sacraments independently only in the bishop's absence.

(2) The presbyters became more independent, owing to the gradual establishment of parish, as distinct from episcopal churches. Innocent's letter to Decentius exhibits the change in actual progress. In towns, he says, the Eucharist is to be consecrated by the bishop only and sent to the parish priests; in outlying churches the priests are to consecrate for themselves. Thus "separate" replaced "conjoint" rule and administration of the sacraments.

(3) Gradually government became a separate accident of the priesthood. At first a priest, by the very fact of ordination, was attached to a particular church, and only in rare and exceptional instances a man of extraordinary merit was induced to submit to ordination, on condition that he should not be bound to a particular church. In this way St Jerome was ordained by Paulinus of Antioch (*Catholic Dict.*, p. 754).

30. *The ancients,—i.e.* those presbyters who, in the absence of the apostles, governed the local churches, preached, taught, administered the sacraments, and conducted the divine service. "Let the priests that rule well be esteemed worthy of double honour: especially they who labour in the word and doctrine" (1 *Tim.* v. 17). "For this cause I left thee

in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city, as I also appointed thee" (*Titus* i. 5. See also *Acts*, ch. xiv. 22, xx. 17, xxi. 18). The apostles are not named here; and as it was customary to place all offerings at their feet (see iv. 35, 37, v. 2), we may conclude that, on account of the persecution by Herod Agrippa, they had already left Jerusalem. Elsewhere both apostles and ancients are named. Cf. "They were received .... by the apostles and ancients" (*infra*, xv. 4). (Abridged from Knabenbauer, *Comm. in Actus Apos.*, in h. l.) Some commentators hold that these "ancients" were not priests, but a body of men who governed the Church, much as the Jewish "ancients" were associated in the government of the Jews, and formed part of the Sanhedrin. This view is based on the fact that we have no certain records of the appointment of presbyters until a later date, whereas the "ancients" were a counterpart of the Jewish ancients or elders.

CHAPTER XII

Section 1 (ch. xii. 1–17)

PERSECUTION OF THE CHURCH BY HEROD AGRIPPA

2. *He killed James, the brother of John, with the sword.* Eusebius, quoting from a work (now lost) by St Clement of Alexandria, relates the following account of St James:—"Of this James, Clement adds a narrative worthy of note in the seventh book of his Institutions, evidently recording it according to the tradition which he had received from his ancestors. He says that the man who led him to the judgment-seat, seeing him bearing his testimony to the faith, and moved by the fact, confessed himself a Christian. Both, therefore, says he, were led away to die. On their way, he entreated James to be forgiven of him; and James, considering a little, replied, 'Peace be to thee,' and kissed him, and then both were beheaded at the same time" (*Eccles. Hist.*, ix). St Luke passes very briefly over the martyrdom of

St James. But "it was no part of St Luke's plan to write a Martyrology. His work is the book of their 'Acts' in *life*, and not of their *sufferings* by *death*. He does not describe deathbeds. The martyrdom of *life* is what he teaches. He fixes the reader's attention on that, and thus leads him to conclude that they who live as martyrs will die as martyrs, and that the true way to die well is to live well . . . . Having described *one* martyrdom, in such a manner as none but an inspired writer could have done—the martyrdom of St Stephen the Deacon (vi., vii.)—he leaves the reader to infer that the same Spirit who encouraged and animated the proto-martyr in his death, was with the whole of the noble army of martyrs who followed him on the road of suffering to glory; and he therefore will not describe the martyrdom of the first apostle, nor even of him whose friend and historian he is, the Apostle St Paul" (Wordsworth, in h. l.).

Rackham suggests four reasons why St Luke singles out St James for special mention:—

(*a*) As far as we know, he was the first apostle who shed his blood for Christ.

(*b*) His death led up to the narrative of St Peter's deliverance.

(*c*) The removal of James, the brother of John, would obviate confusion as regards James the Less, the brother of the Lord, who is mentioned in chapters xii. 17, xv. 13, xxi. 18.

(*d*) As the special promise made to the sons of Zebedee was already current in the Church through the gospels of St Matthew and St Mark, it is probable that St Luke desired to call attention to the fact that, in the case of St James, the prediction had been fulfilled, and this apostle had been allowed to drink of his Master's chalice.

17. *Tell these things to James and to the brethren.* The Fathers in general hold that the "James" to whom St Peter refers is St James the Less, one of the twelve apostles, and brother (*i.e.* cousin) of the Lord. He was the first bishop of Jerusalem, and the author of the Catholic Epistle which bears his name. He is known as St James the Less to distinguish him from St James the brother of John, the son of Zebedee. According to some commentators, St James the Less chose this designation for himself out of humility; others think that James the son of Zebedee was called the Great on account of his pre-eminence among the apostles,

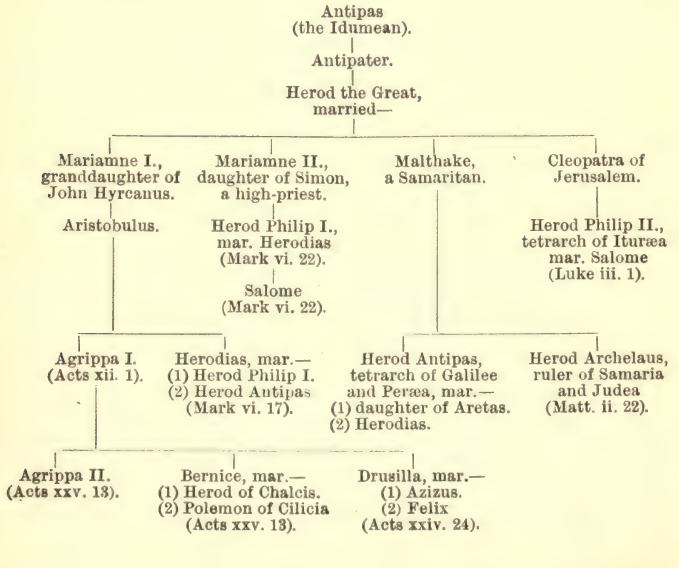
since he was one of the privileged three who witnessed the Transfiguration and the Agony of Jesus, and that James the brother of the Lord was known as "the Less" simply to avoid confusion. Eusebius refers to both these apostles in his *Ecclesiastical History*, and he also quotes the testimony of St Clement. His reference to them runs as follows:— "This James, therefore, whom the ancients, on account of the excellence of his virtue, surnamed the Just, was the first that received the episcopate of the Church at Jerusalem. But Clement, in the sixth book of his Institutions, represents it thus: 'Peter, and James, and John, after the Ascension of our Saviour, though they had been preferred by our Lord, did not contend for the honour, but chose James the Just as bishop of Jerusalem.' And the same author, in the seventh book of his work, writes also thus: 'The Lord imparted the gift of knowledge to James the Just, to John, and Peter (after His resurrection); these delivered it to the rest of the apostles, and they to the Seventy, of whom Barnabas was one. There were, however, two named James: one called the Just, who was thrown from a wing of the Temple and beaten to death with a fuller's club, and another, who was beheaded.' St Paul also makes mention of the Just in his Epistles. 'But other of the apostles,' says he, 'saw I none, save James, the brother of our Lord'" (Eusebius, *Eccles. Hist.*, bk. ii. 1).

17. *And going out, he went into another place.* St Jerome remarks that St Luke does not mention the name of this "other place" because those to whom he wrote knew it perfectly well. Antioch has been suggested, since, from the testimony of St Irenæus, Origen, Eusebius, and St Gregory, we know that St Peter governed the Church in Antioch for a certain time. One quotation will suffice on this subject: "Ignatius, who is celebrated by many even to this day as the successor of Peter at Antioch, was the second who obtained the episcopal office there" (Euseb., bk. iii. ch. 36). It was fitting that St Peter, the Head of the Church, should establish an episcopal see in the important city of Antioch, which was the capital of the East in his times. There, too, was the largest community of believers, and from this centre

the first Christian missionaries set forth on their apostolic journeys. According to Eusebius, St Peter went to Rome in the reign of Claudius (ipsis Claudii temporibus), (*Hist. Eccl.* ii. 14). St Jerome gives the date of the foundation of the see of Rome by St Peter as 42 A.D., which harmonizes with the ancient tradition that St Peter occupied the see of Rome for twenty-five years. This date, however, does not synchronize with St Luke's account of St Peter's departure from Jerusalem shortly before the death of Herod in Aug. A.D. 44.

It is certain that when St Paul wrote his Epistle to the Romans, *circa* 58 A.D., there was a flourishing Christian community in Rome. However much opinions may differ as regards the date of St Peter's first visit to Rome, "it is impossible to doubt the universal tradition that St Peter did visit Rome and was martyred there" (Rackham), as many other non-catholic writers now admit.

GENEALOGICAL TABLE OF THE FAMILY OF THE HERODS



Section 2 (ch. xii. 18–25)

NOTE ON JEWISH ANGELOLOGY

The Jews held that the ministering angels were divided into two classes—those whose sole occupation was to chant the praises of God, and those who were charged to execute His behests. Of the former there were 694,000 who from sunrise to sundown continually repeated, "Holy, Holy, Holy," and from sundown to sunrise they praised God, saying, "Blessed be the glory of God from its place." The angels who minister to men are frequently mentioned in the Talmud, and many examples of their assistance are given. It was thought that, in questions concerning mankind, God took counsel with these angels; yet, with strange inconsistency, the Jews assigned to these angels a lower place than to Israel, and considered that it was their nature, rather than their power and dignity, which distinguished them from men. (Edersheim, in his *Life and Times of Jesus the Messias*, has an excellent article on this subject, vol. ii., Excursus.)

THE DEATH OF HEROD AGRIPPA

Josephus gives a most interesting account of Herod's death, from which we learn that, three years after his appointment as king of Judea, he went down to Cesarea to take part in some games which he had provided in honour of Cæsar. A great multitude were assembled, and many "principal persons, and such as were of dignity throughout his province." The king came to the theatre magnificently robed in silver cloth, and as the sun's rays shone upon him his flatterers acclaimed him as god. Josephus goes on to relate how "the king did never rebuke them, nor reject their impious flattery. But, as he presently afterwards looked up, he saw an owl sitting on a certain rope over his head, and immediately understood that this bird was the messenger of ill tidings, as it had once

been the messenger of good tidings to him, and he fell into the deepest sorrow." He was suddenly seized with violent pains, and having been carried to his palace, the Jews, with whom he was very popular, "sat in sackcloth, with their wives and children, after the law of their country, and besought God for the king's recovery. All places were also full of mourning and lamentation. Now the king rested in a high chamber, and as he saw them below, lying prostrate on the ground, he could not himself forbear weeping." After five days of intense suffering, Herod expired, in the fifty-fourth year of his age, and in the seventh year of his reign (*Antiq.*, xix., viii. 2).

CHAPTER XIII

Section 1 (ch. xiii. 1–12)

1. *Manahem, who was the foster-brother of Herod the tetrarch,* —*i.e.* of Herod Antipas. This Manahem is supposed to have been the son or grandson of a certain Manahem, and an Essene prophet, of whom Josephus records that when Herod the Great was a child, Manahem the prophet met him on his road to school, and striking him on the back, saluted him as king of the Jews. The boy took it as a jest, but Manahem replied: "Thou wilt be king, and wilt begin thy reign happily, for God finds thee worthy of it; and do thou remember the blows that Manahem hath given thee, as being a signal of the change of thy fortune; and truly this will be the best reasoning for thee, that thou love justice (towards men), and piety towards God, and clemency towards thy citizens; yet do I know how thy whole conduct will be, that thou wilt not be such a one, for thou wilt excel all men in happiness, and obtain an everlasting reputation, but wilt forget piety and righteousness; and these crimes will not be concealed from God at the conclusion of thy life, when thou wilt find that He will be mindful of them, and punish thee for them. Now at that time Herod did not at all attend to what Mahahem said, as having no hopes of such advancement; but a little

afterward, when he was so fortunate as to be advanced to the dignity of king, and was in the height of his dominion, he sent for Manahem, and asked him how long he should reign. Manahem did not tell him the full length of his reign; wherefore, upon that silence of his, he asked him further, whether he should reign ten years or not. He replied, 'Yes, twenty, nay, thirty years'; but did not assign the just determinate limit of his reign. Herod was satisfied with these replies, and gave Manahem his hand, and dismissed him, and from that time he continued to honour all the Essenes" (Josephus, *Antiq.*, xv. 5).

3. *Then they fasting and praying, and imposing their hands upon them, sent them away.* It is generally held that on this occasion the episcopal character was conferred on Saul and Barnabas. St John Chrysostom, Cornelius a Lapide, Leo the Great, Felten, Beelen, Knabenbauer, Rose, and many others accept this view, which is based on the following considerations:—

(*a*) With the one exception of Christ blessing little children, the act of laying on of hands, wherever recorded in the New Testament, is never deprecatory, but is always the sign of the transmission of some gift or spiritual power, either—

(i.) **Of healing.** *Cf.* "They shall take up serpents, and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover" (*St Mark* xvi. 18. See also *St Luke* iv. 40).

(ii.) **Of raising to life.** *Cf.* "And he besought him much, saying; My daughter is at the point of death, come, lay thy hand upon her, that she may be safe, and may live" (*St Mark* v. 23. See also *St Matt.* ix. 18).

(iii.) **Of confirming or ordaining.** *Cf.* "These they set before the apostles, and they praying, imposed hands upon them" (*Acts* vi. 6. See also viii. 17; 1 *Tim.* iv. 14).

Moreover, St Luke notes expressly that this laying on of hands was accompanied by "praying and fasting," as was customary when conferring the sacrament of Holy Order. *Cf.* "When they had ordained to them priests in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed" (*Acts* xiv. 22).

(*b*) Saul and Barnabas did not receive Confirmation on this occasion, since this sacrament was always given soon after baptism, and we read that Ananias was sent to Saul that he might receive his sight "and be filled with the Holy Ghost" (*Acts* ix. 17). Also Barnabas had long been "full of the Holy Ghost and of faith" (*Acts* xi. 24).

(*c*) Neither was the sacerdotal character conferred on Saul and Barnabas by this "laying on of hands," as they had previously preached and ministered to the Lord (see *Acts* xi. 25–26, xiii. 1–2).

(*d*) Nor were Saul and Barnabas made apostles by the laying on of hands, for the office of an apostle implies a direct "call" from God, and (with the exception of St Matthias, an example which stands alone) all the apostles, including St Paul, were called by Jesus Christ Himself. *Cf.* "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead" (*Gal.* i. 1). This dignity is not therefore conferred by the sacrament of Holy Order, as the apostles were witnesses to the Resurrection of Christ, and therefore could only be found among those who were His contemporaries. Consequently the bishops of the Catholic Church, although they are the successors of the Apostles, are not themselves apostles. Bacuez and Vigouroux thus summarize this question: "The apostleship is not an order; it is an extraordinary gift, personal in its nature, and, since it must come directly from God, cannot be conveyed by any rite. St Paul received this call when he was converted, and he may be said to have exercised it at once (see *Acts* xi. 25–26, xii. 25), though he does not appear to have immediately claimed the prerogatives nor the honour of the apostleship. It was the episcopal character and authority which was conferred on him at Antioch, and of these he had need in order to confirm the faithful and ordain priests (see *Acts* xiv. 22)"

It is certain that the mission and powers of an apostle were not only distinct, of their very nature, from the character and powers conferred by the sacrament of Holy Order, but they were independent of them. The Twelve were called to the apostleship, and are spoken of as "apostles"

by the Evangelists, long before they were made priests or bishops" (*Manuel Biblique*, tome iv., No. 516, ii.).

Note.—Suarez, Mgr. le Camus, and some others are of opinion that the laying on of hands was merely a sign of benediction and formal approbation of the mission of Saul and Barnabas, by which they were freed from their responsible position, and set free to follow the call of the Holy Ghost. This view of the laying on of hands being merely deprecatory on this occasion is not generally held.

ON PRAYER AND FASTING

The utility of fasting as a preparation for spiritual graces is shewn by the following examples:—

(*a*) It was when St Peter was "praying and fasting" that a vision was granted to him.

"Peter went up to the higher parts of the house to pray, about the sixth hour. And being hungry, he was desirous to taste somewhat. And as they were preparing, there came upon him an ecstasy of mind" (*Acts* x. 9, 10).

(*b*) It was while "ministering to the Lord and fasting" that the Holy Ghost enlightened the apostles regarding the mission of Saul and Barnabas.

"And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work whereunto I have taken them. Then they, fasting and praying, and imposing their hands upon them, sent them away" (*Acts* xiii. 2, 3).

(*c*) St Paul speaks of himself as frequently praying and fasting:

"In much watchings, in hunger and thirst, in fastings often" (2 *Cor.* xi. 27), and these penitential works rendered his mission more fruitful.

Many examples of fasting might be cited from the Old Testament, *e.g.* Moses, Elias, David, etc. Maldonatus says: "Faith expels the enemy by believing, prayer by petitioning, fasting by tormenting and starving him; as an enemy is driven out of a fortress, not only by force, but by starving him."

Once when questioned by His disciples concerning their

inability to cast forth the devil from the demoniac boy, our Lord replied, "This kind is not cast out but by prayer and fasting" (*St Matt.* xvii. 20). In this answer there is no contradiction to that which He made concerning fasting when questioned by the Pharisees as to why His disciples did not fast. *Cf.* "Why do the disciples of John and of the Pharisees fast; but thy disciples do not fast?" (*St Mark.* ii. 18). His answer in that case, "as long as they have the bridegroom with them, they cannot fast," referred to fasts of supererogation, which were unseasonable while He was with them. We know that Jesus and His disciples observed the fasts imposed by the Law of Moses, since He fulfilled the Law to an iota, but He did not observe the extra fasts prescribed by the Pharisees, nor imitate the rigorous abstinence of St John the Baptist.

6. *They found a certain man, a magician, a false prophet, a Jew, whose name was Bar-jesu.* St Luke describes this man as "a magician" and a "false prophet," and St Paul calls him "a child of the devil" and an "enemy of all justice." What are we to understand by these epithets? Did Elymas really hold communications with the devil, or did he simply impose on the credulity of the people by his superior knowledge of natural sciences, such as astronomy, mechanics, and chemistry? It is not possible to decide this question with absolute certainty, for, on the one hand, we know that purely natural causes and effects have often been confounded with diabolical agency; on the other hand, it is certain that the devil is far superior to man as regards abilities and knowledge. Also he is filled with hatred towards men, and seeks to compass their ruin. The belief in magical practices or the "black art" is very ancient; both among Jews and Gentiles we read of magicians and sorcerers. Hence the hostile Jews, as well as the heathen writers Celsus and Porphyry, attributed our Lord's miracles to witchcraft. We find in the Scriptures examples of magical arts being practised, warnings against these arts, and punishments inflicted on those who were guilty of this sin. Thus the Egyptian magicians, when summoned by Pharao to oppose

Moses, actually "cast down their rods, which were turned into serpents" (*Exod.* vii. 12). Again, when Moses turned the water of the river into blood, we read that "the magicians of the Egyptians with their enchantments did in like manner, and Pharao's heart was hardened, neither did he hear them, as the Lord had commanded" (*ibid.* vii. 22). They were also able to bring "forth frogs upon the land of Egypt" in imitation of Moses (*ibid.* viii. 7); but when Moses turned the dust of the earth into sciniphs, the Egyptian magicians could not accomplish this prodigy, but, confessing their impotence, said to Pharao, "This is the finger of God" (verse 19). In each of these examples the magicians gave proof that they possessed certain supernatural powers; and as they used them to oppose Moses, and to prevent Pharao from obeying the commandment of God, we may conclude that these miracles were worked by the agency of the devil.

In the Mosaic Law there are various warnings against consulting wizards, *e.g.* "Go not aside after wizards, neither ask anything of soothsayers, to be defiled by them" (*Levit.* xix. 31). The sentence of death was pronounced on those found guilty of sorcery, *e.g.* "A man or woman, in whom there is a pythonical or divining spirit, dying let them die; they shall stone them, their blood be upon them" (*Levit.* xx. 27). "Wizards thou shalt not suffer to live" (*Exod.* xxii 18). The Scriptures therefore clearly teach that such a sin as witchcraft exists, and the Catholic Church shews her belief in its existence by forbidding her children to practise magic, and by exorcising those possessed by evil spirits. Therefore we may assume that Elymas actually performed certain miracles and prophesied by the help of the devil, otherwise he could not have obtained an influence over an educated and capable man such as Sergius Paulus, who would easily have detected mere charlatanism. This view is justified by the severity of the rebuke which St Paul addressed to Elymas, the "child of the devil" and the "enemy of all justice," who ceased not "to pervert the right way of the Lord."

Section 2 (ch. xiii. 13–41)

ST PAUL'S SERMON IN THE SYNAGOGUE OF ANTIOCH IN PISIDIA

It is generally held that this sermon was delivered in Greek. We know that it was customary to read the Scriptures first in Hebrew, and then to translate them. On this occasion the quotations were all taken from the Septuagint, and not from the Hebrew original; hence we may conclude that St Paul spoke in Greek, which would be understood by most of the proselytes present, to whom Hebrew was unknown.

Strabo mentions two dialects, the Pisidian and the Lydian, which were spoken in Antioch as well as Greek. Those commentators who hold that the apostles received the gift of tongues in order to speak the languages of all nations, think that they always spoke the vernacular of each people they visited. If so, St Paul spoke Pisidian or Lydian.

The discourse, as given in the Acts, may have been taken from memoranda preserved by St Luke himself, or by one of St Paul's companions, or from notes supplied by St Paul himself. Like all the other discourses given in the Acts, it is merely an abstract and may be summarized under three headings:—

1. A brief sketch of Jewish History until the time of David.
2. The fulfilment of the promise of a Messias in Jesus.
3. The offer of salvation to all who believe in Him.

This discourse resembles St Stephen's defence before the Sanhedrin, inasmuch as St Paul endeavours to conciliate his Jewish hearers by appealing to their national history. It also resembles St Peter's sermon on the day of Pentecost, for St Paul lays special stress on the witnesses to the Resurrection of Christ, and quotes the very Messianic psalm to which St Peter referred. But while this discourse manifests traces of the influence of St Stephen and of St Peter, as we should naturally expect, it is decidedly characteristic of the speaker, and thoroughly Pauline in the special emphasis given to the doctrine of justification by faith, and of the insufficiency of the Law to justify man. In numerous passages in his Epistles, St Paul teaches this doctrine, which harmonizes so admirably with the work to which he was called, viz. the evangelization

of the Gentiles without the intermediary of the Mosaic ceremonial Law. It is interesting to note how St Paul adapts his discourse to the various classes that he addresses, *e.g.*—

1. At Antioch in Pisidia, where he preaches to *the Jews* in the synagogue, he bases his arguments on the Scriptures, which they rightly held so sacred.

2. When addressing *the Gentiles* of Lystra, he speaks of God as the Creator, who provides food for all men by giving fruitful seasons and rain in due time.

3. When addressing *the philosophers* of Athens, he bases his discourse on their heathen temples, on the altar to "the unknown God," and the sayings of their own poets and authors; and, finally, he appeals to their own conscience.

4. When addressing a Jewish audience composed of *Pharisees and Sadducees*, he skilfully wins over the Pharisees, and causes disunion among his enemies by speaking of the resurrection of the dead,—a doctrine explicitly taught by the Pharisees, but denied by the Sadducees.

ANALYSIS OF ST PAUL'S SERMON AT ANTIOCH IN PISIDIA (xiii. 16–41)

I. Sketch of Jewish history.

(*a*) God delivered His people from Egypt.
(*b*) He protected them in the desert.
(*c*) He destroyed their foes—the seven nations of Canaan.
(*d*) He delivered them by the hands of the Judges.
(*e*) He raised up Saul and David to rule over His people.
(*f*) He raised up Jesus, of the seed of David, and thus fulfilled His promises.

II. The promise of a Messias was fulfilled in Jesus.

(*a*) St John the Baptist had proclaimed this truth.
(*b*) The Jewish rulers rejected Christ, "not knowing him nor the voices of the prophets."
(*c*) Thus they unconsciously fulfilled the prophecies concerning the sufferings and death of the Messias.

III. Salvation was offered to all who believe in Him.

(*a*) God raised Jesus from the dead, and there were many witnesses to this truth.
(*b*) The Holy One, of whom David spoke, was Jesus the Messias, who alone did not "*see corruption.*"
(*c*) Justification, *i.e.* forgiveness of sins, could only be obtained through Christ, not by the Law.
(*d*) Punishment would overtake those who neglect this means of justification, as the prophets had foretold.

CHAPTER XIV

Section 1 (ch. xiv. 1–6)

LEGEND OF ST PAUL AND THECLA

In connection with St Paul's visit to Iconium, there is a very interesting account of the conversion of a lady of high position. It is recorded in the *Acts of Paul and Thecla*, and runs as follows:—Thecla was a member of one of the noble families of Iconium, and on one occasion, when sitting at her window, she overheard St Paul preaching. The truths of the Gospel appealed to her so powerfully that she determined to consecrate her virginity to God. She therefore refused to marry Thamyris, a nobleman of Iconium, to whom she had been promised in marriage. Thamyris, aided by Thecla's mother, caused both St Paul and Thecla to be apprehended; the apostle was scourged and expelled from the city, while Thecla was condemned to die at the stake in the public theatre. Thecla was saved from the flames by a heavy shower of rain which extinguished them, and having escaped from Iconium, she followed St Paul to Antioch. There she was again persecuted for having refused the hand of Alexander, the high-priest of Galatia, and she even plucked off the image of Cesar from his turban. For this offence Thecla was condemned to be devoured by wild beasts in the amphitheatre, but Tryphæna, the ex-queen of Pontus and a relative of Claudius, obtained a reprieve for her, and Thecla ultimately persuaded Tryphæna to become a Christian. Thecla again sought out St Paul, and when he left Asia Minor for Syria she went to Seleucia in Cilicia. There she devoted her life to prayer and good works, and died with a great reputation of holiness. The Fathers of the Church—St Gregory of Nazianzus, St Gregory of Nyssa, St John Chrysostom, St Ambrose, St Augustine, and many others—all eulogize the virtues of Thecla, and cite her example as a remarkable proof of the wonderful personal influence which St Paul exercised over his disciples, since Thecla used to

watch night and day outside the house of Onesiphorus, where Paul was lodging in company with Titus, in hopes of hearing him preach, and, when in prison, she cast her jewels at the feet of her gaoler as a bribe in order to be allowed to assist at the assembly where St Paul was to preach. The history of Thecla also brings out clearly one cause of the hatred which the Gentiles bore to Christianity, viz. its high standard of morality. To the pagan world, virginity was an unknown virtue; and those who advocated celibacy were regarded as enemies of society and of the family. Hence, while St Paul was being tried, the multitude were shouting "Death to the impostor, who would rob us of our wives."

The most ancient document concerning St Paul and Thecla was compiled by a presbyter who wrote as though he were St Paul, and gave as his motive that he did this out of love for the great apostle. This presbyter was removed from his office by St John; and Tertullian (*On Baptism*, xvii.) points out that the incidents therein related could not all have been true. This work is now lost, and we obtain our details of St Thecla chiefly from the Fathers of the Church, who accepted only those incidents which were not at variance with the teaching of the Gospel.

On this subject Mgr. le Camus writes: "Thecla is the type of the Gentile who renounces all natural satisfactions, such as the luxuries of fortune and family ties, in order to taste the pure joys of the truths of the Gospel and of a new life in Jesus Christ. For such a one, all gives place to the search after truth; the injustice of judges, the violence of gaolers, the stake, bonds, or wild beasts are not sufficiently powerful to break the chain that attaches such a soul to Him who died on the cross, and by whom all can be saved" (*L'œuvre des Apôtres*, tome ii. p. 59). The maxims of the Gospel not only ran counter to Jewish prejudices and deprived the Gentiles of their gains, but they subverted the social life of pagans.

Section 2 (ch. xiv. 7–19)

18. *Now there came thither certain Jews from Antioch and Iconium, and persuading the multitude, and stoning Paul,*

drew him out of the city, thinking him to be dead. Paley draws attention to the undesigned coincidence between these words and the passage in the second Epistle to the Corinthians where St Paul says: "once I was stoned" (xi. 25). He writes as follows: "Does the history relate that St Paul, prior to the writing of this epistle, had been stoned more than once? The history mentions distinctly one occasion upon which St Paul was stoned, namely, at Lystra in Lycaonia: 'There came thither certain Jews from Antioch and Iconium, and persuading the multitude and stoning Paul, drew him out of the city, thinking him to be dead' (*Acts* xiv. 18). And it mentions also another occasion in which 'an assault was made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully and to stone them; but they were aware of it,' the history proceeds to tell us, 'and they fled into Lystra and Derbe.' This happened at Iconium prior to the date of the epistle. Now, had the assault been completed, had the history related that a stone was thrown, as it relates that preparations were made both by Jews and Gentiles to stone Paul and his companions; or even had the account of this transaction stopped, without going on to inform us that Paul and his companions were 'aware of their danger and fled,' a contradiction between the history and the epistle would have ensued. Truth is necessarily consistent; but it is scarcely possible that independent accounts, not having truth to guide them, should thus advance to the very brink of contradiction without falling into it" (Paley, *Horæ Paulinæ*, p. 59).

19. *As the disciples stood around him, he rose up and entered the city.* Among these disciples we may almost certainly include Timothy, and this inference is drawn from the following premises:—

(*a*) When St Paul visited Derbe and Lystra on his second missionary journey, he found "a certain disciple there named Timothy, the son of a Jewish woman that believed, but his father was a Gentile. To this man the brethren that were in Lystra and Iconium gave a good testimony" (*Acts* xvi. 1–2). Hence it is probable that on his first journey St Paul had baptized Timothy, whom he speaks of as his "beloved son" in the faith (1 *Tim.* i. 2).

(*b*) Timothy was evidently with St Paul during part of his first

journey, for in his epistle the apostle reminds him of the sufferings they endured in Asia Minor. Cf. "But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, afflictions, such as came upon me at Antioch, at Iconium, and at Lystra: what persecutions I endured, and out of them all the Lord delivered me" (2 *Tim.* iii. 10–11). Note, too, that St Paul gives the exact order in which he had visited the cities.

Hence we are justified in concluding that Timothy was a native of Lystra, and that at least on part of the journey he was included in the "company" of Paul.

Paley calls attention to an undesigned coincidence between the account of St Paul's first journey in the Acts, and the passage in the second Epistle to Timothy, where he refers to *Antioch*, *Iconium*, and *Lystra* (iii. 2). He omits Derbe, because his object was to remind Timothy of the cities in which he had suffered, but in Derbe there were evidently no special tribulations, hence it is passed over in silence.

Chapter XV

Section 1 (ch. xv. 1–5)

ST PAUL'S VISITS TO JERUSALEM.

The Acts of the Apostles records five visits of St Paul to Jerusalem. We may tabulate them as follows:—

	Object.	Companions.	References in Acts.
1st Visit.	To escape from his persecutors of Damascus.	None.	ix. 23–28.
2nd „	The necessity of relieving the Jerusalem converts during the famine.	Barnabas.	xi. 30.
3rd „	To appeal to the Church in Jerusalem regarding the conditions of admission for Gentile converts. This was settled by the Jerusalem Assembly.	Barnabas, some of the judaizing brethren.	xv. 2.

	Object.	Companions.	References in Acts.
4th Visit.	After his second journey St Paul went up to Jerusalem to salute the Church.	Silas?	xviii. 22.
5th „	St Paul went up, knowing that he was to be apprehended in Jerusalem.	St Luke, some disciples of Cesarea, and Mnason.	xxi. 15–16.

In the Epistle to the Galatians, St Paul mentions two visits to Jerusalem.

A. Speaking of the time which immediately followed his conversion St Paul says:—

"Neither went I to Jerusalem, to the apostles who were before me, but I went into Arabia, and again I returned to Damascus. Then, after three years, I went to Jerusalem to see Peter, and I tarried with him fifteen days. But other of the apostles I saw none, saving James the brother of the Lord" (*Gal.* i. 17–19).

B. In the second chapter of this Epistle he mentions another visit:—

"Then after fourteen years, I went up again to Jerusalem with Barnabas, taking Titus also with me.

"2. And I went up according to revelation, and conferred with them the gospel which I preach among the gentiles, but apart with them who seemed to be something: lest perhaps I should run, or had run in vain.

"3. But neither Titus, who was with me, being a gentile, was compelled to be circumcised.

"4. But because of false brethren unawares brought in, who came in privately to spy our liberty, which we have in Christ Jesus, that they might bring us into servitude.

"5. To whom we yielded not by subjection, no, not for an hour, that the truth of the gospel might continue with you.

"6. But of them who seemed to be something, (what they were sometime, it is nothing to me. God accepteth not the person of man,) for to me they that seemed to be something added nothing.

"7. But contrariwise, when they had seen that to me was committed the gospel of the uncircumcision, as to Peter was that of the circumcision:

"8. (For he who wrought in Peter to the apostleship of the circumcision wrought in me also among the Gentiles.)

"9. And when they had known the grace that was given to me, James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship: that we should go unto the gentiles, and they unto the circumcision:

"10. Only that we should be mindful of the poor: which same thing also I was careful to do."

The question naturally arises therefore: "To which of the five visits recorded in the Acts do the visits referred to in the Epistle to the Galatians correspond?

It is generally accepted that the first visit (A) mentioned in the Acts (ch. ix. 19–30) corresponds to that recorded in Gal. i. 18, and consequently in these two passages St Paul refers to his first visit after his conversion. The other visit (B) recorded in Gal. ii. 1–10 is accepted by the majority of commentators as corresponding with the third visit mentioned in the Acts (ch. xv.). This conclusion is drawn from the subjoined data.

1. The dates synchronize fairly well, for Aretas obtained possession of Damascus about 37 A.D., and he ruled there when St Paul's life was in danger by reason of the hostility of the Jews. Therefore we may conclude that the apostle escaped from Damascus *circa* 38 A.D. He then visited St Peter in Jerusalem and "tarried with him fifteen days" (*Gal.* i. 18). The fourteen years to which St Paul refers as having elapsed between the two visits mentioned in the Epistle to the Galatians would embrace an interval sufficiently long to include his journey to Tarsus, his stay of one year at Antioch before the famine was predicted by Agabus, his second visit to Jerusalem *circa* A.D. 45 (Acts xi. 30), and his first apostolic journey. If the Assembly of Jerusalem was held about 51 A.D., as most commentators agree, we have an interval of about fourteen years between St Paul's flight from Damascus and his visit to Jerusalem, when he took part in this Assembly. We must remember, however, that the Jews were accustomed to count any portion of a year as a whole year, hence a Jew would speak of thirteen years and a month or two over as fourteen years.

2. The circumstances are similar; *e.g.* in each case—
   (*a*) Paul and Barnabas leave Antioch for Jerusalem, and return to Antioch after their visit.
   (*b*) The teachers from Jerusalem had unsettled the Christian community of Antioch by insisting that all Gentile converts ought to be circumcised.
   (*c*) Paul and Barnabas determine to appeal to the apostles in Jerusalem.
   (*d*) They are recognized by the Church in Jerusalem as the apostles of the Gentiles.
   (*e*) The decision is given against the circumcision of Gentile converts.

3. The Galatian visit (ch. ii. 1) can only be identified with the third visit recorded in the Acts, as the subjoined arguments tend to prove:—

1. The first visit mentioned in Acts ix. 26–29 evidently corresponds with that of Gal. i. 18.
2. It cannot coincide with *the second visit* mentioned in the Acts (xi. 29–30), since Saul and Barnabas were not sent forth to evangelize the Gentiles until after their return to Antioch, and at the visit referred to in Gal. ii. 1 their mission was fully recognized. Moreover, as the famine was raging in 46 A.D., St Paul must have visited Jerusalem somewhere about this date; and if we identify this visit, *circa* 46 A.D., with the Galatian visit, it follows that he must have been converted seventeen years previously, *i.e.* in 29 A.D., if we reckon the fourteen years from his first visit to Jerusalem, or he was converted in 32 A.D. if we reckon the fourteen years from the time when he "saw Peter and tarried with him fifteen days." But it is impossible to accept either of these two dates as that of St Paul's conversion.
3. *The fourth visit* mentioned in the Acts cannot correspond to the Galatian visit, since Barnabas was not with St Paul on this occasion, as he was on the Galatian visit.
4. *The fifth visit* mentioned in the Acts cannot coincide with the Galatian visit, since after the latter he returned to Antioch, whereas after the former he was sent to Cesarea as a prisoner.

Hence the only visit mentioned in the Acts to which the Galatian visit can correspond is the third, since the other four are seen to be eliminated, and we have good reasons for inferring that Acts xv. and Gal. ii. 1 refer to the same visit.

5. *The sect of the Pharisees that believed.* The judaizers, whom St Luke refers to as those "of the circumcision" (xi. 2), not only contended with St Peter for having received Cornelius into the Church, and opposed the teaching of St Paul in Antioch, but they pursued the latter with their hostility, and did their utmost to thwart him in his missionary work by contradicting the doctrines which he taught, and endeavouring to pervert his Christian converts both in Asia Minor and in Greece. They were his greatest foes, and from his epistles we gather that they attacked—

(*a*) His claims to the dignity of an apostle.
(*b*) His personal influence.
(*c*) His doctrine of justification by faith.

A few quotations will suffice to prove these statements.

(*a*) **They denied that he was an apostle.**

(1) "Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God" (1 *Cor.* iv. 1).

(2) "Am not I free? Am not I an apostle? Have not I seen Christ Jesus, our Lord? Are not you my work in the Lord?" (1 *Cor.* ix. 1).

(3) "Have we not power to carry about a woman, a sister, as well as **the rest of the Apostles**, and the brethren of the Lord, and Cephas?" (1 *Cor.* ix. 5).

(4) "Do we need (as some do) epistles of commendation to you, or from you?" (2 *Cor.* iii. 1).

(5) "In all things let us exhibit ourselves as the ministers of God" (2 *Cor.* vi. 4).

(6) "For I suppose that I have done nothing less than the great apostles" (2 *Cor.* xi. 5).

(7) "They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. They are the ministers of Christ (I speak as one less wise); I am more" (2 *Cor.* xi. 22–23).

(8) "For I give you to understand, brethren, that the gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it, but by the revelation of Jesus Christ" (*Gal.* i. 11–12).

(9) "To me was committed the gospel of the uncircumcision, as to Peter was that of the circumcision" (*Gal.* ii. 7).

(*b*) **They mocked at his person.**

(1) "For his epistles indeed, say they, are weighty and strong; but his bodily presence is weak, and his speech contemptible" (2 *Cor.* x. 10).

(2) "For although I be rude in speech, yet not in knowledge" (2 *Cor.* xi. 6).

(*c*) **They contradicted his teaching.**

(1) "There are some that trouble you, and would pervert the gospel of Christ" (*Gal.* i. 7).

(2) "O senseless Galatians, who hath bewitched you that you should not obey the truth?" (*Gal.* iii. 1).

(3) "You did run well, who hath hindered you, that you should not obey the truth?" (*Gal.* v. 7).

(4) "For as many as desire to please in the flesh, they constrain you to be circumcised" (*Gal.* vi. 12).

Section 2 (ch. xv. 6–22)

ON THE ASSEMBLY IN JERUSALEM

This first Assembly of the Church was convoked for the purpose of settling—

(1) *a question of doctrine*, viz. "Could the Gentiles be saved without observing the law of Moses?"

(2) *a question of discipline* as to the rite of circumcision.

In this Assembly we have the type on which all general Councils of the Church have been modelled. St Peter, the Head of the Church, presided; the subjects were freely discussed by the apostles and bishops or priests present; the authority of tradition was invoked, and the result of the deliberations of the Assembly was formally conveyed by an apostolic letter to those concerned, viz. to the Gentile converts. On the other hand, this gathering of the Church in Jerusalem differed from an œcumenical Council on several points:—

1. St Peter, who presided, was not the only infallible apostle present, since all the apostles had this gift of infallibility.

2. All the apostles do not appear to have been convoked; at least, only four are named, viz. SS. Peter, James, John, and Paul.

3. As regards the "ancients" who deliberated with the apostles, it is impossible to decide with any certainty whether they were bishops or simply "elders" or "priests" such as SS. Paul and Barnabas placed over the Churches in Asia Minor. Some think they were some of the Seventy-two disciples. The apostles were certainly free to allow these disciples to take an active part in the Assembly without recognizing that this privilege was theirs by right, or conferring it on their successors.

But although not an œcumenical Council in the strict acceptation of the term, it was an important gathering summoned to deal with a vital question, which was fraught with great issues affecting the promulgation of the Gospel. This Assembly was therefore held at Jerusalem, as the Church there was the recognized centre of authority; there Christianity was first preached by the apostles themselves, and for some twelve years it was governed by them in person.

Circumstances which necessitated this Assembly. — The Christian Church was an offshoot of Judaism; and as the first converts were drawn from the ranks of the Hebrews, who were firmly attached to the religion of their forefathers, it was natural that they should cling to their old customs and dogmas. This difficulty became more pronounced after "a great multitude also of the priests obeyed the faith" (*Acts* vi. 7). The "sect of the Pharisees" also furnished its contingent to the Christian faith (see *Acts* xv. 5), and these converts still attached undue importance to exterior ceremonies and legal

observances. Jewish exclusiveness was another barrier, which could not be broken down at once. The Jews had an intense horror of "the uncircumcised," and still retained the belief that the Jewish nation alone constituted the chosen people of God, and, consequently, they refused to admit that Gentiles could share their privileges or become members of the Christian Church without first conforming to all that the Law and the traditions of the Pharisees exacted of devout Jews. This trend of thought was particularly strong among the Jews of Judea, whose religious life was bound up with the services of the Temple, and deeply steeped in Pharisaical traditions. This attachment to exterior ceremonies was, moreover, congenial to Orientals, who are naturally formalists. The Jews of the Dispersion held wider views, and therefore, when the Gentiles were received into the Church in large numbers, they had no desire to oblige them to accept and observe the Law of Moses as a condition to their becoming disciples of Jesus Christ. Consequently, the Gentiles of Antioch in Syria and those of Asia Minor were admitted into the Church by the sacrament of baptism, after they had made their profession of faith in Jesus Christ. The news of these simple conditions of reception reached the ears of certain "of the sect of the Pharisees who believed," and gave great displeasure. Such a line of conduct ran counter to their prejudices, and involved the acceptation of a doctrine which they rejected, viz. the equality before God of Jew and Gentile. Hence these "judaizers" set out for Antioch without any authorization from the apostles, who had given them "no commandment" in the matter. There these "false brethren," as St Paul calls them, began to trouble the peace of the converts of Antioch by declaring that it was necessary for salvation that they should be circumcised and "keep the whole Law of Moses." This was diametrically opposed to the teaching of St Paul, the Apostle of the Gentiles, and of St Barnabas, and after "no small contest" with these judaizing teachers, the heads of the Antiochian Church "determined that Paul and Barnabas, and certain others of the other side, should go up to the apostles and priests to Jerusalem about this question" (*Acts* xv. 2). The discussion was therefore

submitted to the Mother Church of Jerusalem, and this furnishes us with a clear proof that the primitive Church acknowledged one supreme authority—that of the Apostles, with St Peter as their Head, by means of which all matters of doctrine and discipline were to be settled.

The Assembly.—The deputies from Antioch were formally received and welcomed by the Church; St Paul and Barnabas related "how great things God had done with them" (ch. xv. 4). This recital of the reception of the Gentiles, without exacting that they should be circumcised, immediately aroused the bitter opposition of the judaizing party, who formally asserted that these Gentiles "must be circumcised, and be commanded to observe the Law of Moses" (ch. xv. 5). Identifying the Galatian visit (*Gal.* ii. 1) with that recorded in *Acts* xv. 2, we infer that the apostles SS. Peter, James, and John first had a private conference with St Paul and Barnabas, in which St Paul was acknowledged as an apostle, and the doctrines which he and Barnabas had been teaching concerning justification by faith, and not by the Law, were accepted as orthodox. A public assembly of the apostles and ancients was then convoked in order to discuss the question. The brethren took no active part in the deliberations; they were present to hear the decision, which they were bound to accept.

At the Assembly, the judaizing party laid their grievance before the apostles and ancients, and there was "much disputing" as they eagerly pleaded for their views. St Peter first rose to answer them, and in his discourse, of which we have but a brief summary, he refutes the judaizers by shewing that *God had accepted the Gentiles without their being circumcised*, since—

(*a*) Cornelius and his kinsmen had received the gift of the Holy Spirit although they were uncircumcised (ch. x. and xv.).

(*b*) The Gentiles were purified by "faith" (xv. 9).

(*c*) To exact that the Gentiles should be circumcised was "to tempt God," and to burden them with a heavy yoke.

(*d*) Both Jews and Gentiles were saved by faith.

After St Peter had spoken, *St Paul and Barnabas* in turn *related how God had confirmed their ministry by "great signs and wonders."*

St James the Less, bishop of Jerusalem, was the last to speak. In his discourse he shewed clearly that *the revelation made to St Peter concerning the Gentiles agreed with the prophecies*, since—

(*a*) From the beginning the prophets had foretold that the Gentiles should be called to worship the one true God, and He had accomplished His own work by calling them into the Church.

(*b*) Therefore they were not to be harassed by being urged to comply with Jewish observances.

(*c*) For them it sufficed that they should refrain from things offered to idols, fornications, things strangled, and blood. These injunctions must be made known to the Gentile converts; as for the Jews, they heard them continually in the synagogues.

The Apostolic Letter.—This document may be thus briefly summarized:—

(*a*) The greeting to the Gentile converts of Antioch, Syria, and Cilicia.

(*b*) A rebuke to the judaizing party.

(*c*) Commendation of St Paul and St Barnabas.

(*d*) The decision that circumcision was not to be exacted of the Gentiles, but only the four observances mentioned above.

Note.—In this argument concerning circumcision it is noteworthy that the difficulty arose from a sect of Jewish converts who were still zealous for the Law, and not between the apostles, who were agreed in their teaching, and unanimous in condemning those who thus disturbed the peace of the Church of Antioch. In the application, however, of the principle involved, the apostles were not always so united; hence we find St Peter first eating and conversing freely with the Gentile converts of Antioch, and then yielding to the judaizing party by keeping aloof from these converts as regards their social life. In this line of conduct he was followed by Barnabas. St Paul, hearing of this inconsistency on the part of St Peter, rebuked him. St Paul thus describes this incident: "But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed. For before that some came from James, he did eat with the Gentiles, but when they were come, he withdrew and separated himself, fearing them who were of the circumcision. And to his dissimulation the rest of the Jews consented, so that Barnabas also was led by them into that

dissimulation" (*Gal.* ii. 11–13). St Peter yielded humbly to St Paul's remonstrance, and the attacks from the judaizers were henceforth unsupported by those in authority. This sect, however, continued to trouble the Church, and to oppose St Paul's mission during the second century, when it was known, now as the sect of the Ebionites, now as the sect of Nazarenes. On this rebuke of St Paul to St Peter, the Head of the Church, Vigouroux thus writes:—"St Peter did not err in his doctrine; the matter at issue did not concern his infallibility, but he was adopting a line of conduct which would inevitably lead to difficulties. The incident, with all its details, brings out into relief the authority and position of St Peter, and is not in the least irreconcilable with his office. St Paul had gone to Jerusalem (after his conversion) expressly to see Peter, whom he recognized as his spiritual superior. If, therefore, he withstood him on this occasion, it is not because he rejected his authority; on the contrary, St Paul's conduct in this matter, when rightly viewed, is a homage rendered to the primacy of Peter, and this homage, because incidentally brought out, is all the more valuable" (*Les Livres Saints et la Critique Rationaliste*, p. 553).

Josephus relates that a certain Jew named Ananias had persuaded Izates, king of Adiabene, to embrace the Jewish faith, but he did not insist on the king being circumcised, as this might lead to difficulties with his subjects. According to Josephus, this Ananias taught that Izates "might worship God without being circumcised, even though he did not resolve to follow the Jewish Law entirely, as the worship of God was of a superior nature to circumcision." Another Jew, however, named Eleazar, taught the contrary doctrine, and Izates was circumcised. This incident occurred after the famine under Claudius A.D. 46, or while it was still raging (See Jos., *Antiq.*, xx., ii. 3).

Section 3 (ch. xv. 23–35)

35. *And Paul and Barnabas continued at Antioch.* St Bede and many other commentators are of opinion that it was during this visit to Antioch that the incident occurred connected with St Peter's attitude towards the Gentile converts, when St Paul blamed St Peter for favouring Jewish prejudices (see *Gal.* ii. 12 *seq.*). Some critics ask why St Luke omits this incident. But there was no necessity for St Luke to relate it, as it is certain from St Peter's discourse at the Assembly in Jerusalem, and from his conduct towards

Gentile converts when there were no Jewish prejudices to conciliate, that he and St Paul were perfectly united as regards doctrine. Hence there was no need for St Luke to record that, under exceptionally difficult circumstances, St Peter had deemed it opportune to humour Jewish prejudice, and that he had yielded at once when St Paul remonstrated with him on the subject. If St Paul mentions the matter in his Epistle to the Galatians, he acts thus because the incident would have a special interest for the Galatians, who were troubled by the teaching of the judaizers. But this incident did not concern the whole Church, and St Luke, as historian, omits it, because it throws no extra light on the subject. If St Peter's words at the Council appear irreconcilable with his conduct at Antioch, we must remember that the decree was addressed only to Gentile converts, and did not affect the Jews who, for a time, continued to keep the ceremonial Law. Moreover, if St Paul on several occasions acted as a Jew that he might win the Jews to Christ (see 1 *Cor.* ix. 19–20), why should not St Peter act likewise, notwithstanding his discourse in Jerusalem? (Abridged from Knabenbauer, in h. l.).

Section 4 (ch. xv. 36–41)

39. *There arose a dissension, so that they departed one from another, and Barnabas indeed taking Mark, sailed to Cyprus.* On this passage Vigouroux has an excellent paragraph:— "Both Paul and Barnabas had excellent intentions, and each took up the line of action which he thought best, and thus they worked effectively for God. Instead of one apostolic mission, there were two. Barnabas returned to Cyprus, his native place, and there established a flourishing church, of which he became the bishop. St Paul, with redoubled zeal, passed over to Europe, but without losing any of his esteem and affection for his former colleague. As to St Mark, he was not discouraged, as he might have been had Barnabas forsaken him, but, profiting by St Paul's admonition, he acted so as to merit the apostle's commendation at a subsequent period."

This disagreement between two saints teaches us that we are not to be scandalized when superiors think fit to act differently. It is perfectly possible to differ in opinion without ceasing to be united in heart, and in the pursuit of the glory of God; and further, it is evident that one man is not always obliged to give up his view and to take that of another. As St John Chrysostom remarks: "Each prophet had his distinctive traits of character: Moses was mild, Elias was severe, but both pleased God, and both admirably guided the people of God in the divinely appointed path."

41. *Syria and Cilicia.* Some critics object that there is no record of churches having been founded in Cilicia; but although St Luke passes over this subject, we may infer that there were Christian communities in these countries, from several incidents which are clearly recorded:—

1. St Paul, after his first visit to Jerusalem, stayed some time in Tarsus, the capital of Cilicia (*supra*, ix. 30, xi. 25).
2. The Assembly of Jerusalem would not have addressed their decision to the Gentile brethren of *Syria and Cilicia* had there been no Christian converts there.
3. St Paul distinctly proposed to visit the churches which he had founded or visited previously (verse 36).
4. St Paul refers to his work in "*the regions of Syria and Cilicia*" (*Gal.* i. 21).

CHAPTER XVI

Section 1 (ch. xvi. 1–10)

NOTE ON ROMAN COLONIES

A Roman colony was "a miniature copy of the Roman people" (Aul. Gel., xvi. 13), and formed politically an integral part of Rome. The Romans established these colonies as "fortresses of the Empire," "propugnacula imperii" (Cicero, *de Leg. agrar.*, c. 27). They were generally peopled by veteran soldiers whom the Senate wished to reward by grants of land, and the colonists marched to take possession

of their land, headed by the Roman standard. A Roman colony was therefore a military station; and as colonies were established as a check on provincial magistrates, they were placed where most needed, and particularly on the outskirts of the Empire. The colony was governed by an officer appointed from Rome, and the land, like that of Rome, was exempt from taxation. All colonies, however, did not possess the "ius Italicum," which carried with it immunity from capitation and land taxes. In all the colonies the Roman coinage was used, the Latin tongue spoken, and Roman customs obtained. The colonists, being considered as Roman citizens, belonged to one or other of the Roman tribes, and enjoyed all the civic privileges of the citizens of Rome. This privilege of Roman citizenship was enjoyed by right of birth by all descendants of the original colonists, provided the wives were Italians. If a Roman veteran married a foreigner, his children were not Roman citizens. As this frequently happened, the colonies were repeopled from time to time with fresh Italian colonists. During the Roman occupation of Britain there were several Roman colonies established in our island, and traces of these colonies remain in such names as Lincoln and Colchester.

Section 3 (ch. xvi. 16–24)

ON DEMONIACAL POSSESSION

(1) **Possession** of the devil. The devils are sometimes permitted by God to enter into a man's body and to dwell there, using his limbs and senses, and depriving him of the use of them. Thus the possessed often do extraordinary things, such as flying in the air, speaking unknown tongues, etc. (See *Acts* xvi. 16, xix. 16.) The devil cannot inhabit the soul, nor is he able to force man's free will and compel him to sin, but he can cruelly torture the body, and cause illusions by deceiving the senses. Even good people have been for a time possessed by the devil, as we read in the lives of the saints, but such examples are rare. The third

of the minor orders of the Church is that of the exorcist, whose special office is to perform exorcisms, *i.e.* to drive out devils. Possessions of the devil were much more frequent before the time of our Lord.

(2) **Obsession** of the devil. This occurs when the devil attacks a man persistently from without, and presents phantoms to the senses. Many saints have experienced this trial.

Exorcisms are—

(*a*) Ordinary: as in baptism, blessing of holy water.
(*b*) Extraordinary: in the case of bodily possessions.

Our Lord frequently exorcised during His Public Life, and so did the apostles, both when sent on their first apostolic mission (St *Luke* ix. 1) and later (*Acts* xvi. 18, xix. 12).

Objections against Demoniacal possession refuted.

It has been objected by non-believers that there is no such thing as "possession by the devil," but that what is and has been so called is merely a form of disease, such as insanity, epilepsy, or some nervous complaint. They base their assertion on the fact that many of the symptoms are similar, since maniacs and persons afflicted with fits gnash their teeth, foam at the mouth, and strive to injure or destroy themselves. To this objection we can give the following answer:—

1. The Jews (who had the true faith) believed in possession by the devil, since they attributed certain diseases to the power of the devil.

(*a*) "And when they were gone out, behold they brought him a dumb man possessed with a devil" (*St Matt.* ix. 32). "Then was offered to him one possessed with a devil, blind and dumb: and he healed him, so that he spoke and saw" (*St Matt.* xii. 22). "Master, I have brought my son to thee having a dumb spirit" (*St Mark* ix. 16).

(*b*) They distinguished between persons afflicted with disease and those possessed by devils. "And when it was evening after sunset, they brought to him all that were ill, and that were possessed with devils" (*St Mark* i. 32). "Who were come to hear him, and to be healed of

their diseases, and they that were troubled with unclean spirits were cured" (*St Luke* vi. 18).

(*c*) They accused our Lord of being thus possessed. "Why seek you to kill me? The multitude answered and said: Thou hast a devil; who seeketh to kill thee?" (*St John* vii. 20). "And the scribes who were come down from Jerusalem said: He hath Beelzebub, and by the prince of devils he casteth out devils" (*St Mark* iii. 22).

II. A spirit or personality only could reveal the Divinity of our Lord, could fear being cast into the abyss, or desire to remain in a given locality. Such manifestations are not within the compass of a mere disease.

III. Our Lord distinctly taught that there is such a thing as possession by devils, since—

(*a*) He gave His apostles power to cast out devils, and they used this power: "Lord, the devils also are subject to us in thy name." "I saw Satan like lightning falling from heaven." "But yet rejoice not in this that spirits are subject unto you" (*St Luke* x. 17, 18, 20).

(*b*) He warned them that certain devils were difficult to expel (*St Mark* ix. 28).

IV. The Church, following the teaching of Christ, has always believed in demoniacal possession, therefore she has—

(*a*) instituted, under the guidance of the Holy Ghost, special ministers and rites in order to expel evil spirits.

(*b*) established and preserved the custom of blessing people and things, which has, among other objects, that of preventing them from being possessed by the devil.

On the method of exorcism employed by the Jews.

Josephus speaks of a herb which if it be only brought to sick persons, quickly drives away those demons which . . . . enter into men . . . . and kill them (*B.J.*, vii. 6. 3). He also explains how a certain Eleazar exorcised in presence of Vespasian and his army. "The manner of the cure was this: he put a ring that had a root of one of those herbs mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils: and when the man fell down immediately, he adjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby to let the spectators know that he had left the man" (*Antiq.*, viii. 2. 5).

24. *Inner prison.* In a Roman prison there were usually three distinct parts—(1) the *communiora*, where the prisoners had light and fresh air; (2) the *interiora*, shut off by strong iron gates with bars and locks; (3) the *robur* or dungeon. The third was really a place of execution for one condemned to die. The prison in which Paul and Silas lay that eventful night at Philippi was probably a damp, cold cell, from which light was excluded. The 'stocks' alluded to were an instrument of torture as well as confinement. "This instrument was a heavy piece of wood with holes, into which the feet were placed in such a manner that they were stretched widely apart, so as to cause the sufferer great pain" (Schaff).

Eusebius thus speaks of the torment of the stocks and of incarceration: "But as all the tortures of the tyrants were defeated by Christ, through the patience of the martyrs, the devil devised other machinations; among these were their confinement in prison in a dark and most dismal place, their feet also stretched in the stocks" (*Eccles. Hist.*, bk. v. ch. i.). "In the persecution under Decius, the noble confessor Origen suffered courageously, when for many days he was extended and stretched to the distance of four holes on the rack in the deepest recesses of the prison" (*ibid.*, bk. vi.). The word here rendered stock (ξύλον) signifies literally "a stake" or "a log," and is sometimes applied to a cross. The torture of the stocks appears to have been common in the East from the earliest times, and Job has several references to this punishment. Cf. *Thou hast put my feet in the stocks, and hast observed all my paths, and has considered the steps of my feet* (*Job.* xiii. 27. See also xxxiii. 11).

Section 5 (ch. xvi. 35–40)

37. *But Paul said to them: They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and now do they thrust us out privately? Not so, but let them come.* On the incident of St Paul's claiming his rights as a Roman citizen, Vigouroux writes:—"Inspirations from heaven vary with circumstances. Hence, following the

advice of his friends, St Paul escaped by flight from his enemies of Damascus and of Ephesus; yet when he had determined to go to Jerusalem, neither the supplications and tears of his friends nor prophetic warnings could prevent his journeying there, though he knew perfectly well that he would be imprisoned. In both cases his conduct was justified by the results. The apostle shewed his courage at Philippi, and his sufferings rendered his preaching more fruitful; in Jerusalem, though he remained in the hands of his keepers, he made them respect him, and induced his judge to send him to Cesar's tribunal. Whether in Judea or Macedonia, in Thessalonica, Berea, or Philippi, he shewed plainly that he did not fear the power of men, but that to further God's interests was the one aim of his life."

Chapter XVII

Section 1 (ch. xvii. 1–15)

ST PAUL'S JOURNEY THROUGH MACEDONIA

1. The Via Egnatia, the Roman military road, along which St Paul travelled several times, crossed Macedonia from east to west. Its eastern port was Philippi, its western, Dyrrachium. St Paul in his second journey travelled along this route from Philippi to Thessalonica, and he stayed at least one night at the intervening cities of Amphipolis and Apollonia.* The distances, as given by the Antonine Itinerary, were as follows:—

Philippi to Amphipolis . . .	33	Roman miles.
Amphipolis to Apollonia . . .	30	„ „
Apollonia to Thessalonica . . .	37	„ „
	100	„ „

7. *Another king, Jesus.* Compare this with the accusation against Christ: "We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he is Christ the king" (*St Luke* xxiii. 2).

* Not the celebrated city of Apollonia, which lay due south of Dyrrachium, but a smaller town of the same name.

The Romans never spoke of Cæsar as "king" (rex), but as "emperor" (imperator); the Greeks, however, spoke of him as "king" (*βασιλέυς*). The charge was perhaps founded on the fact that at Thessalonica, judging from St Paul's epistles to these converts, he had laid special stress on the second Advent of Christ. A few examples will suffice to prove this, and in no other epistle are these references so numerous:—

(*a*) "What is our hope, or joy, or crown of glory? Are not you, in the presence of our Lord Jesus Christ at his coming?" (1 *Thess.* ii. 19).

(*b*) "To confirm your hearts without blame, in holiness, before God our Father, at the coming of our Lord Jesus Christ with all his saints. Amen" (*ibid.* iii. 13).

(*c*) "We beseech you brethren, by the coming of our Lord Jesus Christ, and of our gathering together unto him, that you be not easily moved from your mind, nor be frighted, neither by spirit, nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand. Let no man deceive you by any means, for unless there come a revolt first, and the man of sin be revealed, the son of perdition, who opposeth and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God" (2 *Thess.* ii. 1–5. See also 1 *Thess.* i. 10, iv. 13–17, v. 1–2, and 2 *Thess.* i. 5, 7–10, ii. 1–12).

St Paul's Journey from Berea to Athens. It is almost certain that this journey was made by sea. This inference is based on the following facts:—

1. St Paul and his companions went "unto the sea."
2. St Luke mentions the cities which the traveller passed between Philippi and Thessalonica, but he gives no reference to any cities between Berea and Athens.
3. The direct route by land led to Corinth, not to Athens.
4. The altar, on which was the inscription "To the unknown God," was on the road from the Bay of Phalerus, the port of Athens, to the city.

The journey from Berea to Athens would take about six days if they sailed only by day, three days if they advanced day and night. The distance was about 250 miles. (Abridged from Lewin.)

Section 2 (ch. xvii. 16–21)

16. *Wholly given to idolatry.* Better, "full of idols" (*κατείδωλον*). In like manner the Greeks speak of a place overgrown with trees or vines as "full of" (*κατάδενδρος*

κατάμπελος). The epithet is particularly appropriate, since idolatry was a most conspicuous feature of the city, as the classical writers testify. Xenophon calls it "one great altar, one great sacrifice to the gods" (*de Repub. Athen.*). Petronius satirically remarked that it was easier to find a god than a man in the city (*Satyricon* 17). Pausanias stated that the city of Athens contained more images than all the rest of Greece (*Attica*, xvii. 24). Livy bears the same testimony: "In Athens are to be seen images of gods and of men of all descriptions and of all kinds of materials." "There were Hermes-busts at every corner, statues and altars in the atrium or courtyard of every house, temples and porticoes and colonnades, all presenting what was to St Paul the same repulsive spectacle."

19. *They brought him to Areopagus,—i.e.* the hill of Mars, a low rugged rock, south-west of the Agora and north-west of the Acropolis. Steps cut in the rock led up to a large level area on which a quadrangle was excavated, and this was used as a court of justice. The judges sat on benches which rose tier upon tier on the northern side of the quadrangle. There were also seats on three sides of the larger area out of which the quadrangle was cut. These seats were placed east and west of the quadrangle, and on either side of the flight of steps on the south side.

If the judges were present when St Paul spoke, they did not judge that the matter was of any importance. Most commentators are of opinion that the Athenians took St Paul there in order to hear him at their leisure, and that there was no question of judicial investigation.

Section 3 (ch. xvii. 22–34)

ANALYSIS OF ST PAUL'S SERMON IN THE AREOPAGUS

The discourse may be subdivided into—I. Introduction. II. The main Subject. III. The Appeal to his hearers.

I. **Introduction,** verses 22–23.

(*a*) St Paul speaks of their excess of reverence for the gods.

(*b*) He refers to one of their objects of devotion—the altar to the unknown God.

(*c*) He announces himself as the minister of that God.

II. **The main Subject,** verses 24–29. Nature and work of the true God.

1. Nature of the true God.

(*a*) He is the universal Creator.

(*b*) He is omnipresent, and therefore does not dwell exclusively in temples.

(*c*) Being the Creator and Sustainer of all things, He has no need of men's services, *e.g.* of meat or drink offerings.

2. Work of the true God.

(*a*) He made all men to be equal.

(*b*) He providentially ordained their national periods of elevation and tribulation, and the limits of their dwelling-places.

(*c*) God implanted in men, His offspring, a desire to seek after Him.

(*d*) Consequently, idolatry is degrading both God and to man.

III. **The Appeal to his hearers,** verses 30–31.

(*a*) God, in His mercy, excuses men's ignorance.

(*b*) He now, by His ministers, enlightens them and calls them to repentance.

(*c*) The final judgment is a motive for repentance.

(*d*) Christ's Resurrection is a proof that this judgment is to take place.

The whole discourse illustrates St Paul's method of instruction. He begins by complimenting his audience as far as he can, and thus he wins their good-will and attention. As, when speaking to the Jews, he made himself a Jew that he might win his brethren to the faith, so, when speaking to those who "were without the law," he made himself a Gentile. Therefore on this occasion he refutes the errors of the Epicureans and the Stoics, and quotes the Greek poets. He is careful to avoid any reference to distinctly Jewish doctrines

"such as that of the Messiah, nor again such as might prove a stumbling-block, as that of the Crucifixion, but he first lays down the fundamental principles of natural theology; the doctrines of God as (*a*) the Creator of the world, and (*b*) its Ruler and Preserver, (*c*) omnipresent and immanent. And for each of these doctrines he could find support in some one or other of the schools of philosophy. This foundation laid, he passes on to the doctrine of judgment, which also is almost a part of natural religion, for the natural conscience of man speaks to him of judgment. And only then, when he has stirred the conscience and aroused a sense of danger, does he introduce a specially Christian message" (Rackham, *Acts of the Apostles*, in h. l.). In these sermons we notice the recurrence of three themes on which the Apostle of the Gentile (and St Peter also when addressing Cornelius, a Gentile) laid special stress, viz. the necessity of faith, the certitude of a final judgment and the need of repentance.

Further, as Rackham fittingly remarks: "The speech is also important as a vindication of Christian philosophy. The lesson of St Paul at Athens is not—as it might be superficially interpreted—the refutation of the claim of learning or philosophy to have any part or lot in the Gospel. It is the refutation not of wisdom, but of the wisdom of this world. We have seen how poor a wisdom was to be found at Athens; there was no Socrates to be found there then, no Plato, no Aristotle, but in their place degenerate philosophers, whose eyes were blinded by their own self-conceit, so that they could not see the wisdom of God. But there is a true wisdom, a wisdom among the perfect—strong meat for grown-up men, which, when his disciples are able to bear it, St Paul will set before them in his Epistles to the Ephesians and Colossians. Here he answers false philosophy, not by obscurantism, but by declaring the true philosophy of God and the world. To quote Dr Hort, it was the solemn unfolding of the Gospel as the sanction and the fulfilment of knowledge in the metropolis of the human search after truth. And in so doing, Paul shares with St John the glory of being an ancestor of the long line of Christian philosophers and theologians" (*ibid.*).

This narration of St Paul's visit to Athens also furnishes

a proof of St Luke's trustworthiness as an historian, for his local colouring is accurate in every detail. He represents the Athenians exactly as they are proverbially known to us. Thus he shews them to be courteous, refined, philosophical, and idle. He mentions their eager curiosity to hear news "fresher than the latest" topic discussed, and brings out their quick wit and spirit of mockery. They spend their time in the market-place in quest of some novelty. This picture of Athenian character, habits, and social customs agrees perfectly with what profane historians have related of the inhabitants of Athens, "the eye of Greece." Thus Cleon reproached them with inconstancy in being led away by words and deceived by every novelty (*Thucyd.*, iii. 38). The Athenians were men of words rather than of action, and this is shewn by the discouraging result of St Paul's discourses. All were willing to listen and to discuss the new doctrine; few were prepared to accept it, and to conform their lives to its teaching.

Note on St Paul's Discourse as a Refutation of the Errors taught by the Greek Philosophers.

St Paul's Teaching.	Philosophical Errors.
1. God is One.	1. Polytheism was held by the Athenian philosophers.
2. He is the Creator of all things.	2. The Epicureans taught that the world existed by a fortuitous concourse of atoms (the Atomic theory).
3. God governs the world.	3. The Epicureans taught that the Divinity was absolutely unconcerned by what happened to the world and its inhabitants (the theory of "Indifference," and practical Atheism).
4. God's omnipresence and autarchy, *i.e.* His self-dependence, or independence of all creatures.	4. The Stoic held that nothing but what was material was real, and that the Divinity itself was subject to Fate.

Note on St Paul's Discourse—*continued.*

St Paul's Teaching.	Philosophical Errors.
5. God made all nations of one, *i.e.* from Adam and Eve.	5. The Athenians believed themselves to be autochthonous, *i.e.* to have sprung from the soil of Athens.
6. Nature and conscience bear witness to God, and He claims our allegiance as our Master and Creator. We belong to Him.	6. The Epicureans held that the pursuit of pleasure was the one end of man's existence. The Epicurean believed that, in pursuit of happiness, even suicide was permissible, and at times praiseworthy.

23. *To the unknown God.* In the Greek there is no article, so the inscription might read "To an unknown God"; but as articles are often omitted in inscriptions, we are perhaps more correctly rendering it by supplying "the". The Greeks, who worshipped so many false gods, merely intended to honour one of these gods, of whose name they were ignorant. St Paul gave a deeper meaning to the words, and took them as the subject of his discourse.

Some commentators think that this altar was dedicated to the God of the Jews, whose name the Athenians did not know, but Whom they wished to propitiate. Among the heathen, Jehovah's name was not uttered, but He was spoken of as "the Unnamed." Thus Dion Cassius speaks of Him as "He whose name cannot be expressed," and the Emperor Caligula taunted the Jews because they could not name their God. The Jews rarely used the Name of God for fear of profaning it, but spoke of it as "the word of four letters."

Pausanias relates that there were a great many altars set up to unknown gods in the harbours and streets of Athens. There is a story told of Epimenides of Crete, a famous prophet, who, when Athens was afflicted by a plague, was invited to the city that he might bring them some help by his prophetic knowledge. This man turned out a number of

sheep loose, some black, others white, and let them wander about the city. Wherever one of these sheep lay down, it was offered in sacrifice to the god whose shrine was nearest that spot. But some of these sheep rested far from a shrine, or at an equal distance from two or more. Consequently altars were erected to an unknown god wherever these sheep had lain. St Jerome speaks of one altar, which he infers was the one St Paul saw, as bearing this inscription: "To the Gods of Asia, and Europe, and Africa, to unknown and strange Gods," but he was probably mistaken in his conjecture, as the altar seen by St Paul evidently had no other inscription than the one he quoted. The Greeks were very fond of cutting inscriptions in stone. "Stones are inscribed with moral sentences for the edification of the wayfarer, and some are as old as Hipparchus, the brother of Hippias the tyrant, for on one of them we read 'The gift of Hipparchus: Go and think no ill'; and on another, 'The gift of Hipparchus: Never betray thy friend'" (Lewin, vol. i. p. 247).

25. *As though he needed anything.* Lit. "as though he needed anything in addition" (*προσδεόμενος τινός*). Jewish and heathen writers had taught this truth. Thus David represents God as saying: "For all the beasts of the woods are mine, the cattle on the hills, and the oxen. I know all the fowls of the air: and with me is the beauty of the field. If I should be hungry, I would not tell thee, for the world is mine, and the fulness thereof. Shall I eat the flesh of bullocks? or shall I drink the blood of goats?" (*Ps.* xlix. 10–13). The Epicureans also had dimly grasped this article of faith, for their poet Lucretius describes the Divine Nature in these words:

> "Ipsa suis pollens opibus, nihil indiga nostri,
> nec bene promeritis capitur, nec tangitur ira."
>
> "Strong in itself, it needeth nought of ours,
> Is neither won by gifts, nor moved by wrath."
> (Lucret., ii. 649–50.)

32. *We will hear thee again,* etc. This was the reply of those who were more serious, and probably they meant what they said, but for them, as for Felix (see *infra,* xxiv. 25), we do not read that another opportunity was given.

On this subject Milman remarks: "Up to a certain point in this high view of the Supreme Being, the philosophers of the Garden as well as of the Porch might listen with wonder and admiration. It soared indeed high above the vulgar religion, and in the lofty and serene Deity who disdained to dwell in the earthly temple and needed nothing from the hand of man, the Epicurean might almost suppose that he heard the language of his own teacher. But the next sentence, which asserted the providence of God as the active creative energy,—as the conservative, the ruling, the ordaining principle,—annihilated at once the Atomic theory and the government of blind chance, to which Epicurus ascribed the origin and preservation of the universe" (*History of Christianity*).

CHAPTER XVIII

Section 1 (ch. xviii. 1–11)

THE EXPULSION OF THE JEWS FROM ROME

Since the time that Pompey had taken a contingent of Jewish prisoners to Rome in B.C. 61, the colony of Jews in Rome had greatly increased, and by their turbulence gave trouble to the rulers of the city. In order to reduce their numbers, Tiberius had deported four thousand Jews to Sardinia to serve in the army, in the hope that many would die of the malarial fever—the scourge of Sardinia. In the next century they were in no greater favour, so that, about A.D. 49, Claudius banished all the Jews from Rome. Suetonius gives the reason for this expulsion: "Claudius expelled the Jews from Rome on account of their continued tumults, instigated by Chrestus" (Claudius Judæos, impulsore Chresto, assidue tumultuantes, Roma expulit,—*Claud.*, c. 25). Dion Cassius, who wrote later, asserts that Claudius, being afraid of the Jews, who were very numerous, contented himself with forbidding them to assemble; but Suetonius was better informed, and he states that they were expelled, and St Luke says the same. Previous to their expulsion the

"Ghetto" or Jewish quarter was situated in the Transtiberine district, at the base of the Janiculum. The Jews also had their own cemeteries on the Appian Way, their religion was tolerated, and, as many were well-educated men and the study of medicine was in honour among them, they acquired a considerable influence with the better classes of Rome. As "Christus" was sometimes written and pronounced "Chrestus" (Tertul., *Apol.*), it is very probable that the tumults which led to the expulsion of the Jews were connected with the preaching of the Gospel. "Strangers of Rome" (ch. ii. 10) were in Jerusalem on the day of Pentecost, and they may have been among the converts made by St Peter.

According to the ancient Catholic tradition, St Peter evangelized in Rome *circa* 44 or 45 A.D. If the apostle's preaching in Rome had provoked the hostility of the Jews, as St Paul's work in Antioch and Iconium had stirred up trouble in these cities, then it is at least probable that difficulties arising between the Christian converts and the unbelieving Jews led to tumults, and that Claudius, without troubling to ascertain the exact source of the trouble, banished all the Jews, and connected the agitation with one Chrestus. On this supposition, the presence of St Peter in Jerusalem at the first Assembly (*circa* 51 or 52 A.D.) is accounted for by his having been expelled from Rome in accordance with this edict. The decree did not remain long in force, for we know from the Acts that when St Paul went to Rome as a state prisoner, his first act was to summon *the chief of the Jews* (*infra*, xxviii. 17). According to this hypothesis, Aquila and Priscilla may have been members of the Christian Church in Rome, and, consequently, disciples of St Peter.

Section 3 (ch. xviii. 18–22)

ST PAUL'S VOW

In Acts xviii. 18 we have a reference to a vow made by St Paul: "But Paul, when he had stayed yet many days, taking his leave of the brethren, sailed thence into Syria

(and with him Priscilla and Aquila), having shorn his head in Cenchra, for he had a vow."

A few commentators apply these words to Aquila, but the majority, including the Fathers of the Church and many modern writers, refer them to St Paul. This opinion is based on the following considerations:—

1. The grammatical construction favours this view, since, out of nine aorist participles used in this narrative, eight undoubtedly apply to St Paul (Alford), therefore this one should also be taken as referring to him.

2. The Fathers of the Church understand St Paul to have made this vow, *e.g.* SS. Bede, Jerome, John Chrysostom, Augustine, Theophilus, Isidore, etc.

3. The greater number of modern commentators take this view, *e.g.* Bengel, Alford, Rosenmüller, Knabenbauer, Mgr. le Camus, Rose, etc.

4. The context justifies this opinion, for any Jew who made a vow had to go on a pilgrimage to Jerusalem, and this we are told St Paul did, whereas Aquila remained at Ephesus.

5. St James (*Acts* xxi. 20 *et seq.*) presumes that St Paul had no prejudice against taking a temporary vow.

Nature and conditions of the Nazarite vow. The word "Nazarite" is derived from the Hebrew "nazar," to separate or consecrate. Frequently Nazarites were consecrated to God from infancy. These were "perpetual Nazarites." They were bound to abstain from alcoholic liquors and vinegar, never to touch a corpse, nor to cut their hair, which was to grow as a sign of their consecration to God. The "Nazarites of days" took the same vows for a limited period, the shortest being thirty days. Samson, Samuel, and St John the Baptist were "perpetual Nazarites." In the book of Numbers (ch. vi.) we find full details concerning the vow of the Nazarite, together with the sacrifices to be offered when his vow expired, or when he had contracted legal defilement. The vow not to touch the dead was so strict that a Nazarite became legally unclean even by glancing inadvertently on a corpse; and if a "Nazarite for days," he had to begin the period of his vow again. It is possible that the vows made by St Paul (see *Acts* xviii. 18 and xxi. 24) were the Nazarite vows "of days."

The "vow" which St Paul made was probably a temporary one, *i.e.* "a vow of days," and the Jew who made such a vow

began by shaving his head. After this the hair was allowed to grow until the expiration of the vow, when the head was again shaved before the tabernacle or Temple, and the hair was burnt with the sacrifice then offered. If the vow expired when the Jew was in a foreign country, he was allowed to cut his hair and to take it with him to Jerusalem, there to be burnt.

Reasons why St Paul made this vow. Various motives have been suggested; the principal are subjoined:—

1. St Paul's early education and associations had attached him to such expressions of devotional feelings, and this practice was not antagonistic to the spirit of Christianity.

2. He may have been prompted by gratitude for deliverance from illness, shipwreck, or some other calamity which threatened his life. *Cf.* "Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea," etc. (2 *Cor.* xi. 25).

3. He desired to propitiate the Jews of Jerusalem, who were particularly hostile to his mission as the Apostle of the Gentiles, and who charged him with being a traitor to the faith of his fathers. He himself tells the Corinthians that he did much to conciliate the Jews. *Cf.* "And I became to the Jews a Jew, that I might gain the Jews" (1 *Cor.* ix. 20).

20. *And when they desired him, that he would tarry a longer time, he consented not.* The Bezan text adds this clause: "For I must by all means keep the coming feast in Jerusalem." As regards what feast St Paul desired to keep in Jerusalem, commentators are not agreed, but the more general opinion is that it was the Feast of Pentecost, as this feast was kept on the 6th of Sivan (*i.e.* June), when the sea was navigable. As Pentecost was the anniversary of the foundation of the Christian Church, we can understand that St Paul would wish to visit Jerusalem at this epoch.

Section 4 (ch. xviii. 23–28)

23. *He departed and went through the country of Galatia and Phrygia, in order, confirming all the disciples.* As St Paul went from Antioch to Ephesus *via* Galatia and Phrygia, it is probable that he took the highway which led through the

passes of Taurus in Cilicia, and thence on to Tarsus. Since St Luke speaks of Galatia as lying south of Phrygia, we must understand the Roman province of Galatia, with the towns on the western frontiers annexed to it by Augustus. The words of the historian (Γαλατικὴν χώραν), "the country or region of Galatia," shew that he does not refer to Galatia proper, which lay due north-west of Phrygia. Therefore we may conclude that from Tarsus as his headquarters, St Paul visited the Christian Churches in Cilicia (see *Acts* xv. 41) which he himself had founded shortly after his conversion, or in company with Barnabas during his first missionary journey, and that afterwards the churches in Derbe, Lystra, Iconium, and Pisidian Antioch had the joy of welcoming their founder and father in Christ. During this visitation of the Churches of Asia, St Paul enjoined that collections should be made for the poorer brethren of Jerusalem, as the apostle himself relates. *Cf.* "Now concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do ye also. On the first day of the week let every one of you put apart with himself, laying up what it shall well please him, that when I come, the collections be not then to be made. And when I shall be with you, whomsoever you shall approve by letters, them will I send to carry your grace to Jerusalem, and if it be meet that I also go, they shall go with me" (1 *Cor.* xvi. 1–4). Two roads led from Lower Galatia to Ephesus. The more northerly, along the valley of the river Hermus, led direct to Philadelphia; the southerly route followed the valleys of the Lycus and the Meander, and was the more direct. It is possible that on this journey St Paul visited Laodicea, Apamea, Hieropolis, and Colossæ, as these towns were halting places for travellers, and we know that Christian churches existed in some of these cities from the letters dictated to the "seven churches of Asia" by our Lord Himself, in the vision granted to St John the Evangelist. *Cf.* "What thou seest, write in a book and send to the seven churches which are in Asia, to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea" (*Apoc.* i. 11).

As St Paul was pressed for time and anxious to evangelize in Ephesus, he did not remain long in Galatia and Phrygia. There is one difficulty in the hypothesis that St Paul took the shorter southerly route, namely, that a passage in the Epistle to the Colossians may be interpreted as stating that St Paul did not evangelize in Colossæ, and perhaps not in Laodicea. *Cf.* "For I would have you know, what manner of care I have for you and for them that are at Laodicea, and whosoever have not seen my face in the flesh" (*Col.* ii. 1). It is, however, quite possible that St Paul passed quickly through these towns without evangelizing in them, and that afterwards he sent some of his devoted fellow-labourers to preach in these cities, as several companions of St Paul are mentioned in the greetings at the close of the epistle.

25. *The baptism of John.* The baptism of St John the Baptist differed from that commanded by Christ in various ways, *e.g.*—

The Baptism of John.	The Baptism of Christ.
Points of Contrast.	
1. It did not remit sin or confer grace.	1. It both remitted sin and conferred grace.
2. It was a baptism of water only.	2. It was a baptism of water and of the Spirit.
3. It was not conferred in any special name.	3. It was conferred in the Name of the Blessed Trinity.
4. It gave no spiritual mark or character.	4. It gave the special character of child of God.
5. It was essentially a mark of repentance.	5. It was essentially a profession of faith.
6. It was a sign of faith in the Messias who should come.	6. It was a proof of faith in the Christ the Messias who had come.
7. The recipient still remained a Jew, an adherent of Judaism.	7. It admitted the recipient into the Church of Christ.

CHAPTER XIX

Section 2 (ch. xix. 13–22)

19. *And many of them who had followed curious arts, brought together their books and burnt them before all; and counting the price of them, they found the money to be fifty thousand pieces of silver.* On this subject Mgr. le Camus writes: "We found some facsimiles of the ancient amulets in a bazaar in Smyrna. Certain 'osselets' and charms are still sold bearing the names of the Seven Sleepers of Ephesus. The books burned by the Ephesian converts must have contained recipes for certain formulas of enchantment and combinations of magic words, which, according to Eustathius (*Odyssin.*, xiv), were found in emblems on the crown, girdle, and feet of the statue of Artemis. Hesychius, referring to the 'Ephesian letters' (*Εφέσια γράμματα*), has preserved for us the six fatidical names which were used in all the combinations employed in incantations; and as these words do not belong to any known language, he ventures to give the probable meanings, which coincide with those given by St Clement of Alexandria (*Strom.*, v. 8). These magic words are as follows:—

Aski (Ἄσκι), Darkness.	Tetrax (Τέτραξ), Year.
Kataski (Κατάσκι), Light.	Damnameneus (Δαμναμενεύς), The Sun.
Lix (Λίξ), Earth.	Asion (Ἄσιον), Truth.

"The exorcists obliged those possessed to repeat these famous Ephesian letters."

ST PAUL'S DESIRE TO VISIT ROME

St Paul had a very great desire to visit the capital of the Roman empire, and, in his epistle to the Romans, he refers to his ardent longing to see them. He writes thus to them: "I would not have you ignorant, brethren, that I have often purposed to come unto you (and have been hindered hitherto) that I might have some fruit among you also, even as among other gentiles" (Rom. i. 13). Here we have one reason why he wished to visit Rome, but there were other motives

which constrained him to go. He knew that St Peter was there, and he wished to help in the foundation "of the principal Church, whence the unity of the priesthood sprang" (St Cyprian, *Epist.*, lv. 14). As the Holy Spirit inspired him to go to Jerusalem, so He inspired him to go to Rome. St Paul, who felt himself "a debtor," "to the Greeks and the barbarians, to the wise and the unwise," knew that in the metropolis of the Roman empire he would find a vast field wherein to labour. If Christianity were triumphant in Rome, the whole world would soon be subjugated to its yoke. The apostle's wish was granted; he saw Rome, and after labouring there for the cause of the Gospel, he finally rendered the most sublime testimony to his Divine Master by his glorious martyrdom.

Section 3 (ch. xix. 23–40)

24. *Silver temples for Diana.* Lewin thus describes the shrine which stood in the centre of the great temple, and on which these smaller shrines were modelled: "In the centre of the court or hall is the ναός or shrine, containing the image of the goddess. We enter, and the roof, which is of cedar, is supported on each side by a row of four columns of green jasper. Against the walls hang the votive offerings of the worshippers of the goddess; some of the gorgeous presents of kings and princes, and one the humble psaltery of Alexander, the musician of Cythera. In front of us is the altar, rich with the carvings of Praxiteles, and beyond it hangs from the ceiling the purple embroidered veil screening the image that all the world worshippeth. The veil is raised, and we look on the goddess herself. Can this be Diana, the great goddess of the Ephesians?—a wooden image, so timeworn that whether the material be vine, or cedar, or ebony, the nearest examination cannot discover. In either hand is a staff or trident, and the body is covered with paps, the emblem of prolificness. Mutianus was profane enough to say that the image was the work of Pandemion, but the air of antiquity about it carries us back to a period long anterior to the records of written history. Whence it came or by whom it was shaped is a

mystery, but the common belief is that it fell from heaven" (Lewin, *Life and Epistles of St Paul*, ch. xiii.).

THE TEMPLE OF DIANA AT EPHESUS

The third and last temple of Diana was built on the site of the sanctuary to which the fanatic Herostratus set fire in 356 B.C. The foundations were laid on marshy ground as a precaution against earthquakes, and, according to Pliny (*Nat. Hist.*, xxxvi. 14), the first layer consisted of skins stuffed with wool, which were embedded in fragments of charcoal in order to absorb the moisture. The temple stood outside the city walls on the north-east. A flight of fourteen steps led up to the basement, on which the colonnades and shrine stood. It was two hundred years in building, and measured 425 feet long by 220 broad. The temple may be described as an area on a raised platform, enclosed by colonnades of exquisite Parian marble 60 feet high. It was Ionic in style. "The portico in front . . . . , and at the back . . . . , consisted each of thirty-two columns, eight abreast and four deep, and round the sides were two rows of columns." In the second century another colonnade was added in order to connect the temple with the city. A fountain where worshippers might purify themselves stood in front of the porch. Carved doors of cypress wood led into the porch. The drums and capitals of the elegant Ionic columns were exquisitely sculptured. The hall or court was decorated by the most celebrated Grecian painters and sculptors. There was Apelles' masterpiece, representing Alexander the Great grasping a thunderbolt, and the groups of Amazons from the chisel of Polycletus, Phidias, Cydon, and others. The most celebrated Greek architects—Theodorus of Samos, Chersiphon of Gnossus, and Metagenes his son—designed this temple. A staircase, made from the wood of a single vine from Cyprus, led from the portico to the roof, whence a beautiful panorama spread out before the spectator. The shrine occupied the centre of the enclosed court, but the goddess was curtained off from view. Behind this was the treasury of the city.

From a statue of Artemis or Diana preserved in a museum in Naples.

Crœsus, king of Lydia, contributed generously towards the expenses of building this sanctuary; Greeks and Asiatics outvied one another in sending gifts.

When St Paul visited Ephesus the temple existed in all its splendour, but not long after, Nero pillaged some of its treasures to decorate his golden house in Rome, while Trajan sent the beautiful sculptured gates to be placed in a temple at Byzantium. The temple, sacked by the Goths in A.D. 263, was never rebuilt. Some remains of this celebrated monument of Greek art and sculpture, and also of the earlier temple, are preserved in the British Museum, in the Ephesus Room.

In 1869 Mr George Wood discovered remains of the three different strata corresponding to the three temples which, in the course of years, had occupied the same site. He also excavated valuable inscriptions, from which much information has been obtained concerning the organization and means of support of the priests of Diana of Ephesus. For fuller information on this subject, the student should consult Wood's *Ephesus*, pp. 44–5.

ON THE GOVERNMENT OF EPHESUS

In the narration of the tumult of the silversmiths, we find references to three officials, viz. the Asiarchs, the town-clerk, and the proconsuls, and also to the "ecclesia" or governing body. A brief note on these will enable the student to understand more clearly the incident recited by St Luke.

1. **The Asiarchs.** This was an office in Asiatic cities. The chief cities held a council, in which one of their members was elected as eligible for the office of *Asiarch*. Out of these deputies, ten Asiarchs were chosen, and the Roman proconsul selected one of these ten as the high-priest of the local deity. This officer enjoyed the title of "Ruler of the Province"; thus we read of the Galatarch, Lyciarch, etc., according to the province governed. If there was a temple dedicated to the emperor, then the chief Asiarch became the

"Neokoros" (lit. the temple-sweeper) of this sanctuary, and there were many temples dedicated to Augustus in different cities of Asia. The Asiarch defrayed the expenses of the public games, and organized their celebration. He held office only for one year, but retained the title for life, and none but wealthy men were chosen. When a man was elected more than once to this office, such a favour was recorded by some inscription in his praise or on special coins.

2. **The Town-clerk.** This official held a very important position, and the post was often filled by one who had been an Asiarch. He read all public documents to the people; all official matters relative to the city passed through his hands, and he was charged with the drafting of new laws. To his care the archives of the city and the treasury were committed; and when sums of money were placed in the latter or withdrawn, he was obliged to be present.

3. **The Ecclesia or Assembly.** These Assemblies were of two kinds: (*a*) the regular assemblies held three times a month; (*b*) the extraordinary assemblies which were convoked for some special occasion. The town-clerk was the mouthpiece of this ecclesia. In these gatherings only local matters were treated.

4. **The Proconsul.** This official, appointed by the Senate, was the governor of a Roman province. As these provinces were very large, the Proconsul held his courts at stated times in certain towns. Ephesus being the principal town of Proconsular Asia, the "assizes" were held there.

Conybeare and Howson (*Life and Epistles of St Paul*, p. 425) have an interesting note on this subject; and they cite a Greek inscription found at Ephesus, containing the words Neokoros, Proconsul, and Town-clerk. In this inscription the Proconsul's name was Peducius Priscinus, the Town-clerk's Tiberius Claudius Italicus. On another inscription there is a reference to a Town-clerk called Munatius, who was also an Asiarch. It is noteworthy that these are all Roman names.

CHAPTER XX

Section 1 (ch. xxi. 1–6)

THE JOURNEY FROM PHILIPPI TO JERUSALEM

This journey is given in detail, and the references to time are numerous. St Paul and his companions left Philippi after the Feast of the Pasch, and the apostle reached Jerusalem in time for the Feast of Pentecost. The Pasch fell on Nisan 14, *i.e. circa* April 21, and Pentecost was celebrated about seven weeks later on Sivan 6, *i.e.* early in June.

St Luke gives certain details of how this interval was spent, while others can be inferred from the context. Thus St Paul and his companions passed—

five days on the sea journey from Neapolis to Troas.
seven days in the city of Troas.
four days journeying from Assos to Miletus.
three or *four* days at Miletus, thus allowing the time for St Paul to send for the ancients of Ephesus.
seven days in Tyre.
one day in Ptolemais.
"*some*" days in Cesarea, after which they went up to Jerusalem.

1–2. *Paul . . . . set forward to go into Macedonia, and when he had gone over those parts . . . . he came into Greece.* St Luke passes very briefly over this journey of St Paul, but we obtain some details concerning it from St Paul's epistles. On leaving Ephesus, St Paul appears to have had great difficulties, since he thus writes to the Corinthians: "For also when we were come into Macedonia, our flesh had no rest, but we suffered all tribulation; combats without, fears within" (2 *Cor.* vii. 5).

The order of events appears to have been as follows:—

1. Before the tumult of the silversmiths, St Paul had sent Timothy and Erastus into Macedonia, probably to collect alms for the faithful of Jerusalem, and to announce his speedy arrival (ch. xix. 22).

2. Stephanus, Fortunatus, and Achaicus came from Corinth to Ephesus, and St Paul was rejoiced by their presence (1 *Cor.* xvi. 17) and the letter they brought him.

3. St Paul, having written his first Epistle to the Corinthians at Ephesus, sent it to them by these three brethren.

4. The apostle now started on his journey to Macedonia, and waited at Troas on his road in order to receive news from Corinth (2 *Cor.* ii. 13).

5. Not finding Titus there, St Paul "went into Macedonia," where he met him. Being distressed by the news Titus brought, the apostle wrote his second Epistle to the Corinthians and sent it by him. It is uncertain from which town of Macedonia he wrote.

6. St Paul then visited Berea, Thessalonica, and Philippi. He may even have passed into Illyricum. *Cf.* "By the virtue of signs and wonders, in the power of the Holy Ghost, so that from Jerusalem round about as far as unto Illyricum, I have replenished the gospel of Christ" (*Rom.* xv. 19).

7. He passed into Greece, visited Corinth and received the alms of the Corinthian converts.

8. Owing to the hostility of the Jews, he returned to Philippi by land instead of embarking for Asia from Cenchra.

9. He remained at Philippi with St Luke as his companion for the Feast of the Passover, and they then sailed to Troas.

Section 4 (ch. xx. 17–38)

OUTLINE OF ST PAUL'S DISCOURSE TO THE ANCIENTS OF EPHESUS

I. He refers to his conduct at Ephesus and his work among the Ephesian converts (verses 18–21):—

1. He had served God in all humility.
2. He had sympathized with them.
3. His life had been threatened.
4. Yet he had not ceased to preach and teach, publicly and in private.

II. He announces that they will see him no more (22–27).

1. He goes bound in the spirit to Jerusalem.
2. Bonds and trials await him there.
3. This prospect does not deter him from his work.
4. He had always preached the whole counsel of God.

III. He commends the flock to their pastors (28–31).

1. He warns them to watch over the purity of their own lives and the well-being of the faithful.
2. He warns them against false teachers, both external and internal.

IV. He commends them to God (32–35).

1. God alone can guide and save them.
2. From St Paul's own example, the ancients are to learn how to support the weak, *i.e.* with disinterestedness.

33. *I have not coveted any man's silver, gold, or apparel.* We find many references to costly clothing and *changes of raiment* in the Scriptures. Thus Abraham's servant gave Rebecca *vessels of silver and gold and garments* as a present from his master (*Gen.* xxiv. 53); and Naaman the Syrian, when he went to Eliseus to be cured, took with him an offering to the prophet, *ten talents of silver, and six thousand pieces of gold, and ten changes of raiment* (4 *Kings* v. 5). The custom of storing up costly raiment is referred to in the Sermon on the Mount. *Cf.* "Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal" (*St Matt.* vi. 19). Moths would attack and destroy these rich materials if precautions against them were not taken.

34. *You yourselves know, for such things as were needful for me and them that are with me, these hands have furnished.* It may be asked why St Paul refused to accept the alms of the faithful, since our Lord had expressly declared that "the workman is worthy of his meat" (*St Matt.* x. 10). To this objection commentators give three answers:—

1. He preferred to maintain himself, because the Gentiles were not in the habit of contributing directly to the support of their priests; and had he accepted their gifts, his enemies, the Jews, might have accused him of evangelizing the Gentiles in order to enrich himself, and thus the preaching of the Gospel might be discredited.
2. As the great avarice of the Pharisees was a stumbling-block to their conversion and a scandal to men in general, St Paul desired to give an example of a life of poverty and toil.
3. He desired to labour solely for the glory of God and the good of souls, without reaping any temporal advantage for himself, realizing that it was more blessed to give than to receive.

Note.—Although this line of conduct was justifiable in the case of St Paul, and under the circumstances which prevailed in those days, such a practice was not intended to be the general law, since Jesus Christ clearly intended the ministers of the Gospel to live by the Gospel, as St Paul himself taught.

SAYINGS OF CHRIST NOT RECORDED IN THE GOSPELS

In the last chapter of St John's gospel we read: "But there are also many other things which Jesus did, which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written" (xxi. 25). From these words it is clear that many incidents in the life of Christ were omitted by the Evangelists, as well as many of His discourses. The sacred writers, divinely inspired, chose out of the acts and words of our Saviour those which they deemed most profitable for all to know. St John, who wrote last of all the Evangelists, records chiefly what the others omitted, but still much remains unwritten, as he himself declares. Yet it is clear that those who had come in contact with our Lord Himself or His disciples must have treasured in their memories many words of Christ which are not contained in the Scriptures, and some of these sayings are found in the writings of the earliest Fathers of the Church. Dr Westcott, in his *Introduction to the Gospels*, gives a list of these quotations from their works. Seventeen of these sayings are subjoined, and their sources are indicated. The student must, however, remember that maxims and words attributed to our Blessed Lord, when taken from other sources than the Scriptures, are not to be accepted as ranking with those divine words which the Holy Ghost inspired the sacred writers to record.

Sayings of Jesus quoted by the Fathers.

1. By the author of the Epistle ascribed to St Barnabas.

1. "Let us resist all iniquity, and hold it in hatred."
2. "They who wish to see Me, and to lay hold on My kingdom, must receive me by affliction and suffering."

2. By Origen.

1. "Shew yourselves tried money-changers."
2. "Ask great things, and the small shall be added unto you; and ask heavenly things, and the earthly shall be added unto you."
3. "He who is near Me, is near the fire; he who is far from Me is far from the kingdom."

4. "For those that are sick, and for those that hunger I suffered hunger, and for those that thirst I suffered thirst."

3. By St Clement of Alexandria.

1. "He that wonders shall reign; and he that reigns shall rest. Look with wonder at that which is before you."
2. "In whatsoever I may find you, in this will I also judge you."
3. "My mystery is for Me, and for the sons of My house. Keep my mysteries for Me, and for the sons of My house."

4. By St Clement of Rome.

1. "If ye keep not that which is small, who will give you that which is great? For I say unto you, that he that is faithful in very little, is faithful also in much."
2. "Keep the flesh pure and the soul unspotted, that ye may receive eternal life."
3. "Good must needs come, but blessed is he through whom it comes."

5. By other Fathers.

1. "Never be joyful except when ye shall look on your brother in love" (St Jerome).
2. "Take hold, handle me, and see that I am not an incorporeal spirit" (St Ignatius of Antioch).
3. "I will select to myself these things; very, very excellent for those whom My Father, who is in heaven, has given to Me" (Eusebius).

Note.—We also find two sentences in Codex D which are not given in any other uncial or version.

1. To a man working on the Sabbath :—

"O man, if indeed thou knowest what thou doest, thou are blessed: and if thou knowest not, thou art cursed, and art a transgressor of the law."

2. "But ye seek to increase from little, and from greater to be less."

Note.—Some manuscript fragments of gospels excavated in Egypt in 1904 give a few of the sayings of Jesus quoted above, together with a conversation between our Lord and a Pharisee concerning legal defilement.

36. *Prayed with them all.* St Luke does not record the words of the prayer, but, in the Epistle to the Ephesians, ch. iii. 14–21, we find a petition offered by the apostle for them, and this may furnish us with the substance of the very petitions which St Paul offered on this occasion :—

"For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man. That Christ may dwell by

faith in your hearts: that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth. To know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to him be glory in the church, and in Christ Jesus, unto all generations, world without end. Amen."

CHAPTER XXI

Section 2 (ch. xxi. 8–17)

ON THE OFFICE OF THE EVANGELIST IN THE EARLY CHURCH

In the first and second centuries the term "evangelist" appears to have been a synonym for missionary, as Eusebius thus speaks of the labours of the evangelist: "For the most of the disciples of those times (*i.e.* of the first century), animated with a more ardent love of the divine Word, had first fulfilled the Saviour's precept by distributing their substance to the needy; afterwards leaving their country, they performed the office of evangelists to those who had not yet heard the faith, whilst, with the noble ambition to proclaim Christ, they also delivered to them the books of the holy gospels. After laying the foundation of the faith in foreign parts as the particular object of their mission, and after appointing others as shepherds of the flocks, and committing to these the care of those that had been recently introduced, they went again to other regions and nations, with the grace and co-operation of God. The Holy Spirit also wrought many wonders as yet through them, so that as soon as the Gospel was heard, men voluntarily, in crowds, and eagerly, embraced the true faith with their whole minds. As it is impossible for us to give the numbers of the individuals that became pastors or evangelists during the first

immediate succession from the apostles in the churches throughout the world, we have only recorded those by name in our history of whom we have received the traditional account, as it is delivered in the various comments on the apostolic doctrine still extant" (*Eccles. Hist.*, bk. iii. ch. xxxvii.). Thus we see that the Evangelist was one who bore the Gospel message, and in the primitive Church the "Evangel" meant the good news of the Gospel of Christ, not the written records of His Life and actions. The name of Evangelists was given at a later period only to those who wrote the Gospels. Our missionaries are the modern counterpart of the early evangelists.

9. *And he had four daughters, virgins who did prophesy.* These daughters of Philip had consecrated themselves to the service of God, a practice which was in honour from the origin of the Christian Church. Of this we have the testimony of the inscriptions found in the catacombs, and which are now preserved in the Museum of the Lateran and of the Collegio Romano. On these tablets we frequently find the words "virgo" and "ancilla Domini," thus shewing that voluntary virginity was honoured in the primitive Church, and that these consecrated virgins formed a privileged class. St Jerome confirms this (*Adver. Jovin.*, i.) when he says that from the origin of the Church "Mary had imitators as Jesus had disciples." As regards these daughters of Philip, the writings of the early Fathers are not easily reconciled, as the references are rather conflicting.

11. *Agabus took Paul's girdle: and binding his own feet and hands*, etc. The method of conveying truth by a practical illustration was much practised by Orientals. Our Lord Himself deigned to employ it; thus at the Last Supper He washed His disciples' feet, in order to inculcate more deeply His teaching concerning this virtue of humility. Jesus also used this same method when He asked the Jews to shew Him a penny, that by reference to the image of Cæsar, He might put them to silence. In the Old Testament we frequently find such means of enforcing truths employed by the prophets. Thus Moses broke the "tables of stone," on which were inscribed the ten commandments, in order

to bring home to the Israelites their infractions of God's laws. So, too, Isaias walked unclothed and barefooted in order to deliver a solemn warning to the Jews; and Ezechiel received this command from God: "Son of man, eat thy bread in trouble, and drink thy water in hurry and sorrow. And say to the people of the land: thus saith the Lord God to them that dwell in Jerusalem in the land of Israel: They shall eat their bread in care, and drink their water in desolation: that the land may become desolate from the multitude that is therein, for the iniquity of all that dwell therein" (*Ezech.* xii. 18, 19).

15. *After those days, being prepared, we went up to Jerusalem.* The following table, drawn up by Dr Gloug from the data given by St Luke, distributes the interval between the Feasts of Pasch and Pentecost, and shews how St Paul accomplished his determination of reaching Jerusalem to celebrate the Feast of Pentecost (see *Acts* xx. 16).

St Paul left Philippi after the Passover when the days of unleavened bread were over,	6 days.
And came to Troas in	5 „
Where he abode	7 „
Voyage from Troas to Miletus (xx. 13–15),	4 „
At Miletus,	2 „
Miletus to Patara (xxi. 1),	4 „
Patara to Tyre (about)	4 „
He remained in Tyre	7 „
Tyre to Ptolemais,	1 day.
Ptolemais to Cesarea,	2 days.
He remained in Cesarea	5 or 6 „
Cesarea to Jerusalem,	2 „

On the fiftieth day after Passover, the Feast of Pentecost occurred.

Section 3 (ch. xxi. 18–26)

ON ST PAUL'S INTERVIEW WITH ST JAMES AND THE ANCIENTS OF JERUSALEM

St James hearing of St Paul's arrival in the holy city convoked an assembly of the presbyters to welcome the Apostle of the Gentiles. Once more St Paul related how God had wrought great things among the Gentiles by the

ministry of His servant. The Church in Jerusalem rejoiced at the progress of the Gospel among those whom the Jews had hitherto regarded as outcasts, and gave thanks to God. In their turn, they relate how many conversions had been wrought among the Jews *of Judea* (Bezan text), and these Jews were still zealous for the Law. Consequently, they clung to the Mosaic observances and to circumcision, which was the sign of the Covenant. St James and the elders, who willingly conceded dispensations from the ceremonial Law to the Gentiles, still held that the Jews were bound by it. While the Gentile converts were only commanded to observe four special precepts of this Law, as St James reminds St Paul (see ch. xx. 25), St James (who was a Nazarite himself) and the brethren in Judea continued to live as devout Jews, and took part in the worship of the Temple. On this subject Rose has an excellent paragraph, which runs thus: "The apostles had, as it were, divided the world between them. Peter and the rest of the Twelve reserved for themselves the evangelization of the people, while the pagans were confided to St Paul, who continued to preach the Gospel to them according to his own method which had been crowned by success (see *Gal.* ii. 7). This method, the Assembly of Jerusalem judging it favourably, had fully approved. The Gentiles had been formally declared to be freed from the Law and its ceremonies. The principles which St Paul held were accepted by the Church in Jerusalem and the other apostles. These principles are:—

"1. That the reception of the truths of the Gospel is due to the grace of God, and not to the observance of the Law.

"2. Salvation is obtained only through Jesus Christ.

"The miraculous conversion of Cornelius and of St Paul himself were the arguments on which the apostle based his teaching. Nevertheless the brethren of Judea, including their rulers, while admitting these principles, still held practically that all Christian Jews were still bound by the Law. Faith in the Redeemer Christ was added to faith in Moses, the prophet and legislator of Jehovah. The two beliefs grew side by side. Jesus had accomplished the whole Law; He had not pronounced against it a sentence

of speedy death, neither had He dissuaded people from frequenting the Temple. His teaching was not revolutionary, nor did He take violent measures, but He allowed the worn-out practices of the Law to fall of themselves. His critical teaching and the subsequent destruction of the Temple contributed to dispel the views entertained by the judaizing party, and then the Pauline conception of salvation alone remained and became catholic in the literal sense of the term" (*Les Actes des Apôtres*, in h. l.)

As regards the remarks addressed by St James to St Paul, we must remember that the latter had himself admitted on more than one occasion that the Jewish converts were bound by the Law, and he "became to the Jews a Jew" (1 *Cor.* ix. 20) that he might gain them to Christ. St Paul's attachment to the Law is seen in his Epistle to the Romans. *Cf.* "What advantage then hath the Jew, or what is the profit of circumcision? Much every way. First indeed, because the words of God were committed to them . . . . For it is one God that justifieth circumcision by faith and uncircumcision through faith. Do we then destroy the law through faith? God forbid, but we establish the law" (*Rom.* iii. *passim*).

20. *Thou seest, brother, how many thousands there are among the Jews that have believed.* Eusebius quotes Hegesippus, who states that "there were many of the rulers that believed" (*Hist. Eccles.*, ii. 33). According to Origen, the number of Jews that believed never at any given time exceeded 144,000 (*tom.* 1 *in Joann.* 2). On and after the day of Pentecost when the Church was founded, the converts numbered from five to eight thousand, and since then there had been numerous Jewish converts among those of the Dispersion. Consequently, when St James spoke, as it was the Feast of Pentecost, Jerusalem was thronged with pilgrims from all parts, and there were certainly "myriads" of Hellenistic Jews in the city, besides multitudes of the Palestinian Jews. There were more strangers in Jerusalem at this season than at any other, as the early spring and late autumn were unfavourable for travelling, while in winter the seas were "closed" in certain parts.

24. *Take these and sanctify thyself with them, and bestow on them, that they may shave their heads, and all will know that the things which they have heard of thee are false, but that thou thyself also walkest keeping the law.* Josephus has a note which illustrates the practice of poor Nazarites receiving pecuniary assistance in order to fulfil their vows: "Now Claudius Cæsar, by these decrees of his, which were sent to Alexandria and to all the habitable earth, make known what opinion he had of the Jews. So he soon sent Agrippa away to take his kingdom, now he was advanced to a more illustrious dignity than before, and sent letters to the presidents and procurators of the provinces, that they should treat him very kindly. Accordingly he returned in haste, as was likely he would, now he returned in much greater prosperity than he had before. He also came to Jerusalem and offered all the sacrifices that belonged to him, and omitted nothing which the Law required, on which account he ordained that many of the Nazarites should have their heads shorn" (*Antiq.*, xix., vi. 1).

Section 4 (ch. xxi. 27–40)

THE CHARGE BROUGHT AGAINST ST PAUL OF DESECRATING THE TEMPLE

A passage in Josephus throws a light on this passage. It runs thus: "When you went through these first cloisters unto the second . . . . . there was a partition made of stone all round, whose height was three cubits; its construction was very elegant. Upon it stood pillars at equal distances from one another, declaring the laws of purity, some in Greek, and some in Roman letters, that no 'foreigner should go within that sanctuary'" (*Antiq.*, xv., xi. 6).

Clermont Ganneau discovered one of these stones, and he thus writes in the *Athenæum* of June 20th, 1871: "Permit me to make known, in a few words, an important discovery which I have just made in Jerusalem. It is one of these tablets which, in the temple reconstructed by Herod, forbade

strangers, as Josephus tells us, from passing the sacred enclosure, the prohibition being written in Greek and Latin.

"The (Greek) characters are monumental in size, and present the appearance which one would expect in an inscription of the period.

"The translation is: 'No stranger is to enter within the balustrade round the temple and enclosure. Whoever is caught will be responsible to himself for his death, which will ensue. . . .'

"The episode in the Acts of the Apostles (xxi. 26 *et seq.*) throws on, as well as receives from, this precious inscription great light. Paul, after purification, presents himself in the temple; the people immediately rise against him, because certain Jews of Asia believed that Paul had introduced into the temple a Gentile, Trophimus of Ephesus, and had thus polluted the sacred place. They are about to put him to death when the tribune commanding at Fort Antonia intervenes and rescues him from the hands of his executioners. The people demand of the tribune the execution of the culprit, *i.e.* the 'application of the law'" (Wood, *Thirty Years' Work in the Holy Land*, ch. xi. pp. 172–3).

THE SICARII OR ASSASSINS

The Sicarii (or the Assassins) were a secret society formed by the extreme fanatics of the Zealots. They were so called because they were in the habit of using a short dagger called a "sica." Concealing these daggers about their person, they attended the feasts at Jerusalem and mingled with the crowds. Having singled out those whom they believed to be enemies of their country, they despatched them with these dàggers and then took flight. Frequently, owing to their rapid flight, favoured by darkness, they succeeded in escaping. Many Jews were thus slain, both in Jerusalem and in Alexandria. Josephus thus describes them:—

"The Sicarii slew men in the daytime, and in the midst of the city; this they did chiefly at the festivals, when they mingled themselves among the multitude, and concealed daggers under their garments, with which they stabbed those that were their enemies; and when any fell

down dead, the murderers became part of those that had indignation against them; by which means they appeared persons of such reputation that they could by no means be discovered. The first man who was slain by them was Jonathan the high-priest, after whose death many were slain every day, while the fear men were in of being so served was more afflicting than the calamity itself; and while everybody expected death every hour, as men do in war, so men were obliged to look before them, and to take notice of their enemies at a great distance, nor, if their friends were coming to them, durst they trust them any longer; but, in the midst of their suspicions and guarding of themselves, they were slain. Such was the celerity of the plotters against them, and so cunning was their contrivance" (*Bell. Jud.*, ii. 13. 3).

The Sicarii held it was unlawful to acknowledge the Romans as their masters, and slew those of their brethren who advocated submission. At last, in fear of the Sicarii revenging themselves on the Jews who were willing to submit to the Roman yoke, the moderate party among the Jews seized six hundred of the Sicarii and put them to death; but no torments, however great, could force them to confess "that Cæsar was their lord."

"But they preserved their own opinion, in spite of all the distress they were brought to, as if they received these torments and the fire itself with bodies insensible of pain, and with a soul that in a manner rejoiced under them. But what was most of all astonishing to the beholders was the courage of the children; for not one of these children was so far overcome by these torments as to name Cæsar for their lord" (*Bell. Jud.*, vii. 10. 1).

There was also a Roman band of Sicarii, which existed in the latter days of the Republic, who were hired by powerful patrons desirous to rid themselves of some personal enemy. Gessius Florus is said to have employed them also as spies.

33. *Then the tribune coming near took him, and commanded him to be bound with two chains.* Josephus, when explaining how the different grades of soldiers were equipped, thus describes the impedimenta of a foot soldier (such as those who bound St Paul). "The foot-men also that are chosen out from the rest to be about the general himself have a lance and a buckler; but the rest of the foot-soldiers have a spear, and a long buckler, besides a saw and a basket, a pick-axe and an axe, a thong of leather, and a hook, with provisions for three days, so that a foot-man hath no great need of a mule to carry his burthens" (*Bell. Jud.*, iii., v. 5, vol. ii.).

THE CASTLE OF ANTONIA

The walls and the Fortress of Antonia were monuments of the Syrian wars of the Machabees and of Herod. "Part of the site had probably been formerly occupied by what was known as Fort Acra, of such unhappy prominence in the wars that preceded and marked the early Machabean period. The fortress had passed from the Ptolemies to the Syrians, and always formed the central spot round which the fight for the city turned. Judas Machabeus had not been able to take it. Jonathan had laid siege to it, and built the wall, to which reference had just been made, so as to isolate its garrison. It was at last taken by Simon, the brother and successor of Jonathan, and levelled with the ground. Fort Baris, which was constructed by his successor, Hyrcanus I., covered a much wider space. It lay on the north-western angle of the temple, slightly jutting beyond it in the west, but not covering the whole northern area of the temple. The rock on which it stood was higher than the temple, although lower than the hill up which the new suburb Bezetha crept, which, accordingly, was cut off by a deep ditch, for the safety of the fortress. Herod greatly enlarged and strengthened it. Within encircling walls, the fort rose to a height of sixty feet, and was flanked by four towers, of which three had a height of seventy, the fourth (S.E.), which jutted into the temple area, of 105 feet, so as to command the sacred enclosure. A subterranean passage led into the temple itself, which was also connected with it by colonnades and stairs. Herod had adorned as well as strengthened and enlarged this fort (now Antonia), and made it a palace, an armed camp, and almost a city" (Edersheim, *Life and Times*, etc., vol. i. p. 113). Josephus describes this castle as "a citadel whose walls were square, strong, and of extraordinary firmness.

"In the time of the Machabees and of Herod the Great the vestments of the high-priest were kept in this castle. But when Vitellius, the legate of Syria, visited Jerusalem, the Jews petitioned him that they should have these sacred

vestments in their own power, for, since the Romans had conquered Syria, these vestments were in their keeping, though the high-priest was allowed to use them as before. Vitellius, being anxious to make them some return for the assistance they had rendered him, interceded on their behalf with Tiberius Cesar, and obtained for them the desired favour" (see Josephus, *Antiq.*, xv., xi. 4).

Chapter XXII

Section 1 (ch. xxii. 1–21)

ST PAUL'S DEFENCE, FROM THE CASTLE STEPS

This discourse offers a certain analogy to St Peter's sermon at Pentecost; for the first time St Paul stands before the unbelieving Jews as an apologist for the Christian faith. It differs from it, however, in being of a more personal character. It is, in fact, St Paul's autobiography, and a refutation of the charges which his enemies had brought against him. The personal note runs through the whole discourse, and each division resumes the emphatic "I." This "apology" is full of Hebraisms, as might be expected, though, at the same time, it is written in the style of St Luke, and contains expressions peculiar to him, whence we infer that he knew Aramaic, and that he himself, having heard St Paul's discourse, translated it into Greek.

The narration bears unequivocal marks of veracity. It is in accordance with the times, the persons, and the places portrayed. As Vigouroux remarks: "All the details which St Luke records concerning the arrival of St Paul in Jerusalem, his reception by St James, the advice of the ancients, and the circumstances under which he was arrested, all bear testimony that the narration was penned by an eye-witness attentive to every detail, and that the event took place before the destruction of Jerusalem, when the Jews as a nation were still powerful." A few examples will bring this point in relief, and shew how St Luke's relation agrees with what secular historians have written.

1. St Luke speaks of the tribune, centurion, and soldiers being in the vicinity of the Temple courts, and of their "running down" to quell the tumult in the courts of the Temple. Now this agrees perfectly with what Josephus relates in his description of the Castle of Antonia, with its two flights of steps leading down to the Temple courts.

2. St Luke states that the tribune was the presiding judge, and that he summoned the high-priests and ancients to hear St Paul; and Roman historians inform us that, in the absence of the procurator, who resided habitually at Cesarea, the tribune took his place.

3. In the tribune's question we have an allusion to an Egyptian who headed an insurrection, but who had escaped. Josephus gives a detailed account of this impostor in the following paragraphs:—

A. "Moreover, there came out of Egypt about this time to Jerusalem one that said he was a prophet, and advised the multitude of the common people to go along with him to the Mount of Olives, as it was called, which lay over against the city, and at the distance of five furlongs. He said further, that he would shew them from hence how, at his command, the walls of Jerusalem would fall down; and he promised them that he would procure them an entrance into the city through those walls, when they were fallen down. Now when Felix was informed of these things, he ordered his soldiers to take their weapons, and came against them with a great number of horsemen and footmen from Jerusalem and attacked the Egyptian and the people that were with him. He also slew four hundred of them and took two hundred alive. But the Egyptian himself escaped out of the flight, and did not appear any more" (*Antiq.*, xx., viii. 6).

B. "But there was an Egyptian false prophet that did the Jews more mischief than the former; for he was a cheat, and pretended to be a prophet also, and got together thirty thousand men that were deluded by him; these he led round about from the wilderness to the mount which was called the Mount of Olives, and was ready to break into Jerusalem by force from that place; and if he could not at once conquer the Roman garrison and the people, he intended to domineer over them by the assistance of those guards of his that were to break into the city with him; but Felix prevented his attempt, and met him with Roman soldiers, while all the people assisted him in his attack upon them, insomuch that, when it came to a battle, the Egyptian ran away, with a few others, while the greatest part of these that were with him were either destroyed or taken alive; but the rest of the multitude were dispersed, every one to his own home, and there concealed himself" (*Bell. Jud.*, ii., xiii. 5).

The numbers (4000) given by St Luke do not tally with those of Josephus, but the Jewish historian is known to exaggerate, and he contradicts himself in these two paragraphs. It is easy to understand such discrepancies when only approximations are given. Moreover, the number of followers may have fluctuated considerably at different times, and the rabble who helped to swell the crowd were perhaps counted by Josephus as actual partisans of the Egyptian.

4. St Luke portrays admirably the well-known horror which the Jews had for the Gentiles ; he describes accurately an Oriental mob worked up to fury by opposition to their religious convictions, and their attempt to take the law into their own hands,—a scene which has its parallels in secular Jewish annals.

5. The details St Luke gives of the preparations for scourging the accused, of the respect paid to the citizenship of Rome, and the exemptions it procured for St Paul, all agree with what Tacitus, Suetonius, Cicero, and other classical writers relate in their works concerning the Roman laws and customs.

SUMMARY OF ST PAUL'S DISCOURSE FROM THE CASTLE STEPS

I. St Paul's career up to the time of his conversion, which proved him to be a true Jew and a zealot for the Law (verses 3–5).

(*a*) He was a Jew of Tarsus and a pupil of Gamaliel.
(*b*) He was educated as a rigid Pharisee, and, in his zeal for the Law, had persecuted the Nazarenes.

II. He relates his conversion (verses 6–16).

(*a*) He describes the vision on the road to Damascus, and the blindness which followed.
(*b*) He relates the vision of Ananias, who baptized him.

III. His mission to the Gentiles (verses 17–21).

(*a*) While engaged in prayer in the Temple (which they declared he had violated) a vision was granted to him.

(*b*) He appears, from his reply, to have desired to evangelize the Jews.
(*c*) He receives his commission to evangelize the Gentiles.

NOTE ON THE ARAMAIC TONGUE

"The Aramaic spoken in Mesopotamia, the Canaanitish of Palestine, and the Arabic, Phœnician, and Syriac, were all cognate branches of the one great Semitic tongue. Amongst some of them there was so close an affinity that the peoples who used them were mutually intelligible. Abraham, as a native of Mesopotamia, spoke Aramaic, but after his migration to Canaan he and his descendants gradually glided into the Canaanitish dialect, the speech of all about them. In the course of four hundred years from the migration to the Exodus, the language of the Israelites, the Canaanitish grafted on the Aramaic, assumed a character of its own, and so became distinct from the ordinary dialect of Canaan, and is now commonly known as Hebrew, the language in which the books of the Old Testament (with some exceptions) are composed. When the tribes were carried away captive into Babylon, the pure Hebrew of the Old Testament became corrupt, from an admixture of Chaldaic, and after the return of the Jews from Babylon the tongue spoken by them, though substantially the same as the old Hebrew, presented many points of difference, and is known amongst the learned as Syro-Chaldaic, but by the writers of the New Testament, as also by Josephus and the Machabees, it is still called Hebrew. It was the tongue spoken by our Lord and His disciples, and by the general population of Judæa.

"The letters or characters employed for writing before the Captivity were the same as the Samaritan; but after the Captivity the Jews dropped the old Hebrew alphabet, and substituted the square form of the Chaldees" (Lewin, *Life and Epistles of St Paul*, vol. ii. pp. 145–6).

CHAPTER XXIII

Section 1 (ch. xxiii. 1–11)

ST PAUL BEFORE THE SANHEDRIN

As soon as the Sanhedrin had assembled at the command of Claudius Lysias, St Paul was escorted by a Roman guard into the midst of them. The Sanhedrists sat in a semi-circle, St Paul stood in front of them, and behind, in three rows, sat the disciples of the Pharisees and of the Sadducees. Those among the judges who had held office for more than twenty-five years had seen Jesus of Nazareth bound before them and had conspired to put Him to death. A short time after, St Peter and St John stood before the same tribunal; then all the Twelve were summoned, and they rejoiced to have the opportunity of confessing Christ. Nor were they the last disciples of Jesus of Nazareth who appeared before the high-priest and the ancients. St Stephen was tried and condemned to death, but still "the sect of the Nazarenes" (verse 5) flourished. Now one of their own former zealous fellow-labourers who had joined that hated sect stood as a prisoner before them, and they longed to put him to death.

"What must have been Paul's feelings as he entered the hall—the very hall where, more than twenty years before, he had helped to consign the martyr Stephen to his fate! What, too, must have been the feelings of the aggressors as they looked upon that wonderful man, formerly a zealot for the Law of Moses and a member of their body, now the ring-leader of the Nazarenes, whose name was familiar as a household word, not only in Judea, but throughout the civilized world! At the upper end of the hall sat the haughty Ananias, in the white vestment of the high-priesthood. Paul and Ananias, as of the same sect, must have been well acquainted, and the penetration of the apostle must long since have detected the pride and avarice and injustice that lurked under the thin veil of sanctity. There were the two sons of Gamaliel, who in early years had been fellow-

students with Paul at the feet of the great Rabbi; and if they were men, they must have felt the chord of affection vibrate at their hearts towards a youthful associate, who, at least, had made the noblest sacrifice in the supposed path of duty. There, too, was the aged Caiphas, the ex-high-priest, who had procured the crucifixion of the Saviour; and there was Theophilus, another ex-high-priest, from whose hands Paul, yet unconverted, and running his mad career against the Christian heresy, had received his commission to persecute at Damascus, as he had done at Jerusalem. How was the scene changed since their last interview!" (Lewin, *Life and Epistles of St Paul*, vol. ii. p. 150).

When St Paul came to Jerusalem on this occasion the Church was enjoying peace, and the disciples of Jerusalem were "zealous for the Law." But the doctrines taught by the Apostle of the Gentiles aroused their jealousy, and united both Pharisees and Sadducees against him and against the faith he represented. St Paul, with admirable skill, won the Pharisees partially over to himself, but they were unable to resist the wealthy Sadducean party. Moreover, the patronage of the Pharisees was only temporarily conceded, since they were far from accepting the doctrine of the Resurrection with all that belief in this dogma implied, as St Paul taught it. As far as we know, St Paul was the last apostle who stood as a prisoner before the Sanhedrin. By appealing to Cesar, he escaped from the jurisdiction of the Sanhedrists, and it came to pass that the prophetic vision seen by St Paul was realized. He saw Rome, and there bore witness to the Gospel of Christ, ultimately sealing his testimony with his blood.

1. *I have conversed . . . . before God.* The Greek verb here used signifies to discharge conscientiously the duties of a good citizen. It is, however, often applied to keeping the law of God. Hence, when St Paul speaks of "conversing before God," he uses the Hebrew idiom for "obeying the commandments of God."

2. *The high-priest Ananias commanded them that stood by him to strike him on the mouth.* Compare this passage with what is recorded of our Blessed Lord when He referred His

judges to those who had heard Him preach: "And when he had said these things, one of the servants standing by gave Jesus a blow, saying: Answerest thou the high-priest so?" (*St John* xviii. 22). We have a like scene portrayed in the Old Testament, when "Sedecias the son of Chanaana came and struck Micheas on the cheek, and said: Hath then the spirit of the Lord left me, and spoken to thee? And Micheas said: Thou shalt see in the day when thou shalt go into a chamber within a chamber to hide thyself" (3 *Kings* xxii. 24–25).

The Rabbinical writers have various passages on the heinousness of striking a Jew on the cheek: *e.g.* "He that strikes a Jew on the cheek, strikes, as it were, the cheek of the Shechinah." "He that strikes a man, strikes the Holy One." Note that by a "man" these writers understood a Jew, as they considered all others unworthy of the name. In the East, where the ancient customs are jealously preserved, we find this mode of punishment still in use. In his *Second Journey through Persia*, Morier thus writes: "As soon as the ambassadors came," writes the traveller, "he punished the principal offenders by causing them to be beaten before them; and those who had spoken their minds too freely, *he smote upon the mouth with a shoe*"; and in another passage Morier writes thus: "'Call the Ferasches,' exclaimed the king; 'let them beat the culprits until they die.' The Ferasches appeared and beat them violently; and when they attempted to say anything in their defence, they were struck on the mouth." (Quoted by Schäff.)

Section 2 (ch. xxiii. 12–22)

12. *And when day was come, some of the Jews gathered together, and bound themselves under a curse, saying, that they would neither eat, nor drink, till they killed Paul.* On this passage Lightfoot remarks: "What will become of these anathematized persons if their curse be upon them, and they cannot reach to murder Paul? (as indeed it happened they could not). Must not these wretches helplessly die with

hunger? Alas, they need not be very solicitous about this matter; they have their casuist-Rabbins that can easily release them of that vow: 'He that *hath made a vow not to eat anything, woe to him if he eat; and woe to him if he do not eat.* If he eat, he sinneth against his vow; if he do not eat, he sinneth against his life. What must such a man do in this sense? Let him *go to the wise men, and they will loose his vow*; according as it is written, "The tongue of the wise is health"' (Prov. xii. 18). It is no wonder if they were prodigal and monstrous in their vows, when they could be so easily absolved" (*Horæ Hebr.*, vol. iv. p. 147).

The Jews having lost the power of inflicting capital punishment, had recourse to conspiracy. Had they been independent, they would not have scrupled to condemn St Paul, since they held that it was an act of zeal to put to death a Jew who had forsaken the Law of Moses. They based this doctrine on the examples of such zealous men as Phineas, who killed an Israelite for transgressing the Law of God (see *Numb.* xxv. 6–7), and of Mathathias, the founder of the Machabean dynasty, who slew an apostate Jew whom he found offering sacrifice "upon the altar in the city of Modin, according to the king's (*i.e.* Antiochus Epiphanes') commandment" (see 1 *Mach.* ii. 23–24). Philo, the famous Alexandrian Jew, who wrote in the first century, clearly taught that when a Jew forsook the worship of Jehovah, any private individual might put him to death: he says: "It is highly proper that all who have a zeal for virtue should have a right to punish with their own hands without delay those who are guilty of this crime (that is, forsaking what the orthodox Jew considered the worship of the true God) . . . . 'not carrying them before any magistrate, but that they should indulge the abhorrence of evil and the love of God which they entertain, by inflicting immediate punishment on such impious apostates, regarding themselves for the time as all things . . . judges . . . accusers, witnesses, the laws, the people; so that, hindered by nothing, they may without fear and with all promptitude espouse the cause of piety.'"

CHAPTER XXIV

Section 2 (ch. xxiv. 10–21)

11. *There are yet but twelve days since I went up to adore in Jerusalem.* Commentators are not agreed as to the distribution of these days, but the subjoined chronological table is very generally accepted.

1st day (probably a Friday).	St Paul arrived in Jerusalem.
2nd „ a Sabbath.	He was welcomed by St James.
3rd „ Feast of Pentecost.	St Paul went to the Temple with the poor Nazarites.
4th to 7th day.	St Paul remained in the Temple, and was apprehended on the 4th day of his stay there.
8th day.	He was taken before the Sanhedrin.
9th „	The forty Jews conspired to kill him. Lysias sent him by night to Cesarea.
10th „ The five days mentioned in ch. xxiv. 1.	He arrived at Antipatris.
11th „	Arrival at Cesarea.
12th „	St Paul's accusers came to Cesarea.
13th „	The trial before Felix.

17. *Now after many years I came to bring alms to my nation.* "St Paul's last visit to Jerusalem was that mentioned in ch. xviii. 22. Since then he had spent "some time" at Antioch, had gone over all the country of Phrygia and Galatia, had come to Ephesus, and stopped between two and three years there, had gone through Macedonia, had spent three months at Corinth, had returned to Macedonia, and from thence had come to Jerusalem in about fifty days. All which must have occupied four or five years—from A.D. 54 to A.D. 58, according to most chronologers. Evidently Paul had not been plotting seditious movements at Jerusalem, where he had only arrived twelve days before for a purely benevolent and pious purpose, after an absence of four or five years" (*Pulp. Comm. Acts*).

THE RESURRECTION OF THE DEAD

The Jews held the doctrine of the resurrection of the body as the necessary consequence of the immortality of the soul. The Sadducees denied the resurrection, precisely because they disbelieved in the immortality of the soul, rejecting both angels and spirits. The Catholic Church professes her belief in—

1. The resurrection of the body.
2. Life everlasting.

I. **The resurrection of the body.**

1. Proofs from the Scriptures.

"And many of those that sleep in the dust of the earth shall awake; some unto life everlasting, and others unto reproach to see it always" (*Dan.* xii. 2).

"They that have done good things shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment" (*St John* v. 29).

"He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up in the last day" (*St John* vi. 55).

2. The Catholic Church, inspired by the Holy Ghost, teaches this doctrine in her creeds. There are also frequent allusions to it in her offices and liturgy.

3. Reason teaches us that—

(*a*) If the soul is to be punished or rewarded eternally, it is but just that the body, which was the instrument of the soul, should share its lot eternally.

(*b*) The soul has a natural longing and affection for the body, its dwelling-place, and this desire cannot remain eternally unfulfilled.

(*c*) Even pagans hold this doctrine as conformable to nature.

II. **The immortality of the soul.**

1. Proofs from Scripture.

"And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection" (2 *Mach.* xii. 43). (If the dead no longer exist, it is useless to pray for them.)

"And these shall go into everlasting punishment, but the just into life everlasting" (*St Matt.* xxv. 46).

2. The infallible Church has always held the doctrine of the immortality of the soul.

3. Reason teaches us that—

(*a*) Man has an inborn desire for immortality.

(*b*) Since sin is so often unpunished in this world, there must be some retribution in the next world.

(*c*) Both pagans and non-Catholics have generally held that the soul is immortal.

Section 3 (ch. xxiv. 22–27)

IMPRISONMENT AS PRACTISED BY THE ROMANS

The Romans had three kinds of imprisonment, differing according to the offence or rank of the accused.

1. *Custodia publica.* This was the most severe captivity. The prisoner was cast into the common dungeon and deprived of the free use of his limbs. St Paul and Silas endured this punishment at Philippi.

2. *Custodia militaris.* In this case the prisoner was chained day and night to the soldiers who guarded him. St Paul appears to have been in "*custodia militaris*" both in Cesarea and subsequently in Rome.

3. *Custodia libera.* In this degree, the prisoner was released on bail, and generally some magistrate was responsible for him. This indulgence was only accorded to persons of some distinction.

26. *Hoping also withal, that money should be given him by Paul, for which cause also oftentimes sending for him, he spoke wih him.* This illustrates the conduct of many of the Roman governors of the provinces in spite of the Lex Julia ("de repetundis"), which was enacted to repress bribery and

corruption. Thus Josephus complains that Albinus, the successor of Festus, "did not execute his office as the other had done; nor was there any sort of wickedness that could be named but he had a hand in it. Accordingly, he did not only, in his political capacity, steal and plunder every one's substance, nor did he only burden the whole nation with taxes, but he permitted the relations of such as were in prison for robbery, and had been laid there, either by the senate of every city, or by the former procurators, to redeem them for money; and nobody remained in the prisons as a malefactor but he who gave him nothing. At this time it was that the enterprises of the seditious at Jerusalem were very formidable, the principal men among them purchasing leave of Albinus to go on with their seditious practices," etc. (Josephus, *Bell. Jud.*, ii., xiv. 1).

Tertullian, writing in the second century, also refers to the venality of the Roman officials who held the Christians in their power and were willing to take bribes for their release (see *de fuga*, 12).

ST PAUL'S CAPTIVITY IN CESAREA

It may be asked what St Paul did during these two years. Certainly he guided and assisted the Christians of Cesarea, for a community had been established there since the days when, on account of the persecution instigated by Saul, the brethren had been dispersed, and Philip the deacon had gone as far as Cesarea, where he appears to have settled down. This church, therefore, had been founded over twenty years, and doubtless was fervent and flourishing. The persecutor who had been transformed by the grace of God into an apostle, now helped to confirm his brethren. Philip and his four daughters were among St Paul's visitors, and he had some of his fellow-labourers in the Gospel with him. But besides governing the Church at Cesarea, St Paul took an active interest in the churches which he had founded in Asia Minor, in Macedonia, and in Greece. We do not know for certain if he wrote any epistles during this time; he

may have done so, and he certainly had apostolic men at hand whom he could have sent as his ambassadors, now to one Christian community, now to another. On this subject Mgr. le Camus remarks: "These two years of inactivity, when St Paul was in the prime of life and filled with zeal, furnish us with matter for reflection on the mysterious patience of God, who permits human malice to oppose His merciful designs."

CHAPTER XXV

Section 1 (ch. xxv. 1–12)

2. *The chief priests, and principal men of the Jews, went unto him against Paul: and they besought him.* When Portius Festus succeeded Felix, the Jews of Jerusalem were in a very unsettled state, which Josephus thus describes: "About this time (*i.e.* at the close of Felix' term of office), King Agrippa gave the high-priesthood to Ismael, who was the son of Fabi. And now arose a sedition between the high-priests and the principal men of the multitude of Jerusalem; each of whom got them a company of the boldest sort of men, and of those that loved innovations, about them, and became leaders to them; and when they struggled together, they did it by casting reproachful words against one another, and by throwing stones also. And there was nobody to reprove them; and these disorders were done after a licentious manner in the city, as if it had no government over it. And such was the impudence and boldness that had seized on the high-priests, that they had the hardiness to send their servants into the threshing floors, to take away those tithes that were due to the priests, insomuch that it so fell out that the poorer sort of the priests died for want. To this degree did the violence of the seditious prevail over all right and justice" (*Antiq.*, xxx., viii. 8, p. 156).

3. *Requesting favour against him, that he would command him to be brought to Jerusalem, laying wait to kill him in the way.* From a passage in Josephus, we learn that the chief

men would not have been at a loss to hire assassins to execute their evil plot, for he thus writes: "Upon Festus coming into Judea, it happened that Judea was afflicted by the robbers, while all the villages were set on fire and plundered by them. And then it was that the *Sicarii*, as they were called, who were robbers, grew numerous. They made use of small swords, different in length from the Persian *acinacæ*, but somewhat crooked, and like the Roman *sica* (or sickle), as they were called, and from these weapons these robbers got their denomination; and with those weapons they slew a great many, for they mingled themselves among the multitude at their festivals, when they were come up in crowds from all parts to the city to worship God, as we said before, and easily slew those that they had a mind to slay. They also came frequently upon the villages belonging to their enemies, with their weapons, and plundered them, and set them on fire. So Festus sent forces, both horsemen and foot-men, to fall upon those that had been seduced by a certain impostor, who promised them deliverance and freedom from the miseries they were under, if they would but follow him as far as the wilderness. Accordingly those forces that were sent destroyed both him that had deluded them, and those that were his followers also" (*Antiq.*, xx., viii. 10).

This passage also proves that Festus rendered efficient services to the Jews during the short period of his government.

Section 2 (ch. xxv. 13–22)

ST PAUL'S APPEAL TO CESAR

St Paul had been in captivity for two years, when he appealed to Cesar. By the Roman law, as in England previous to the Habeas Corpus Act, a prisoner could be kept indefinitely in prison without being brought to trial. St Paul's hopes of deliverance were aroused when the new governor arrived, as Festus would necessarily have to be informed concerning all prisoners who were awaiting their

trial, even if the prompt action of the Jews had not drawn his attention to St Paul. During the two years that the apostle had been in captivity in Cesarea he had helped on the "sect of the Nazarenes" in that town, and this was doubtless a further offence to his bitter enemies. Festus, of whom Josephus speaks favourably, appears to have acted uprightly in the matter. There is no reference to bribes being desired, and certainly the Jews would have readily given money to obtain St Paul's condemnation. The governor saw clearly that he was no conspirator, and that the accusations all dealt with certain points of the Jewish faith and ritual, of which he himself was ignorant. These charges, even if substantiated, could not merit condemnation to death, the only sentence which would satisfy the Jews, who cried out "that he ought not to live any longer" (verse 24). Hence the only solution to the difficulty was for the prisoner to appeal to Rome, and this alternative St Paul accepted as his right, but apparently with a certain reluctance, since, when he explains his conduct to the Jewish brethren in Rome, he says: "I was constrained to appeal unto Cesar, not that I had any thing to accuse my nation of" (ch. xxviii. 19). In republican Rome, it was allowed to appeal to the people in certain capital cases, and this appeal was generally made before sentence was pronounced, though it held good if made immediately after the verdict. The Triumviri abolished this privilege, which was renewed under the Empire in another form, that of an appeal to the emperor in the imperial provinces and districts, and to the senate in the senatorial provinces. The emperor did not actually hear these cases of appeal, but he appointed a judge of consular rank, one for each imperial province, to deal with them.

The moment a prisoner appealed to Cesar, all proceedings in the provincial courts ceased, and no punishments, except captivity, could be inflicted; also the prisoner was to be considered as innocent. By appealing to Cesar, therefore, St Paul placed himself without the pale of Jewish jurisdiction, and this must have given great offence to the Jews. They would regard it as an act of apostasy and a renunciation of his nationality, since by appealing to Cesar he

acted as a Roman citizen rather than as a Jew. The Jews themselves had often appealed to Cesar, and at this very time a deputation had gone to Rome to lay heavy charges against Felix, but all their complaints were the outcome of friction between the Jewish nation and the Roman officials. No purely religious question had ever been made by them the subject of an appeal to the emperor. The apostle, however, had no alternative; he knew that he could not expect a fair trial from the Jews, and their second conspiracy may have been known to him. Further, he felt himself impelled to "see Rome"; and two years previously, in a vision by night in the Castle Antonia, his Divine Master had formally commanded him to "bear witness also at Rome" (ch. xxiii. 11). Thus once more in the life of the apostle, human agents unconsciously worked out God's designs, and St Paul visited the great metropolis of the Roman empire, where, later, he was destined to receive the martyr's crown in the persecution instigated by Nero (A.D. 37–68), the tyrant who was the last of the hereditary family of the Cesars.

Section 3 (ch. xxv. 23–27)

Note on verses 23 and 24. Wordsworth calls attention to the special action of Divine Providence, by which St Paul's arrest in the Temple was instrumental in propagating the Gospel in the hearing of many great personages, and "thus the fury of Satan against him was overruled to the glory of God and the extension of the kingdom of Christ by the preaching of His Word."

Thus St Paul addressed—

(*a*) The Jews of Jerusalem and many of the brethren of the Dispersion, when he spoke from the stairs of the castle (ch. xxi. 40–xxii. 21).
(*b*) The high-priest Ananias and the Sanhedrin (ch. xxiii. 1–6).
(*c*) Felix and the tribunes, with their cohorts, and many chief men of the city (ch. xxiv. 10–21).
(*d*) Felix and Drusilla on various occasions (ch. xxiv. 24–25).
(*e*) The procurator Festus at Cesarea (ch. xxv. 10).

(*f*) Festus, Agrippa II., Bernice, and various military officers (ch. xxv. 23–27, xxvi. 1–29).
(*g*) The consul in Rome before whom his case was tried and dismissed.

God indeed shewed mercy to the house of Herod, since—

1. The Magi informed Herod the Great that the Messias was born.
2. St John the Baptist announced to Herod's son Antipas that the Messias had begun His Ministry.
3. St Peter escaped by a miracle from the power of Herod Agrippa I.
4. St Paul preached before Agrippa II.

Yet all these rulers rejected the Divine message, and three were bitter persecutors of the Messianic kingdom.

Herod the Great massacred the Holy Innocents. Herod Antipas killed St John the Baptist and set our Lord at nought. Herod Agrippa I. killed St James the Great and imprisoned St Peter. Agrippa II. did not persecute the disciples, but he rejected the grace of God, although almost persuaded to become a Christian. He died in the Jewish faith, and with him the house of the Herods became extinct. "Their kingdom was destroyed by those whose favour they courted, and to whom they looked for protection. They relied on the Roman power at Cesarea, rather than on the favour of the God of Jerusalem; and they were enslaved by the Cesars, because they rejected Christ" (Wordsworth, p. 115).

24. *And Festus saith: King Agrippa, and all ye men who are here present with us, you see this man, about whom all the multitude of the Jews dealt with me at Jerusalem.* The Bezan text differs considerably from the other codices. It continues thus: "That I should deliver him up to them for torture (or death) without any defence. But I could not deliver him up because of the orders which we have from Augustus. But if any one was willing to accuse him, I said that he should follow me to Cesarea, where he was in custody. And when they had come, they cried out that his life should be taken away. But when I had heard both sides, I found that in no respect was he worthy of death. But when I said, Wilt thou be judged by them in Jerusalem? he appealed to Cesar."

26. *Of whom I have nothing certain to write to my lord. For which cause I have brought him forth before you, and especially before thee, O king Agrippa, that examination being made, I may have what to write.* The title of "lord" was declined both by Augustus and Tiberius, and the former declared it to be an accursed and ill-omened title (Suetonius), nor would he allow his children or grandchildren to apply it to him, either seriously or in jesting. Nero and Caligula accepted the title. Herod Agrippa speaks of Claudius as "lord," and from the time of Domitian it was the recognized title for the emperor. Antoninus Pius was the first to inscribe it on his coins, and when the custom of deifying the emperors was established by the influence of fawning parasites, such phrases as "the edict of our Lord and God" (Edictum Domini Deique nostri) were in common use. Tertullian, in his *Apologeticus* (ch. 34), thus speaks of this practice: "Augustus, the founder of the empire, would not even have the title lord; for that, too, is a name of Deity. For my part, I am willing to give the emperor this designation, but in the common acceptation of the word, and when I am not forced to call him lord as in God's place. . . . How can he, who is truly father of his country, be its lord? The name of piety is more grateful than the name of power; so the heads of families are called fathers rather than lords. Far less should the emperor have the name of God. . . . Give all reverence to God, if you wish Him to be propitious to the emperor. Give up all worship of, and belief in, any other being as divine. Cease also to give the sacred name to him who has need of God himself."

St Polycarp suffered death rather than offer sacrifice to the "Lord Cesar," or invoke him by this title (*Martyrdom*, ch. 8.)

CHAPTER XXVI

Section 1 (ch. xxvi. 1–23)

OUTLINE OF ST PAUL'S DEFENCE BEFORE AGRIPPA.

St Paul's apology before Agrippa may be divided under five headings :—

I. Introductory address to Agrippa (verses 1–3).

St Paul expresses his satisfaction at being allowed to make his defence before a king who is skilled in Jewish manners and customs.

II. His reference to his early life and subsequent career (verses 4–8).

(*a*) He was brought up as a strict Pharisee.
(*b*) He is accused now by his brethren on account of his belief in Jesus Christ as the Messias.

III. St Paul relates the miraculous vision which led him to accept Christ as the Messias (verses 9–18).

(*a*) Formerly he persecuted the sect of the Nazarenes by punishing them in the synagogues and by voting for their death.
(*b*) He pursued them even in strange cities.
(*c*) While pursuing them, Jesus of Nazareth appeared to him.
(*d*) He appointed him to be His "minister and witness."
(*e*) He promised to deliver him both from his brethren "the people" and from the Gentiles.

IV. His life since his conversion (verses 19–21).

(*a*) He preached Christ in Damascus, Jerusalem, in the country of Judea, and in the countries of the Gentiles.
(*b*) The Jews persecuted him because he believed in Jesus and in the resurrection.

V. Final defence of the Christian Faith (verses 22–23).

(*a*) The Scriptures taught that the Messias must suffer.
(*b*) Also that He would rise again.
(*c*) They taught, too, that the Messias came to save both Jew and Gentile.

CHAPTER XXVII

Section 1 (ch. xxvii. 1–8)

"*The band Augusta.*" We find no mention of a band or "cohort" Augusta (σπείρης Σεβαστῆς) in the classical writers; hence it is impossible to say exactly what this cohort was, or where it was stationed. The epithet "Augusta" gives us no certain clue, as it is merely equivalent to our adjective "imperial." Various conjectures have been made, and of these three are subjoined.

A. The "band Augusta" was connected with the peregrini, who had their headquarters on the Cælian Hill in Rome.

From Mommsen's recent researches (*Sitzungsberichte der Berlin Akad.*, pp. 495–503) concerning the system of the administration of the Roman empire, we learn that there existed in the time of Hadrian a complete service of military couriers. By their aid the emperors were able to keep up a regular system of communication between Rome, the centre of government, and the imperial armies in the provinces. These legionary soldiers were known as "Frumentarii" ("corn-men"), because their duty originally was to supply the armies with food and other necessaries. "They acted also as couriers and for police purposes, and for conducting prisoners; but in time they became detested, as agents and spies of government. They all belonged to legions stationed in the provinces, and were considered to be on detached duty when they went to Rome; and hence in Rome they were "soldiers from abroad," *peregrini*. While in Rome they resided in a camp on the Cælian Hill, called *Castra Peregrinorum*; in this camp there were always a number of them present, changing from day to day; as some came, others went away. This camp was under command of the *Princeps Peregrinorum*; and it is clear that *Stratopedarch* in the Acts is the Greek name for that officer" (Ramsay, *St Paul, the Traveller and the Roman Citizen*, p. 348). According to one MS. (Gigas), it was to this "Princeps Peregrinorum" Julius

handed over his prisoners, and hence St Paul was given into his charge also.

Although this system of military couriers, combining commissariat, political, and police duties, was not fully developed until the beginning of the second century, Mommsen thinks that it existed in germ even in the time of Augustus; and as the emperors generally moulded existing institutions to work out their plans, in preference to creating new ones, the Frumentarii gradually became the emperors' special messengers and secret spies, and thus they developed into the Peregrini.

B. **The "band Augusta" was one of the five cohorts stationed at Cesarea, of which Josephus speaks** (*Ant.*, xix. 9. 2)

This cohort may have consisted of foot-soldiers levied in Samaria (Gk. Sebaste). Josephus refers to the "Sabistini," a squadron of cavalry chiefly composed of Samaritans, and there may have been a corresponding body of infantry (*Ant.*, xx. 6. 1).

C. **The band Augusta was a company of the Prætorian Guards.**

The Prætorian Guards, consisting of nine or ten companies, had their camp—the Castra Prætoria—in the north-east of Rome, on the slope of the Quirinal, beyond the Porta Viminalis. The Imperial Guards were on duty in turn at the Prætorium or camp on the Palatine Hill, in the palace of the Cesars. Generally speaking, there were two captains of the Prætorian Guards, but between the years 51 and 62 A.D. Burrhus, the friend of Seneca, was in sole command. We learn from Pliny that prisoners sent to Rome were delivered up by their custodians to one of these officers; for Trajan, when writing to Pliny concerning a certain prisoner whom Julius Bassus had condemned to imprisonment for life, distinctly states that this prisoner ought to be sent to the prefects of the Prætorian Guards (Qui a Iulio Basso in perpetuum relegatus est . . . . vinctus mitti ad præfectos *prætorii mei* debet—*Epist.*, x. 65).

Those who accept this opinion hold that St Paul and his fellow-prisoners, on their arrival at Rome, were handed over to the Prætorian Prætors, in conformity with the established custom. On this conjecture some commentators identify Julius, the centurion who guarded St Paul, with Julius Priscus, the centurion whom Vitellius appointed as one of the Prætorian Prætors in 70 A.D., and who, when the party of Vitellius was overthrown, committed suicide.

"If this be so, Julius had perhaps been the military escort of Festus on his appointment to Judea, and in that capacity had accompanied him from Rome to Cæsarea, and was now returning. The favour of Julius, if one of the Prætorian Guard, would also account for the wonderful impression made by St Paul's ministry at Rome amongst the Prætorian troops (Phil. i. 13). That the Prætorian officer, with a company of Prætorians, was often sent out of Italy on some imperial mission, appears from Plin., *N.H*, vi. 35, who speaks of 'Prætorian soldiers being sent by Nero with a tribune,'—(missi ab eo (Nerone) milites Prætoriani cum tribuno). It is noteworthy that while Julius, a centurion of the Augustan cohort, was at Cæsarea, it is not said that the Augustan cohort itself was there" (Lewin, vol. ii. p. 183).

ST LUKE'S ACCOUNT OF THE JOURNEY TO ROME

No ancient classical Greek or Roman writer has left us such a vivid detailed account of a voyage and shipwreck as St Luke. We possess no description of ancient navigation which can compare with it in unimpeachable accuracy and fulness of detail. No modern navigator who has undertaken the same journey has ventured to question the truth of St Luke's narration. On the subject of the methods of navigation employed by the ancients, the standard authority is James Smith in his *Voyage and Shipwreck of St Paul.* He has brought to bear on this matter his practical knowledge of modern seamanship and of the ancient methods of navigation; hence the student would do well to consult his excellent work.

In these sea voyages related by St Luke the chief interest centres in the shipwreck. "Accurate as it is, nautical critics tell us that it is the account not of a sailor, but of a landsman —of a landsman, however, familiar with the sea, and with a faculty of careful observation, who must have been himself on board. This being so, the terrible experience he went through must have indelibly impressed the details on his

memory. To have been, not one day, but fourteen days in the deep, driven by a tempest along an unknown course, without light of sun or stars, unable to take food, and expecting at any moment to founder—such an experience in itself is sufficient to prompt the pen of a ready writer" (Rackham, *Acts of the Apostles*, p. 476).

6. *The centurion finding a ship of Alexandria sailing into Italy, removed us into it.* Commenting on this verse, Wordsworth asks, "How came the Alexandrian ship, sailing to Italy, to be at Myra in Lycia?

"The wind was westerly (v. 4), and the ships of the ancients were not fitted for working to windward; and, under the circumstances of the case, the Alexandrian ship would stand to north till it came to the land of Asia Minor, which is very favourable for navigation by such vessels, the coast being bold and safe, and abounding in harbours. The Alexandrian ship was carried to Myra by the same westerly winds that forced the Adramyttian vessel to the east of Cyprus."

Section 2 (ch. xxvii. 9–20)

Note on verses 9 and 10. As the wind continued to blow violently while the ship was anchored in Good-havens, the captain and his officers discussed the situation, and evidently consulted St Paul, who had considerable experience of voyages in the Mediterranean. The first subject discussed was the possibility of continuing their voyage to Italy. When this was found to be impracticable, they had to decide where they would winter, as Good-havens did not offer a secure shelter from the northerly winds which blew during the winter season; however fair as a haven, it was a very unsuitable place to winter in; being "an open roadstead, there was no town there, and the great variety in the spelling of the name of the nearest city, Lasea, shews that it was but a small place. Further along the coast, however, past Cape Matala, there was a good harbour at Phœnix; and this city, which was no doubt familiar to the Alexandrian sailors, was much more suitable for winter quarters" (Rackham, *Acts of the Apostles*, p. 483).

17. *They let down the sail yard and so were driven.* "To have scudded before the gale under bare poles, or under storm sails, would infallibly have stranded them in the Syrtis, not to mention the danger of pooping, or being swamped by the sea breaking over her stern. To have anchored was evidently impossible. Only one other course remained, and this was what is technically called by sailors *lying-to.* To effect this arrangement the head of the vessel is brought as near to the wind as possible; a small amount of canvas is set, and so adjusted as to prevent the vessel from falling off into the trough of the sea. This plan (as is well known to all who have made long voyages) is constantly resorted to when the object is not so much to make progress as to weather out a gale" (Conybeare and Howson, vol. ii.).

By the "trough of the sea" is meant the direction in which the waves roll. When "lying-to," the ship is placed so that the waves beat obliquely on her flank. In this particular case the vessel was laid with her "starboard tack," *i.e.* her right side to the wind. Thus she would drift westward at the rate of about one mile and a half per hour, *i.e.* about thirty-six miles in twenty-four hours.

Section 3 (ch. xxvii. 21–26)

SYNOPSIS OF THE VOYAGE FROM CESAREA TO MALTA

1. Voyage from Cesarea to Sidon. St Paul, accompanied by St Luke, Aristarchus, and perhaps other disciples, reaches Sidon safely, and, by the courtesy of Julius, is allowed to see his friends there and to accept their aid.

2. From Sidon to Myra. Contrary winds force them to take the longer route between Cyprus and the mainland, instead of the direct course south of Cyprus. They sail on the lee side of Crete, and finally arrive at Good-havens, where St Paul advises them to winter, but the pilot and master of the ship decide to reach Phenice (*i.e.* Phœnix) if possible, where the harbour is more commodious.

3. From Myra to Malta. They propose to hug the shore of Crete in order to reach Phœnix, the modern Lutro, but are driven under the Island of Clauda. Here they take all precautions for weathering the storm, and for fourteen days they are driven before the north-east wind. St Paul is consoled by a vision, and assured of the ultimate safety of all on board. On the fourteenth night after they left Good-havens, the sailors find themselves near land. They anchor the vessel and wait for the daylight. They then resolve to make for the shore, but the ship running on a sandbank, the forepart sticks fast, while the stern breaks up under the combined action of wind and waves. Some of the crew and passengers swim ashore. The others, by means of planks and things from the ship, and helped by those who have reached the shore, gain the land in safety.

Section 4 (ch. xxvii. 27–44)

THE LOCALITY OF THE SHIPWRECK

The reasons for concluding that St Paul's Bay was the scene of the shipwreck are based on the fact that all that St Luke records of the place where their vessel was wrecked applies exactly to the traditional spot off Cape Koura.

1. This bay is open to winds blowing from the east and the north-east. Now the Euro-aquilo was precisely a north-east wind, and consequently the vessel must have been driven near this bay.
2. The sailors heard breakers, but, though near the shore before darkness set in, could not see land. This agrees with what we know of Cape Koura, for its shore lies low, and can only be perceived when the vessel is within a quarter of a mile of it; also the cape is greatly exposed to the fury of the breakers.
3. After they had deemed that land was near they took two soundings; the first gave twenty fathoms, the second fifteen.

"But a ship coming from the eastward must, immediately after passing the point, pass over this depth. It is quite true that every ship in approaching the land must pass over twenty fathoms and fifteen fathoms, but here not only must the twenty fathoms depth be close to the spot where they had the indications of land, but it must bear E. by S. from the fifteen fathom depth, and at such a distance as would allow of preparation for anchoring with four anchors from the stern. . . . Now, about half an hour farther, estimating the ship's rate of progression by the time which had been hitherto consumed, we find the depth to be fifteen fathoms" (Smith, pp. 90–1).

4. *The ship's anchors held in spite of the storm.* The *Sailing Directory*, 1834, thus describes St Paul's Bay: "The harbour is open to easterly and north-easterly winds, but it is a safe place for small vessels, with good holding ground; and so long as your cables will hold, your anchors will never drag."

5. *The sailors saw a creek with a pebbly beach, and came upon a place where "two seas met."* These distinguishing features still exist in St Paul's Bay. The two currents in question were the tide in the bay and the current flowing through a channel, about one hundred yards wide, which separates the Island of Salmonetta from the mainland of Malta.

6. *The vessel ran aground on a sandbank*, and "about a quarter of a mile to the south of Salmonetta is a patch of foul ground, over which the least depths are six and a half and seven fathoms" (*Sailing Directions*, 1834).

7. *St Paul's Bay* is about four hundred and eighty miles from Gozzo. Calculating from the average rate of drifting of modern vessels under similar circumstances, this is precisely the distance we should expect the ship to have covered in fourteen days.

Constantine Porphyrogenitus (tenth century) and a few modern writers—Giorgi, Dr Falconer, Coleridge, etc.—hold that Melita in the Adriatic Sea was the place where St Paul was shipwrecked, but the subjoined considerations will convince the student that the assertion is not to be taken seriously, since—

1. It would have been impossible (short of a miracle) for a vessel driven by a strong north-east wind to have reached the Illyrian coast of the Adriatic Sea, where the modern Melida (formerly Meleta) is situated.

2. There is no local tradition which connects Melida with the scene of the shipwreck, whereas "the belief that Malta is the island on which St Paul was wrecked is so rooted in the common Maltese, and is cherished with such a superstitious jealousy, that the government would run the chance of exciting a tumult if it, or its representatives, unwarily ridiculed it" (Coleridge, *Table Talks*, p. 187).

The bay in Malta still goes by the name of St Paul's Bay, and visitors are shewn a cave in which St Paul is said to have dwelt during part of the three months he spent on the island.

3. Malta is in the track of a vessel sailing from Alexandria to Puteoli, whereas Melita was completely out of that route (see ch. xxviii. 11).

CHAPTER XXVIII

Section 1 (ch. xxviii. 1–10)

3. *And when Paul had gathered together a bundle of sticks, and had laid them on the fire, a viper coming out of the heat, fastened on his hand.* On this verse Lewin has an excellent note: "It has been objected to this account (1) that there is no wood on Malta except at Bosquetta, and (2) that there are no vipers in Malta. How, then, it is said, could the apostle have collected the sticks, and how could a viper have fastened upon his hand? But when I visited the Bay of St Paul in 1851 by sea, I observed trees growing in the vicinity, and there were also fig trees growing amongst the rocks at the water's edge where the vessel was wrecked. But there is a better explanation still. When I was again at Malta in 1853, I went with two companions to the Bay of St Paul by land, and this was at the same season of the year as when the wreck occurred. We now noticed on the shore, just opposite the scene of the wreck, eight or nine stacks of small faggots, and in the nearest stack I counted twenty-five bundles. They consisted of a kind of thorny heather, and had evidently been cut for firewood; and we strolled about, and my companions (whom I had quitted to make an observation) put up a viper, or a reptile having the appearance of one, which escaped into the bundles of sticks. It *may* not have been poisonous, but was *like* an adder, and was quite different from the common snake; one of my fellow-travellers was quite familiar with the difference between snakes and adders, and could not well be mistaken. After all, therefore, it may be found that vipers, though rare, still exist at Malta" (Lewin, *Life and Epistles of St Paul*, vol. ii. p. 208).

Treating of this same passage, Smith writes: "I would merely observe that no person who has studied the changes which the operations of man have produced on the fauna of any country will be surprised that a particular species of reptiles should have disappeared from that of Malta.

My friend, the Rev. Mr Landsborough, in his interesting excursions in Arran, has repeatedly noticed the gradual disappearance of the viper from that island since it has become more frequented" (Smith, *The Voyage and Shipwreck of St Paul*, p. 111).

Section 2 (ch. xxviii. 11–16)

ON THE ARRIVAL OF THE ALEXANDRIAN CORN-SHIPS AT PUTEOLI

Puteoli was the principal port of southern Italy, and the great emporium for the corn brought from Egypt by the Alexandrian vessels. Seneca describes the arrival of an Alexandrian fleet in one of his epistles (77). It was customary to send on tabellariæ, *i.e.* fast-sailing vessels, to announce the arrival of the fleet. The inhabitants of Puteoli went out in crowds to see the vessels enter the port. As the corn-vessels were allowed to carry their topsails (suppara), whereas other ships had to strike theirs, it was easy to distinguish the Alexandrian ships in the distance. This privilege was conceded in order to hasten their course. As these ships supplied Rome with food, we can understand what pleasure their safe arrival gave to the inhabitants of Puteoli, especially as many corn-ships, when caught by adverse winds, were obliged to sacrifice their cargo of wheat in order to save the ship and crew, as in the case of the ship in which St Paul sailed from Myra. A delay in the arrival of the Alexandrian fleet meant privation for the poorer Romans, and the total loss of the fleet often involved famine. "The more usual track of the corn-vessels between Egypt and Rome lay along the coast of Africa to Malta and Sicily, and thence through the Straits of Messana to Puteoli, the port of Rome. From Puteoli, the cargoes were either transhipped into smaller craft to be carried to the artificial harbour formed by Claudius at Ostia at the mouth of the Tiber, or were transported to Rome by land-carriage along the Via Appia" (Lewin, *Life and Epistles of St Paul*, vol. ii. p. 214).

15. *When the brethren had heard of us, they came to meet us as far as Appii Forum and the Three Taverns, whom when Paul saw, he gave thanks to God, and took courage.* In his Epistle to the Romans, written from Corinth more than three years before his visit to Rome, St Paul speaks of his earnest desire to visit the disciples who dwelt in the metropolis of the great Roman empire. He thus writes :—

"To all that are at Rome the beloved of God, called *to be* saints. Grace to you and peace from God our Father, and from the Lord Jesus Christ. First I give thanks to my God through Jesus Christ for you all, because your faith is spoken of in the whole world. For God is my witness, whom I serve in my spirit in the gospel of his Son, that without ceasing I make a commemoration of you; always in my prayers, making request, if by any means now at length I may have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual grace, to strengthen you; that is to say, that I may be comforted together in you, by that which is common to us both, your faith and mine. And I would not have you ignorant, brethren, that I have often purposed to come unto you (and have been hindered hitherto), that I might have some fruit among you also, even as among other Gentiles. To the Greeks and to the barbarians, to the wise and to the unwise, I am a debtor: so (as much as is in me) I am ready to preach the gospel to you also that are at Rome" (i. 7–15).

His dearest wish was now accomplished, and the Apostle of the Gentiles found himself face to face with these Jewish converts to Christianity. Their devotedness in coming so far to meet him was a proof that his bonds were no disgrace in their eyes, and thus he was assured that his being a prisoner would be no hindrance to the propagation of the Gospel, as he appears to have apprehended.

"The inspired writer records that St Paul 'took courage,' thus giving us to understand that even God's greatest servants have their moments of weakness and depression when spiritual consolations diminish and trials are prolonged. The bravest servants of God are sometimes tempted to conclude,

from His allowing them for a time to remain inactive, that their life's work is accomplished" (Mgr. le. Camus, in h. l.). Much as St Paul desired to "see Rome," he probably little thought that he would set foot there as a prisoner for the cause of the Gospel. The events which led to his arrest in Jerusalem, the long captivity in Cesarea, the disastrous sea-voyage, and the life of comparative inactivity, must have been a great strain, both physically and spiritually. But now his heart's desire was accomplished, he had almost reached Rome, he had been consoled by the devotedness of the Church, and he knew by a revelation that God would be favourable to him and that he was called to bear witness in Rome to his beloved Master; therefore his courage revived and he gave thanks to God.

16. *Paul was suffered to dwell by himself with a soldier that kept him.* Josephus has a passage which illustrates the Roman custom of keeping prisoners in "custodia libera." Some words of Agrippa having been overheard and repeated to Tiberius, the emperor had him put in chains, "but Antonia, the grandmother of Caius, the one who had indirectly brought about the disgrace of Agrippa, took his misfortune to heart; however, to speak to Tiberius on his behalf she knew to be a very difficult thing, and indeed quite impracticable as to any hope of success; yet did she procure of Macro that the soldiers that kept him should be of a gentle nature, and that the centurion who was over them, and was to diet with him, should be of the same disposition, and that he might have leave to bathe himself every day, and that his freed-men and friends might come to him, and that other things that tended to ease him might be indulged him. So his friend Silas came in to him, and two of his freed-men, Marsyas and Stechus, brought him such sorts of food as he was fond of, and indeed took great care of him; they also brought him garments, under pretence of selling them, and when night was come on, they laid them under him; and soldiers assisted them, as Macro had give them order to do beforehand. And this was Agrippa's condition for six months' time; and in this case were his affairs" (*Antiq.*, xviii., vi. 7).

Section 3 (ch. xxvii. 17–22)

20. *I am bound with this chain.* In St Paul's epistles we have several allusions to his chains, *e.g.*—

(*a*) "For this cause, I Paul, the prisoner of Jesus Christ, for you gentiles" (*Eph.* iii. 1).

(*b*) "For which (*i.e.* for the gospel) I am an ambassador in a chain" (*Eph.* vi. 20).

(*c*) "In my bands, and in the defence, and confirmation of the gospel, you all are partakers of my joy" (*Phil.* i. 7).

(*d*) "My bonds are made manifest in Christ, in all the court, and in all other places" (*ibid.*, verse 13). "They raise affliction to my bands" (verse 17).

(*e*) "Be mindful of my bands" (*Col.* iv. 18).

(*f*) "I beseech thee for my son, whom I have begotten in my bands, Onesimus" (*Philem.* 10).

22. *As concerning this sect, we know that it is gainsayed everywhere.* Thus the words of holy Simeon were fulfilled: "Behold this child is set for the fall, and for the resurrection of many in Israel, for a sign which shall be contradicted" (*St Luke* ii. 34). Holy Scripture furnishes us with ample proofs of the antagonism shewn to the followers of Christ. The Acts of the Apostles records the martyrdom of St Stephen and St James the Great, and the constant persecution to which the Twelve Apostles and St Paul and his companions were subjected. The same testimony is borne by classical writers and by the Christian apologists of the first and second centuries of the Christian era.

I. Testimony of classical writers:—

1. **Tacitus**, the Roman historian, speaks of Christians as believing in "a detestable superstition" (exitiabilis superstitio.,—*Ann.* xv. 44).
2. **Suetonius**, who also wrote in the reign of Nero, describes them as "a race of men holding a new and criminal superstition" (genus hominum superstitionis novæ et maleficæ,—*Nero*, c. 16).
3. **Pliny**, in his letter to Trajan, declares that he finds the Christians guilty of "evil and excessive superstition" (superstitionem pravam et immodicam,—*Epis.*, x. 96).

II. Testimony of Christian Apologists:—

1. **Tertullian**, in his apology to the Roman emperor, writes: "If, again, you are certain that we are the most wicked of men,

why do you treat us so differently from our fellows? . . . . When the charges made against us are made against others, they are permitted to make use both of their own lips and of hired pleaders to shew their innocence. They have full opportunity of answer and debate; in fact, it is against the law to condemn anybody undefended and unheard. Christians alone are forbidden to say anything in exculpation of themselves, in defence of the truth, to help the judge to a righteous decision; all that is cared about is having what the public hatred demands—the confession of the Name, not examination of the charge. . . . You think the Christian a man of every crime, an enemy of the gods, of the emperor, of the laws, of good morals, of all nature" (*Apologeticus*, ii).

2. **St Justin Martyr**, in his first Apology, bears the same testimony, and speaks of men instigated by the devil, having "caused to be fabricated the scandalous reports against us of infamous and impious actions, of which there is neither witness nor proof . . . . Though we say things similar to what the Greeks say, we only are hated on account of the name of Christ; and though we do no wrong, are put to death as sinners" (*Apologeticus*, xxiii, xxiv).
3. **Origen**, in his refutation of the errors of Celsus, speaks of "the false charges brought by Celsus against the Christians, and his accusations directed against the faith of the Churches" (bk. i. 1). One of these accusations was that "by the names of certain demons and by the use of incantations, the Christians appeared to be possessed of miraculous power" (*ibid.* vi.).

Section 4 (ch. xxviii. 23–31)

ST PAUL'S TWO IMPRISONMENTS IN ROME

A few writers and commentators hold that St Paul, after having been sent by Festus to Rome, never again left the capital, but remained in captivity until his martyrdom, which, according to their view, took place in the first persecution of Nero, *circa* 64 A.D. There are, however, very weighty reasons for the ancient tradition that the apostle was released, and that he resumed his apostolic journeys in the East, and also that he visited Spain. The chief considerations on which this opinion is founded are subjoined.

1. It is certain that when St Paul, escorted by Julius the centurion, arrived in Rome, and during the two years of his first imprisonment, he

was treated with courtesy and humanity, whereas in that which preceded his death he was treated as a criminal and deserted by most of his friends.

2. From the Epistles of St Paul to the Philippians, Colossians, and Ephesians, we gather that he anticipated being speedily released, whereas in the later pastoral epistles he speaks clearly of the end being near.

3. It is not probable that the apostle would have asked for a cloak and parchments that had been left some six or seven years previously, when it would have been so much easier for him to have had them brought to him during his imprisonment in Cesarea. Hence we infer that these things were not left at Troas when he visited this city during his second missionary journey in Asia Minor (see *Acts* xvi. 8), but at a later visit.

4. The Fathers are unanimous in upholding the ancient tradition that St Paul was released from the captivity in Rome mentioned in the Acts (ch. xxviii.), and that after having resumed his apostolic journeys in the East (or before) he visited Spain. (See quotations in the article on "The last years of St Paul," p. 249.)

SIDE-LIGHTS ON THE ACTS OF THE APOSTLES

THE GIFT OF TONGUES

THERE are various opinions concerning the *nature* and *object* of the gift of tongues, of which the two principal are subjoined. Both these hypotheses agree on one point, viz. that, in virtue of the gift of tongues, the recipient actually spoke languages which he had not previously known.

(A.) FIRST HYPOTHESIS. The gift of tongues was a *permanent gift* in the earliest times of Christianity, which enabled the recipients to speak divers languages (and consequently to understand these tongues), *in order to facilitate the propagation of the Gospel.*

This hypothesis is based on the following arguments:—

I. Scriptural Evidence.

(*a*) It is clearly asserted that the disciples began to speak with tongues, and that the audience heard their respective tongues spoken (*Acts* ii. 4, 6–8).

(*b*) We have no proof that St Paul or any of the apostles were hindered in their work through ignorance of a foreign language.

(*c*) Christ had promised that the apostles should speak with new tongues (St *Mark* xvi. 17).

(*d*) The gift of tongues was renewed in favour of Cornelius (*Acts* x. 46), and it was identical with that which the apostles and disciples had received at Pentecost. *Cf.* "The Holy Ghost fell upon them, as upon us also in the beginning" (xi. 15). The disciples of Ephesus and Corinth also received the Holy Spirit, and spoke with tongues (*Acts* xix. 6; 1 *Cor.* xii.–xiv.).

(*e*) Christ's commission to His apostles presupposes the gift of tongues, since they were charged to preach the Gospel "to the uttermost parts of the earth."

(*f*) The gift of tongues had been predicted. *Cf.* "For with the speech of lips and with another tongue he will speak to this people" (*Isa.* xxviii. 11).

Note.—The apostles, however, in their writings, do not always reveal a perfect knowledge of the tongue they used, *e.g.* St Luke's Greek is far superior to that of St Mark.

II. Patristic Evidence.

(*a*) "We have heard many brothers in the Church having prophetical spiritual gifts and speaking universal tongues through the Holy Spirit" (St Irenæus, *Adv. Hær.*, v. 6. 1).

(*b*) "The apostles received various kinds of gifts, and, what was more necessary, the gift of speaking the various tongues of all peoples, that they might not require any interpreter in order to preach Christ" (St Jerome).

(*c*) "The proper tongues of the nations became common in the mouth of the Church" (St Leo the Gr., *Ser.*, lxxiv.).

(*d*) St Thomas Aquinas upholds this view (2a, 2æ, q. 176, a. 1), though he admits that the use of the gift of tongues is obscure to us, and that it was not permanent, being generally exercised in religious assemblies.

(*e*) The Church, in her Liturgy, endorses this view. *Cf.* * "The apostles in various tongues were declaring the wonderful works of God" ("Loquebantur variis linguis apostoli magnalia Dei"), and this is but a paraphrase of Acts ii. 11, "Audivimus eos loquentes nostris linguis magnalia Dei."

(B.) Second Hypothesis. The gift of tongues was a *transitory gift*, bestowed not only on the ministers of the Gospel, but on other disciples, and even on women that they might praise God in various languages, *for their own edification* and *as a sign to their hearers* that the Holy Ghost had descended upon those who spoke these various tongues.

1. This hypothesis is based on the following arguments:—

I. Scriptural Evidence.

1. Those who received the gift of tongues at Pentecost did not severally speak all languages, but only "as the Holy Ghost gave them to speak" (*Acts* ii. 4).

* Gradual of Monday after Pentecost.

2. This gift was used to praise God, and we have no proof that the gift of tongues ever served for the purpose of teaching, since—

(*a*) St Peter's first sermon to the natives of Judea and the inhabitants of Jerusalem was most probably uttered in Aramaic, the native tongue of the Jews of Palestine, or in Greek, which most of the audience understood.

(*b*) The gift of tongues was bestowed on Cornelius and his kinsmen (*Acts* x. 46), on the twelve former disciples of St John the Baptist (*Acts* xix. 6), on the Christian converts of Corinth (1 *Cor.* xii.–xiv.), and there is no proof that they used it to evangelize, yet St Peter expressly states that the Holy Spirit fell upon Cornelius and his friends as upon the disciples on the day of Pentecost: "And when I had begun to speak, the Holy Ghost fell upon them, *as upon us also in the beginning*" (*Acts* xi. 15).

(*c*) Those who had received the gift of tongues frequently required an interpreter. St Paul's words on this subject are very conclusive: "He that speaketh by a tongue, let him pray that he may interpret" (1 *Cor.* xiv. 13). "If there be no interpreter, let him hold his peace in the church, and speak to himself and to God" (*ibid.*, verse 28).

Note.—On the day of Pentecost, it is probable that all the one hundred and twenty did understand what they were saying, and no interpreters were required, as men of various nationalities were present.

(*d*) St Paul also asserts that "he that speaketh in a tongue edifieth himself" (1 *Cor.* xiv. 4), and he "speaketh not unto men, but unto God" (verse 2).

3. "Tongues are for a sign, not to believers, but to unbelievers" (1 Cor. xiv 22), and this gift was a convincing proof to those pagans who were accustomed to venerate certain oracular communications, *e.g.* those of the Delphian oracle.

4. According to the current interpretation of Acts xiv. 11, the apostles St Paul and Barnabas do not appear to have understood the Lycaonian dialect, yet St Paul could say, "I thank my God that I speak with all your tongues" (1 *Cor.* xiv. 18).

5. The same expressions are used by St Luke and St Paul in reference to the gift of tongues. (*Cf.* γλώσσαις λαλεῖν, loqui linguis, 1 Cor. xiv. 5, 6, 13, 23, 39; ἐλάλουν γλώσσαις, Acts xix. 6, x. 46.) They both use the phrase "to speak with tongues," and evidently refer to the same spiritual gift.

II. Testimony of the Fathers.

(*a*) The passage of St Irenæus often cited does not prove that the gift of tongues was used in promulgating the Gospel, for he speaks of those who had prophetical gifts and who also "spoke through the Spirit in all kinds of languages" (παντοδαπαῖς λαλούντων διὰ τοῦ πνεύματος γλώσσαις,—*Contra hæreses*, lib. v., c. vi.).

(*b*) St Jerome asserts that Titus accompanied St Paul as interpreter (quoted by Estius on 2 Cor. xix.).

(*c*) Tertullian, an African convert, speaks of Mark as "the interpreter of Peter" (*Adv. Marc.*, lib. iv., c. v.).

(*d*) After the second century we find no mention in the patristic writings of the gift of tongues being exercised.

CONDITIONS FAVOURABLE TO THE PROPAGATION OF CHRISTIANITY

The apostles were sent forth to found the Christian Church, and to be witnesses to the Life and Resurrection of

our Lord Jesus Christ. They were His ministers, divinely accredited and assisted. Like the Sower in the parable, they went forth into the vast field of the world to sow the good seed. But before the sower can scatter his seed broadcast, it is necessary that the ground should be prepared to receive it, and we see, from the marvellous success of the apostles, that the field of the world had been thus prepared.

From the day of Pentecost onward, the seed sprang up and bore fruit, some thirty, some sixty, some a hundred fold. Truly the hand of the Lord worked by means of His ambassadors, and by miracles and mighty deeds their words were confirmed; but besides this direct Divine intervention, God had by His providential ordering of human events prepared the nations of the world to receive the glad news of the Advent of its Saviour. Three elements interacting throughout long years had contributed to prepare the soil for the seed which "is the word of God":—**Judaism**, **Greek culture and influence**, and **Roman conquest and civilisation.**

I. **Judaism.** On the Mosaic Law, as on a strong foundation, Christianity was established. Alone of all the nations of the earth, the Jews possessed the true faith in one God, the Creator of heaven and earth. All their past was bound up with religion; the Jewish Theocracy jealously preserved its faith in Jehovah, its sacred Scriptures, its pure code of morality, its exclusive system of worship, centred in the one Temple at Jerusalem, where alone sacrifice could be offered. Even when subjected to a foreign yoke, the Jews still clung to their old traditions, and, if deported, they formed colonies apart and held aloof from their neighbours, whom they hated intensely as idolaters and conquerors. In the depth of their misery and in the fiercest persecutions they clung to the promise of the Christ the Messias, who should restore all things and crush their enemies under their feet. Their patriotism was bound up with their religion. Jerusalem, "by far the most glorious city of the East" (Pliny), was dear to them because it was the city of the Great King, the holiest spot on the face of the earth, where the Messias was to reign in all His splendour. It was precisely this ardent affection for their country and their hatred of a foreign yoke which

led them to refuse to pay tribute to Rome, and this refusal, combined with the excesses of the Zealots, brought about the destruction of Jerusalem (A.D. 70–71), the annihilation of the Jewish priesthood, and the extinction of the Jews as a nation. But Judaism had done its work as a preparation for Christianity. It had paved the way for the worship of one God, in place of the numerous deities worshipped by the pagan nations; it had given an example of a pure morality; and, if God permitted the complete overthrow of its Temple and worship, it was evidently because the Law was to pass away, and henceforth Christianity was to be built up on the foundation of Judaism. The very fact that the sacrifices had ceased to be offered, that the solemn worship of God was no longer restricted to the city of Jerusalem, were proofs that the kingdom of God had come, and that the Messias had visited and redeemed, not only His people, but also the Gentiles from afar. The sacred books in which were inscribed the prophecies, concerning a Church that should embrace all nations, were carefully preserved by the Jews, and in the course of ages had spread even among the Gentiles, through the various dispersions of the Jews. Hence we find the Magi worshipping at the crib of the Infant Christ and offering Him their treasures. Evidently the Jews, by their Monotheism, Messianic expectations, pure morality, and stubborn independence, did much to favour the growth and development of Christianity. The three Dispersions also contributed greatly towards preparing the way for the Gospel, but this will be discussed under the second heading.

II. **Greek culture and influence.** Greece was the home of arts, literature, and philosophy. Its language is the finest the world has ever known, and the Greeks, who loved to roam abroad, carried with them their intellectual ascendency, so that even the proud Romans fell under its sway. Long before Greece submitted to the arms of Rome, the Grecian language and architecture had been adopted by Rome. Greek philosophy had set men thinking; it had made them less prejudiced, and this is particularly conspicuous in the Jews of the Dispersion. In proportion as

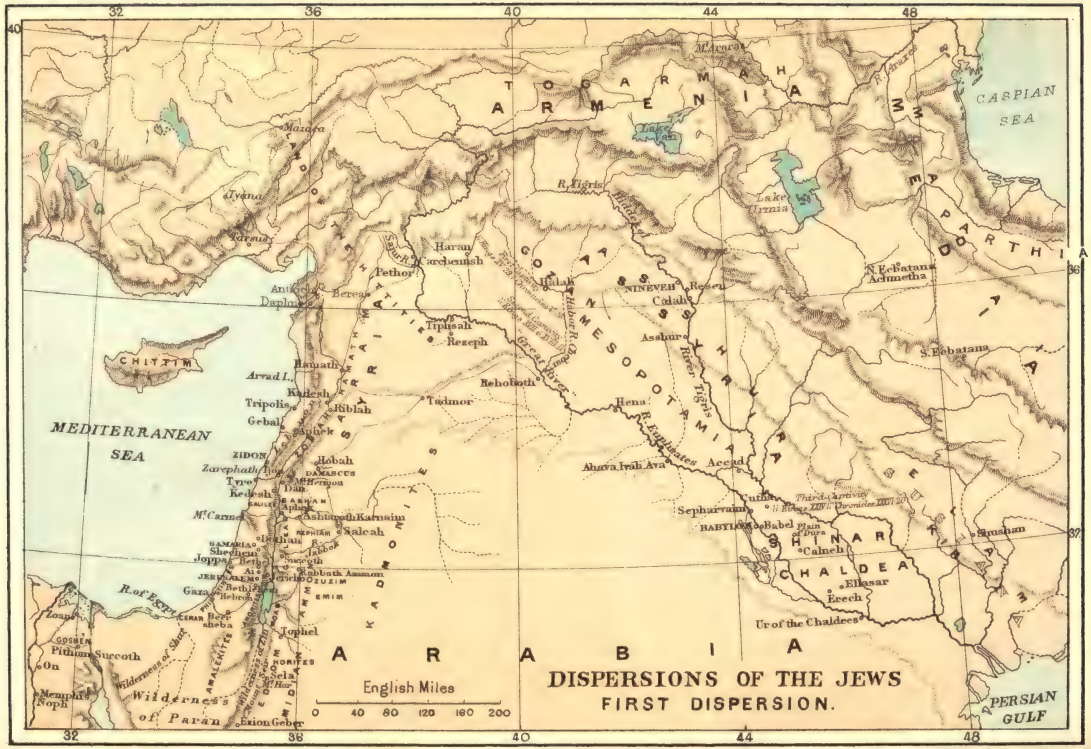
they came in touch with Greeks and their cast of thought, Jewish prejudices diminished. These Hellenistic Jews were better educated and more liberal in their views than those who had never left Palestine. In the synagogues of the Dispersion there were numerous Greek proselytes. Of these, some were merely devout men, but others were circumcised and practised the Mosaic Law in its entirety. In the apostolic days, Greek was the language of the educated; hence it offered a channel for the spreading of the Gospel, and we find that the first Gentiles who entered the Christian Church were precisely those Greeks who had been proselytes of the synagogue. Even in Jerusalem we see proofs of the intellectual ascendency of Greece. Herod the Great had built a theatre there for the Greek and Roman athletic sports. His coins bore a Greek inscription, and even in the Temple notices in Greek and Latin warned the Gentiles not to pass the balustrade which separated the Soreg from the Chel. (See Article on the Jewish Temple, p. 39.)

These notices were put up in consequence of the numerous Greeks who came up to Jerusalem for the great feasts, and St John relates how, on one occasion, some of these Greeks desired to "see Jesus" (see xii. 21). The title, too, on our Lord's cross was inscribed in Hebrew, Greek, and Latin, and the fact that almost all the books of the New Testament were written in Greek shews how universally this language was spoken in the civilized world in apostolic times. But the Greeks were also a great commercial nation; their ships traded with distant ports, and the waterways of the Levant were furrowed by Greek vessels. We have references to Greek commerce in the Acts, where we learn that a merchant ship, carrying corn, also conveyed St Paul and his companions to Rome. Hence we see that the Greeks, by their culture, language, and commerce, were instrumental in opening up paths for the diffusion of the Gospel. Their eagerness to see and hear some new thing, which was by no means confined to the Athenians, predisposed them to listen to the preaching of the Gospel. The apostles invariably went straight to the Jewish quarter of the town when

visiting some foreign city. They preached in the synagogues of the Jews of the Dispersion, where many Gentile converts to Judaism were present, and hence the glad tidings were made known both to Jews and Gentiles. When the Jews refused to accept the Gospel, the apostles turned to the Gentiles, and their first Christian converts were those who had been prepared to accept Christianity through the teaching of the Mosaic Law and the prophecies of Holy Scriptures, with which they were familiar. Hence by intercourse with Greece the barriers between Jew and Gentile were broken down, and both were prepared to accept the teaching of the ministers of Christ. The success which attended the apostles' ministry in the busy centres of Grecian life and the flourishing Christian Churches of Asia Minor prove conclusively that the Greeks had no mean share in the growth and development of Christianity.

III. **Roman conquest and civilisation.** As Judaism was the great religious factor and Grecian influence the great intellectual factor in favouring the growth of Christianity, so Rome was the great temporal power which conduced to the same end. In apostolic times Rome was the centre and mistress of the civilized world. By her firm government and mighty power the "pax Romana" prevailed, and the presence of the Roman legions in the provinces and colonies helped to maintain that peace. Magnificent roads and highways converged on Rome, and along them travellers could journey in safety. Hence the Roman empire provided means of communication which were absolutely necessary for the spread of the Gospel among all nations.

Again, the Romans in their best days were renowned for their stern administration of justice. In every province and colony there were civil tribunals under authorities who derived their power direct from the senate or the emperor. In earlier days a proconsul, in later times a prefect or procurator, ruled each province. These officials often delivered the apostles from the fury of their Jewish compatriots, who, if they had had the power in their own local courts, would certainly have put them to death. The Romans were pagans, but at least their polytheism often


DISPERSIONS OF THE JEWS
FIRST DISPERSION.
English Miles
0 40 80 120 160 200
ARMENIA
MESOPOTAMIA
ASSYRIA
BABYLONIA
CHALDEA
ARABIA
MEDITERRANEAN SEA
CASPIAN SEA
PERSIAN GULF
MEDIA
PARTHIA
CHITTIM
ZIDON
DAMASCUS
NINEVEH
Calah
Resen
Assur
Rehoboth
Tadmor
Reseph
Tiphsah
Haran
Carchemish
Pethor
Hiliak
Berea
Antioch
Daphne
Hamath
Arvad
Kadesh
Hiblah
Tripolis
Geba
Zaphek
Hobah
Zarephath
Tyre
Kedesh
Dan
Ashteroth Karnaim
Salcah
Edrei
Ashdod
Ashkelon
Joppa
Sharon
Lydda
Jericho
Bethel
Ai
Hebron
Gaza
Beer sheba
Tophel
Succoth
Pithom
On
Memphis
Zoan
Wilderness of Paran
Ezion Geber
Sela
Mt. Hor
Kadesh
Rabbath Ammon
Ziklag
Ur of the Chaldees
Ellasar
Eerech
Calneh
Babel
Sepharvaim
Accad
Ahava
Ivah
Ava
Hena
Rehoboth
Tadmor
Reseph
Tiphsah
Haran
Carchemish
Pethor
Hiliak
Nineveh
Calah
Resen
Assur
Ecbatana
Achmetha
Rhagae
Lake Van
Lake Urmia
Mt. Ararat
R. Araxes
R. Tigris
R. Euphrates
Great River
Tigris
Euphrates
Mazaca
Ivana
Tarsus
Mt. Carmel
Mt. Hermon
Mt. Seir
Mt. Amalekites
Mt. Edom
Mt. Moab
Mt. Gilead
Mt. Ephraim
Mt. Judah
Mt. Gerizim
Mt. Ebal
Mt. Gilboa
Mt. Tabor
Mt. Gilead
Mt. Hermon
Mt. Carmel

obtained a hearing for the ministers of Christ, and we read of an emperor being willing to place the statue of Christ among the Greek and Roman gods in the Pantheon. As the Greek language contributed to spread the knowledge of the Gospel, so the Latin tongue contributed to the uniformity of our offices, since our greatest act of worship, the Holy Mass, is in Latin, as well as the greater part of our theological works. Catholics of all nations, though unable to converse with each other, can worship God in common, since all are familiar with the prayers in Latin, and for this uniformity of worship we are indebted to Rome. Lastly, the centralising policy of Rome and the conception of the whole civilised world forming one vast empire were a great means of propagating the Gospel when once the emperors of Rome had accepted the Christian Faith, and the conception of a universal empire was well calculated to prepare men's minds to accept the faith of a Church which was characterized by unity and catholicity.

DISPERSION OF THE JEWS

The Jews, although passionately attached to their native land, were fond of travelling, and their choice of a foreign land was often influenced by commercial interests. But though isolated families of Jews might settle down far from Judea at their own choice, the great Jewish migrations were compulsory. There were three in all:—

I. **The Assyrian Exile**, when the ten tribes were deported by Salmanasar, who "in the ninth year of Osee . . . . carried Israel away to Assyria; and he placed them in Hala and Habor by the river of Gozan, in the cities of the Medes" (4 *Kings* xvii. 6, B.C. 722). The remaining tribes, Juda and Benjamin, were carried captive to Babylon in B.C. 606, and among these later exiles were Daniel and Ezechiel. (See 2 Paralip. xxxviii.) The Jews remained there and served Nabuchodonosor "and his sons till the reign of the king of Persia."

The chief districts in which the Jews settled were Parthia, Media, Elam, and Mesopotamia (see Map and Annot. on

ii. 9). These Jews of the Eastern Dispersion were far more united with the Palestinian Jews than those of the Western Dispersion, being looked upon as more orthodox. Even the land of Syria was accounted holy since they inhabited it, so that these Western brethren were not obliged to shake off the dust of their feet when crossing the frontier separating Judea from Syria.

The "first return" of the Jews from their captivity in Babylon was brought about by Cyrus, king of Elam, who united under his dominion both the Medes and Persians.

Cyrus having conquered Nabonidus, the last Chaldean king, became master of Babylon, and of the people who were tributary to the Chaldean empire, among whom were the Jews. Darius, the Mede, was appointed ruler of Babylon by Cyrus, who, as a matter of policy, and perhaps in return for their efficient help against Nabonidus, allowed the Jews to return to Palestine, B.C. 536. The first return was headed by Jesus, son of Josedech, high-priest of Israel, and Zorobabel, a prince of the house of David.

The Jews, in spite of the opposition of the Samaritans, succeeded in rebuilding the Temple, which was solemnly dedicated B.C. 516. Fifty-two years after the first return another band of Jewish exiles, led by Esdras the scribe, returned to Judea. It is supposed that only about 200,000 Jews, the remnant of the tribes of Juda and Benjamin, returned from exile. The remaining ten tribes settled down in the country of their exile, and were known as "the Jews of the Dispersion." The Persians allowed the Jews many privileges, in return for their unwavering allegiance to their conquerors.

While the Jews were under Persian rule, the study of the Law was greatly in honour. Esdras instituted the "Great Synagogue," whose duty it was to watch over purity of doctrine, and to explain difficult and disputed points. The "Great Synagogue" also had judicial powers. These "elders" governed Israel for a hundred and twenty years, and are said to have given the six hundred and thirteen precepts which were considered to include all the obligations of a devout Jew.

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II. **The Syrian Dispersion.**—Even before the conquest of Alexander the Great (B.C. 332), colonies of Jews had settled in Syria and Phœnicia. Seleucus Nicator, who founded Antioch (B.C. 300), favoured the Jews, and granted them the same political rights that his own subjects enjoyed.

Antiochus the Great (B.C. 223) deported 2000 Jewish families to colonise the chief cities of his western provinces, notably in Lydia and Phrygia. Thence they gradually spread along the coast of the peninsula from Ephesus to Troas, and the persecutions of Antiochus Epiphanes (B.C. 169) scattered the Jews still farther north, and some crossed over to Cyprus and Rhodes. The chief districts mentioned in connection with the second Dispersion of the Jews are—Cappadocia, Pontus, Asia (Proconsular, a strip on the extreme west coast of Asia Minor, including Mysia, Lydia and Caria), Phrygia, and Pamphylia.

III. **The African or Egyptian Dispersion.**—On the death of Alexander, B.C. 323, his immense kingdom was divided among his generals, and Palestine fell to the share of Loamedon. After a brief reign of three years he was conquered by the Egyptian king, Ptolemy Soter, and thus the Jews were subject to Egypt. This conquest was of vital importance, for Ptolemy Soter transferred thousands of Jewish captives to Alexandria, B.C. 320, while large numbers were transported to Libya and Cyrene. In these colonies they had full civic privileges. Ptolemy Philadelphus (son of Ptolemy Soter) freed many Jewish captives, and during his reign the Hebrew Scriptures were translated into Greek. This translation is known as the Septuagint Version. Henceforth the Hellenistic Jews were extremely important, and two antagonistic religious sects arose—the Pharisees, who clung to the Hebrew traditions; and the Sadducees, who mingled Greek philosophic ideas with the Law of Moses.

There was no collective return of the Jews either from the Syrian or from the Egyptian deportation.

The chief districts in which the Jews of the third Dispersion settled were Libya and Cyrene in Africa. But besides the countries where, owing to the three Dispersions, the Jews had settled, we know that Jewish colonies were founded elsewhere.

The Acts refer to "Cretes and Arabians" and "strangers of Rome." Philo, an Alexandrian Jew and a noted philosopher, states that there were Jews living in Crete as well as in Eubœa, Argos, Aetolia, Attica, and other districts of Greece.

As regards the Jews in Rome, they were first taken there to grace a triumph, and sold as slaves. But as they clung tenaciously to their own customs, and preferred to die rather than conform to the pagan customs, and eat the ordinary food, which was frequently offered to idols, they were ultimately set free.

Gradually they increased in numbers and social position, until in the time of Augustus they numbered about 40,000; and when Tiberius reigned there were at least 60,000 Jews dwelling in Rome. The poorer Jews had their ghetto in the "fourteenth region"; the wealthier dwelt in various parts of the city and country, and thus we find references in the Acts to the Jews of Puteoli, where St Paul passed a Sabbath on his journey to Rome. On the whole, the Jews were well treated by the emperors, if we except Tiberius, who sent 4000 of them to recruit the army in Sardinia. Augustus promulgated edicts at various times, by which the Jews were allowed freedom as regards their religion and certain civic rights. These Jews who dwelt in Rome visited Jerusalem at the great feasts, and they had there a synagogue known as that of the "Libertini," *i.e.* of the freedmen.

ON THE INTRODUCTION OF CHRISTIANITY INTO ROME

Among the great multitudes from all parts who were present in Jerusalem to celebrate the Feast of Pentecost, in that memorable year when the Holy Ghost descended upon the apostles, and the Catholic Church was founded, there were "strangers of Rome" as well as "Jews and proselytes." It is probable that some of these strangers accepted the truths taught by the apostles, and that, on their return home, they formed the germ of a little Christian colony in the metropolis of the Roman empire. St Paul's

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conversion probably took place somewhere between 35 and 37 A.D. Now, we know that among the disciples in Rome there were at least two whose conversion to Christianity preceded that of the apostle, for he writes: "Salute Andronicus and Junias, my kinsmen and fellow-prisoners who are of note among the apostles, *who also were in Christ before me*" (*Rom.* xvi. 7). Hence we may infer that they were converted at the first Christian Pentecost. There was a very numerous colony of Jews in Rome, since Josephus speaks of eight thousand having petitioned for the deposition of Archelaus, and, from their ranks, doubtless Aquila and Priscilla and other converts were recruited. The seed thus sown was cultivated by St Peter, who is said to have organized the Church on his first visit to Rome before the expulsion of the Jews by Claudius. The date of his visit cannot be determined with certainty, but the fact is uncontestable, since he sends greetings from the Church in Babylon, *i.e.* from Rome, when addressing his Epistle "to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 *St Peter* i. 1). Even Renan admits that St Peter applies the name of Babylon to Rome—"L'Eglise de Rome y est désignée par ces mots—l'élue qui est à Babylone. . . . . Afin de dépister les soupçons de la police, Pierre choisit, pour désigner Rome, le nom de l'ancienne capitale de l'impiété asiatique, nom dont la signification symbolique n'échappait à personne" (*l'Antichrist*, p. 122).

St Irenæus refers to "Peter and Paul preaching at Rome and laying the foundations of the Church" (*adv. Hær.*, iii., ch. i. 1), and a little further on in the same work (ch. iii. 1) he speaks of "the very great, the *very ancient*, and the universally known Church, founded and organized at Rome by the two most glorious Apostles Peter and Paul." Many other citations from the Fathers to the same effect might be given.

In the eyes of the Romans, there was no difference between Jews and Jewish Christians. The former were enemies of the Roman government, and also of their brethren who had embraced the Christian Faith. The presence of so many Jews in Rome, when the Jews of Jerusalem were ready to rise in insurrection, was considered dangerous to the peace

of the city. Moreover, there is good reason for believing that the scenes of violence which had taken place at Iconium, Berea, and Lystra had their counterpart in Rome (see article on the Expulsion of the Jews from Rome, p. 139). Most commentators are agreed that the riots which led to the banishment of the Jews from Rome were caused by their antagonism to the name of Christ, and their persecution of the disciples. Jews and Christians were alike banished by the edict of Claudius in 58 A.D., but, shortly after, this edict was either formally repealed or allowed to lapse.

When St Paul wrote his Epistle to the Romans (*circa* 58 A.D.) the Church in Rome was well organized, and the apostle gave thanks that their faith was "spoken of in the whole world" (*Rom.* i. 8). The greater part were Gentile converts "called of Jesus Christ" from "all nations" (*ibid.*, verses 5–6). In 64 A.D., when the tyrant Nero persecuted the followers of Christ, they were numerous enough to furnish him with "an immense multitude of victims" (Tacit., *Ann.*, xv. 44). St Peter returned to Rome when the edict was no longer in force, and continued his work there. A few years passed, and St Paul was brought to Rome for the second time as a state prisoner, and the two apostles sealed their testimony with their blood (*circa* 66 or 67 A.D.). But the terrible violence of the tempest could not uproot the faith divinely planted in the souls of men, and, a little more than a hundred years after, Tertullian, without fear of contradiction, could exultantly exclaim: "We are but of yesterday, and we have filled every place among you—cities, islands, fortresses, market-places, the very camp, tribes, companies, palace, senate, forum—we have left nothing to you but the temples of your gods" (*Apologeticus*, 37). Thus the prophetic words of our Lord were fulfilled when He said: "To what is the kingdom of God like, and whereunto shall I resemble it? It is like to a grain of mustard seed, which a man took and cast into his garden, and it grew and became a great tree, and the birds of the air lodged in the branches thereof" (*St Luke* xiii. 18–19).

OBJECTIONS OF MODERN CRITICS

A. Although the Patristic testimony and the internal evidences afforded by a study of the Acts point to St Luke, the author of the third gospel, as the writer of this book, yet there are certain modern critics who ascribe this work to Timothy or Silas, two of St Paul's companions, but the arguments they bring forward in support of their view can easily be refuted.

I. **Arguments adduced in favour of Timothy having written the Acts :—**

(*a*) St Paul, in his Epistles to the Corinthians, Thessalonians, and Philippians, speaks most affectionately of Timothy.

(*b*) Timothy was certainly with St Paul when the latter visited Corinth, Thessalonica, and Philippi.

Refutation :—

The writer of the Acts gives us to understand that he himself was with St Paul when Timothy, together with six other fellow-labourers in the Gospel, had left St Paul at Troas and gone on to Philippi, where they awaited him. Referring to this little band of missionaries, the author of the Acts says : "These going before, stayed for **us** at Troas" (xx. 5).

II. **Arguments adduced in favour of Silas being the author :—**

(*a*) The writer of the Acts was certainly well acquainted both with St Peter and St Paul, and Silas (or Sylvanus) and Mark shared in the apostolic labours of both. This is clear from certain passages in the Acts and from St Peter's first Epistle, in which he speaks of Sylvanus as "a faithful brother" (v. 12) and of Timothy as "my son" (v. 13). However, as Mark left St Paul after their first apostolic journey, it follows that Silas must have written the account of St Paul's travels, which are more detailed than the other events recorded in the Acts.

(*b*) The name Lucas or Lucanus is derived from "lucus," *a grove*, and Sylvanus from *silva*, a wood. Hence these two names having the same meaning, probably designate the same person, so that Lucas is a surname of Silas or Sylvanus, just as St Peter is called Cephas.

Refutation :—

(*a*) In the Acts, Silas is spoken of as one of the "chief men among the brethren," and it is not probable that the author would have thus extolled himself.

(*b*) The mere coincidence of two names having the same meaning does not prove that they refer to one person ; and were this the case, the author of the Acts who gives the surnames in other cases would not have systematically omitted to do so in the case of Silas, *e.g.* "Joseph, called Barsabas, who was surnamed Justus" (i. 23). "Saul, otherwise Paul" (xiii. 9). We note, too, that Peter and Cephas are words from different languages, not like Lucas and Silas, two forms of one language. Lastly, if we are to identify Luke with Silas, then in Acts xvi. 19, instead of reading "her masters . . . . apprehending Paul and Silas" etc., we should expect to read "apprehending us."

Another refutation which applies to both the hypotheses put forward above is that the author of the Acts refers to a previous work which he had composed, and there is no trace in the early Christian writings of any gospel having been composed either by Timothy or Silas. In face of these arguments, we see these opinions of a few modern critics have extremely little weight when compared with the authority of the Patristic testimony, and the intrinsic evidence of the work itself. Even Renan, who rejects so much that Catholics hold as articles of faith, is forced to admit that "beyond doubt, the Acts and the third gospel are by the same author, and this author is in very truth Luke, the disciple of Paul" (*Les Apôtres*).

THE RELATION OF THE ACTS TO THE GOSPELS

1. The Acts of the Apostles is written *in the same impersonal form* as the gospels, with the exception of the opening paragraph and the few passages in which St Luke employs the first person plural. He describes the events simply and without commenting on them. Although deeply attached to St Paul, he does not praise him, and he faithfully records even what might be to his disadvantage; for example, when he dwells on St Paul's life before his conversion, the difference

of opinion which caused him to separate from Barnabas, and the failure of his efforts to convert his own countrymen.

The gospels are written in precisely the same spirit of simplicity and veracity. The pages of the Acts reveal a writer who was convinced of the truth of what he recorded. The details which concern secular history are absolutely correct, and in accordance with ancient historical authorities and documents. In the Acts we find the same office and characteristics ascribed to our Blessed Lord as in the gospels. The same mysteries are mentioned, the same doctrines are taught. In the disciples we find the same disposition—a devoted attachment to their Divine Master, and disinterestedness in His service. The Pharisees and Sadducees are represented as in the gospels, and the Jews in general are shewn to be bitter opponents of the Gospel of Christ and His apostles, as they were of Him when He was on earth. The incidents recorded in the Acts are the development of the mysteries taught in the gospels, or the fulfilment of the Divine promises. In the Gospels we find predictions concerning the descent of the Holy Spirit, the miraculous powers which should be given to the apostles, the conversion of the Gentiles, and the establishment of the Church.

St Luke shews us how these promises and predictions were fulfilled. Thus he records—

The descent of the Holy Spirit,	ii. 1–4.
The miracles worked by the apostles,	ii. 43.
The persecutions they endured,	viii. 1, xii. 1, etc.
Their boldness when arraigned,	iv. 19, v. 29.
Their eloquence and knowledge of the Scriptures,	iii. 12–26, iv. 8–13.
The rapid propagation of the Gospel,	ii. 47.

We also find in the Acts many allusions to events recorded by the Evangelists, *e.g.*—

The ministry of the Baptist,	x. 37.
The ministry of our Lord,	x. 36.
The miracles of our Lord,	x. 38.
His unjust condemnation by the Jews,	ii 23.
His crucifixion and burial,	xiii. 29.
His Resurrection,	x. 40.
His apparitions to His disciples,	x. 41, xiii. 31.
His Ascension,	i. 9.

Many other examples might be given, but these suffice to show that, like the holy gospels, the Acts is characterized by simplicity, veracity, and consistency, and thus it forms a connecting link between the gospels and the epistles.

B. Another theory put forth by certain critics of the German rationalistic school is that the Acts was written by some writer of the second century in order to reconcile two hostile parties, consisting respectively of the followers of St Peter and those of St Paul. These critics base their opinion on the subjoined considerations :—

1. The Acts of the Apostles deals chiefly with St Peter and St Paul, and there are merely incidental references to the other apostles.
2. The writer of the Acts (according to the view of these critics) has singled out for narration precisely those incidents which tend to shew that certain gifts were common to St Peter and St Paul, *e.g.* both worked miracles, both were imprisoned and miraculously delivered, both were fearless witnesses to the truths of the Gospel, and both were successful in their ministry.

To those who put forward this view, Catholic writers reply :—

1. It is based on the assumption that St Luke did not write the Acts, and this hypothesis is at a variance with the well-established Catholic tradition, as handed down to us by the Fathers of the Church.
2. It is also opposed to the internal evidence afforded by the Acts, for no writer, compiling a work in the second century, could have given such detailed narrations or recorded such varied incidents, dealing with so many people of different nationalities and faith, without betraying himself by anachronism, from which the Acts is entirely free.

On this subject Bacuez and Vigouroux have an excellent note, which may be summarized as follows : These critics assert that the writer of the Acts had for object to shew that St Peter and St Paul were equal in power, authority, and gifts. But in what does this equality consist ? It is true that these two apostles both worked miracles, were imprisoned, and miraculously delivered, but all their life-history is not included within these limits, nor is there anything remarkable in their lives presenting certain common features. For had they not

the same vocation? Did they not devote themselves to the same work? incur the same dangers and require the same divine intervention? Similar coincidences could be pointed out in the lives of any other two apostles. Moreover, only a portion of the lives of St Peter and St Paul is given in the Acts, and in what is recorded we find divergences, as we should naturally expect. In labours and sufferings, St Paul takes the lead; in exceptional power and authority in the Church, St Peter is foremost. The chief coincidences in their lives, and precisely those which distinguish them from their colleagues, are the honour they shared in founding the Church in the metropolis of the great Roman empire, and in sealing their testimony with their blood on the same day. Yet the author of the Acts passes over these striking coincidences, which, had he had the design imputed to him, it would have admirably served his purpose to relate (*Manuel Biblique* tome iv., q. 557).

THE RELATION OF THE ACTS OF THE APOSTLES TO THE EPISTLES

Since, according to St Irenæus, St Luke was the inseparable companion of St Paul, we should naturally look for allusions in the Epistles to events which are recorded in the Acts. Two authors who are intimate friends, devoted to the same work, and writing with the same general end in view, must necessarily refer to incidents known to both. Consequently, we find in the Epistles of St Paul more ample information on events which St Luke merely touches on in passing, while the Acts elucidates certain passages in the Epistles. The two inspired writers make no allusions to each other's works, but these writings furnish numerous coincidences which prove their authors to have been conversant with the same matters, and they reciprocally bear witness to the reality of the historic occurrences related. Paley has admirably demonstrated this in his *Horæ Paulinæ*, and the subjoined table is abridged from his sections on this subject. It will furnish the student with abundant proofs of the

foregoing statements; but while noticing numerous coincidences, we cannot fail to remark that St Luke passes over several events: for example, he has no reference to St Paul's journey to Arabia shortly after his conversion, though we know, from the apostle's own testimony, that he went there before going to Damascus. *Cf.* "Neither went I to Jerusalem to the apostles who were before me, but I went into Arabia, and again I returned to Damascus" (*Gal.* i. 17).

Again, we find no mention in the Acts of the dissension which arose at Cesarea between St Peter and St Paul. *Cf.* "But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed" (*Gal.* ii. 11). Various conjectures have been put forth as to why St Luke omitted these and other details. Such omissions are discussed in detail in the annotations of Book I. However, speaking generally, we may say that St Luke selected such matters as fitted in with his set purpose, and passed over those that did not conduce to this end. He furnishes us with typical incidents which illustrate the origin of the Christian Church, rather than a consecutive narrative, in which there would inevitably have been numerous repetitions. But, over and above these logical deductions, we have a far weightier argument which we can adduce, namely, the guidance of the Holy Spirit. The Catholic Church accepts both St Luke and St Paul as inspired writers, and holds that their pens were divinely guided; therefore we may believe that the Holy Spirit overruled their selection, and allowed the one to insert what the other omitted, that their works might be complementary, for the instruction and edification of the Church.

TABLE SHEWING CERTAIN RELATIONS BETWEEN THE ACTS AND THE EPISTLES

Incidents mentioned in the Acts.	Illustrations in the Epistles.	References.
1. St Paul's journey to Jerusalem (xx. 6; xxiv. 17).	"But now I shall go to Jerusalem, to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a contribution for the poor of the saints that are in Jerusalem."	Rom. xv. 25, 26.
2. Sopater, Timothy and Gaius accompanied St Paul on his journey to Jerusalem (xx. 4).	"Timothy, my fellow labourer saluteth you . . . . and Sosipater . . . . Caius, my host . . . . saluteth you."	„ xvi. 21, 23.
3. Aquila and Priscilla lived at Corinth, and St Paul abode in their house (xviii. 1–3).	"Salute Prisca and Aquila, my helpers in Christ Jesus . . . . and the church which is in their house."	„ xvi. 3–5.
St Paul visited Cenchre (xviii. 18).	"I commend to you Phebe, our sister, who is in the ministry of the church that is in Cenchre."	„ xvi. 1.
4. St Paul's intention to "see Rome also" (xix. 21).	(*a*) "I have often purposed to come unto you (and have been hindered hitherto), that I might have some fruit among you also, even as among other Gentiles."	„ i. 13.
	(*b*) "Having a great desire these many years past to come unto you."	„ xv. 23.

Incidents mentioned in the Acts.	Illustrations in the Epistles.	References.
5. St Paul "came into Greece" (xx. 2).	"From Jerusalem round about as far as unto Illyricum, I have replenished the gospel of Christ."	Rom. xv. 19.
6. St Paul expects hardships in Jerusalem. "Bands and afflictions wait for me in Jerusalem" (xx. 22–23).	"I beseech you, brethren . . . . that you help me in your prayers for me to God, that I may be delivered from the unbelievers that are in Judea."	„ xv. 30–31.
7. St Paul paid two visits to Corinth (xviii. 1 ; xx. 2).	(*a*) "I, brethren, when I came to you, came not in loftiness of speech or of wisdom."	1 Cor. ii. 1.
	(*b*) "I will come to you shortly, if the Lord will."	„ iv. 19.
	(*c*) "Now I will come to you, when I shall have passed through Macedonia."	„ xvi. 5.
8. The tumult of the silversmiths at Ephesus (xix. 25–32).	"I fought with beasts at Ephesus." (See also 2 Cor. i. 8.)	„ xv. 32.
9. Priscilla and Aquila accompanied St Paul from Corinth to Ephesus (xviii. 18–19 and 26).	"Aquila and Priscilla salute you much in the Lord, with the church that is in their house, with whom I also lodge."	„ xvi. 19.
10. St Paul met with great opposition at Ephesus, although many were converted there (xix. 9, 20, 26, 28).	St Paul wrote from Ephesus to the Church of Corinth : "For a great door and evident is opened unto me ; and many adversaries."	„ xvi. 9.

Incidents mentioned in the Acts.	Illustrations in the Epistles.	References.
11. Timothy was sent into Macedonia (xix. 22).	(*a*) "For this cause have I sent to you Timothy, who is my dearest son and faithful in the Lord."	1 Cor. iv. 17.
	(*b*) "Now if Timothy come (*i.e.* to Corinth), see that he be with you without fear, for he worketh the work of the Lord, as I also do."	„ xvi. 10.
12. Zeal of Apollo, a Jew of Alexandria, whom Aquila and Priscilla instructed (xviii. 24–28).	"Every one of you saith: I indeed am of Paul; and I am of Apollo." See also	„ i. 12. „ iii. 4.
13. St Paul earned his daily bread at Ephesus (xx. 34).	"And we labour, working with our own hands." (Written by St Paul from Ephesus.)	„ iv. 12.
14. St Paul conformed to legal prescriptions to please the Jews, *e.g.* he had Timothy circumcised; he made a temporary Nazarite vow on two occasions (xvi. 3; xviii. 18; xxi. 23–26).	"For whereas I was free as to all, I made myself the servant of all, that I might gain the more. And I became to the Jews a Jew, that I might gain the Jews."	„ ix. 19–20.
15. Conversion of Crispus, the ruler of the synagogue (xviii. 8).	"I give God thanks, that I baptized none of you, but Crispus and Caius."	„ i. 14.

Incidents mentioned in the Acts.	Illustrations in the Epistles.	References.
16. St Paul "went through the country of Galatia and Phrygia, in order, confirming all the disciples" (xviii.23).	"Now concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do ye also."	1 Cor. xvi. 1.
17. St Paul "hasted, if it were possible for him, to keep the day of Pentecost at Jerusalem" (xx.16).	"But I will tarry at Ephesus until Pentecost."	„ xvi. 8.
18. St Paul journeyed through Macedonia and wintered at Corinth (xx. 1–3).	"Now I will come to you, when I shall have passed through Macedonia. For I shall pass through Macedonia. And with you perhaps I shall abide, or even spend the winter." See also	„ xvi. 5–6. 2 Cor. i. 16. „ ii. 13.
19. St Paul escaped from the hostile Jews of Damascus (ix. 23–25).	"At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me, and through a window in a basket was I let down by the wall, and so escaped his hands."	„ xi. 32–33.
20. The Church in Macedonia supplied St Paul's need. "Silas and Timothy were come from Macedonia," and these disciples were his fellow-labourers at Corinth.	"I was chargeable to no man; for that which was wanting to me, the brethren supplied who came from Macedonia."	„ xi. 9.
	"The Son of God, Jesus Christ, who was preached among you by us, by me, and Sylvanus, and Timothy."	„ i. 19.

Incidents mentioned in the Acts.	Illustrations in the Epistles.	References.
21. St Paul was stoned at Lystra (xiv. 18–19).	"Once I was stoned."	2 Cor. xi. 25.
22. Apollo received letters of introduction to the brethren in Achaia (xviii. 27).	"Do we need (as some do) epistles of commendation to you, or from you?"	„ iii. 1.
23. St Paul's first visit to Jerusalem after his conversion (ix. 26–28).	"Then after three years, I went to Jerusalem, to see Peter, and I tarried with him fifteen days. But other of the apostles I saw none, saving James the brother of the Lord."	Gal. i. 18–19.
24. St Barnabas accompanied St Paul to Jerusalem, and abode with him at Antioch (xv. 2, 35–37).	"After fourteen years, I went up again to Jerusalem with Barnabas, taking Titus also with me." "When Cephas was come to Antioch . . . . Barnabas also was led by them into that dissimulation."	„ ii. 1, 13.
25. Hostility of the Jews to St Paul (xiii. 49, etc.; xiv. 1–19).	"And I, brethren, if I yet preach circumcision, why do I yet suffer persecution?"	„ v. 11.
26. Brevity of St Paul's visit to Jerusalem. "Make haste and get thee quickly out of Jerusalem" (xxii. 18).	"I went to Jerusalem, to see Peter, and I tarried with him fifteen days."	„ i. 18.
27. St James was the first bishop of Jerusalem (xii. 17; xv. 13; xxi. 18).	"James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship."	„ ii. 9.

Incidents mentioned in the Acts.	Illustrations in the Epistles.	References.
28. Tychicus accompanied St Paul from Ephesus to Jerusalem (xx. 4).	"What I am doing, Tychicus, my dearest brother and faithful minister in the Lord, will make known to you all things."	Eph. vi. 21.
29. St Paul was imprisoned in Rome (xxviii. 17–31).	"The mystery of the gospel, for which I am an ambassador in a chain." (See also 2 Tim. 1–16.)	„ vi. 19–20.
30. Timothy visited the churches in Greece (xvi. 4).	"I hope in the Lord Jesus to send Timothy unto you shortly."	Phil. ii. 19.
31. St Paul and Silas were apprehended and beaten with rods at Philippi (xvi. 19–23).	"For unto you it is given for Christ, not only to believe in him, but also to suffer for him, having the same conflict as that which you have seen in me."	„ i. 29–30.
32. St Paul and Silas spoke with "the women that were assembled" by the river side (xvi. 13).	"I beg of Evodia, and I beseech Syntyche, to be of one mind in the Lord. I entreat thee also, my sincere companion, help those women that have laboured with me in the gospel."	„ iv. 2–3.
33. St Mark was the cousin-german of St Barnabas (xv. 37–40; xii. 12), and Aristarchus, the fellow-prisoner of St Paul (xix. 29; xxvii. 2).	"Aristarchus, my fellow-prisoner, saluteth you, and Mark, the cousin-german of Barnabas."	Col. iv. 10.

Incidents mentioned in the Acts.	Illustrations in the Epistles.	References.
34. St Paul was persecuted at Philippi and Thessalonica (xvi. 22–23; xvii. 5).	(*a*) "But having suffered many things before, and been shamefully treated (as you know) at Philippi."	1 Thess. ii. 2.
	(*b*) "Even when we were with you, we foretold you that we should suffer tribulations, as also it is come to pass, and you know."	,, iii. 4.
35. St Paul was alone for a time at Athens (xvii. 16).	"'We thought it good to remain at Athens alone."	,, iii. 1.
36. The Thessalonian converts were attacked by their compatriots (xvii. 5).	"You also have suffered the same things from your own countrymen, even as they have from the Jews."	,, ii. 14.
37. The conversion of certain Gentiles of Thessalonica who were idolaters (xvii. 4).	"You turned to God from idols, to serve the living and true God."	,, i. 9.
38. St Paul supported himself at Corinth (xviii. 3).	"For you remember, brethren, our labour and toil: working night and day, lest we should be chargeable to any of you."	,, ii. 9.
39. Provision was made for widows in the primitive Church (vi. 1).	"If any of the faithful have widows, let him minister to them, and let not the church be charged, that there may be sufficient for them that are widows indeed."	1 Tim. v. 16.

Incidents mentioned in the Acts.	Illustrations in the Epistles.	References.
40. St Paul had persecuted the Church (viii. 3; ix. 1–10).	"I give him thanks . . . . even to Christ Jesus our Lord, for that he hath counted me faithful, putting me in the ministry, who before was a blasphemer and a persecutor, and contumelious."	1 Tim i. 12–13.
41. St Paul predicts that there will be exterior foes and also defections among the Christians of Ephesus (xx. 29–30).	"From which things some, going astray, are turned aside unto vain babbling, desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm."	„ i. 6–7.
	See also	„ iv. 1–4.
42. Trophimus was a companion of St Paul in his journey through Macedonia, and on to Jerusalem (xx. 4).	"Trophimus I left sick at Miletus."	2 Tim. iv. 20.
43. Reference to Timothy's mother as "a Jewish woman that believed" (xvi. 1).	"Calling to mind that faith which is in thee unfeigned, which also dwelt first in thy grandmother Lois, and in thy mother Eunice."	„ i. 5.
	"From thy infancy thou hast known the holy scriptures."	„ iii. 15.
44. St Paul and his companions were persecuted at Antioch, Iconium, and Lystra (xiii. and xiv.).	"But thou hast fully known my doctrine . . . . persecutions, afflictions; such as came upon me at Antioch, at Iconium, and at Lystra."	„ iii. 10–11.

Incidents mentioned in the Acts.	Illustrations in the Epistles.	References.
45. Alexander is mentioned in connection with the tumult at Ephesus (xix. 33).	"Alexander the coppersmith hath done me much evil."	2 Tim. iv. 14.
46. Apollo's visit to Achaia (xviii. 27).	"Send forward Zenas, the lawyer, and Apollo, with care that nothing be wanting to them."	Titus iii. 13.
47. The brethren ministered to St Paul when he was imprisoned at Cesarea (xxiv. 23).	"For you both had compassion on them that were in bands, and took with joy the being stripped of your own goods."	Heb. x. 34.

DISCOURSES RECORDED IN THE ACTS

In the Acts of the Apostles we find twenty-three outlines of discourses recorded, which are distributed as follows:—

St Peter,	7
St Paul,	9
St Stephen,	1
St James,	1
Gamaliel,	1
The town-clerk of Ephesus,	1
Tertullus the orator,	1
Festus,	2

A. Classification of St Peter's Discourses.

1. To the Church:

(*a*) At the election of St Matthias,	i. 15–22.
(*b*) In the council at Jerusalem,	xv. 7–11.

A. Classification of St Peter's Discourses—*continued.*

2. To the Jews at Jerusalem :	
(*a*) On the day of Pentecost, ...	ii. 14–39.
(*b*) After healing the lame man, . . .	iii. 12–26.
(*c*) When defending himself before the Sanhedrin, ...	iv. 8–12.
(*d*) When justifying his having received Cornelius into the Church, . . .	xi. 4–17.
3. To Gentiles :	
To Cornelius and his friends, ...	x. 34–43.

B. Classification of St Paul's Discourses.

1. Discourses during his journeys :	
(*a*) To the Jews of Antioch, ...	xiii. 16–41.
(*b*) To the idolaters of Lystra, ...	xiv. 15–17.
(*c*) To the pagan philosophers of Greece, . .	xvii. 23–31.
(*d*) To the Christian Church and ancients of Ephesus, ...	xx. 18–35.
2. Discourses before civil or religious authorities :	
(*a*) Before the Jews of Jerusalem, . . .	xxii. 3–21.
(*b*) Before Felix, Ananias, and some of the ancients at Cesarea, ...	xxiv. 10–21.
(*c*) Before Festus at Cesarea, ...	xxv. 8–11.
(*d*) Before Herod Agrippa II., Bernice, and Festus, ...	xxvi. 2–23.
(*e*) Before "the chief of the Jews" in Rome, .	xxviii. 17–20.

Quotations from the Old Testament given in the Acts of the Apostles.

Subjects.	References.	
	Old Testament.	The Acts.
I. Our Lord.		
(a) *His Coming.* "A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him you shall hear according to all things whatsoever he shall speak to you. And it shall be, that every soul which will not hear that prophet, shall be destroyed from among the people."	Deut. xviii. 15, 18, 19.	iii. 22–23.

Subjects.	References.	
	Old Testament.	The Acts.
I. **Our Lord**—*continued.*		
(b) *His Rejection.* "This is the stone which was rejected by you the builders, which is become the head of the corner."	Ps. cxvii. 22.	iv. 11.
"Why did the Gentiles rage, and the people meditate vain things? The kings of the earth stood up, and the princes assembled together against the Lord, and against his Christ."	„ ii. 1–2.	iv. 25–26.
(c) *His Humiliation and Death.* "He was led as a sheep to the slaughter, and like a lamb without voice before his shearer, so openeth he not his mouth. In humility his judgment was taken away. His generation, who shall declare, for his life shall be taken from the earth."	Isa. liii. 7–8.	viii. 32–33.
(d) *His Resurrection.* "For David said concerning him, I foresaw the Lord before my face, because he is at my right hand that I may not be moved. For this my heart hath been glad, and my tongue hath rejoiced, moreover my flesh also shall rest in hope. Because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance."	Ps. xv. 8–11.	ii. 25–28.
"The Lord said to my Lord, Sit thou on my right hand, until I make thy enemies thy footstool."	„ cix. 1.	ii. 34–35.
"Thou art my Son, this day have I begotten thee."	„ ii. 7.	xiii. 33.
(e) *His Ascension.* "Thou shalt make me full of joy with thy countenance."	„ xv. 11.	ii. 28.

Subjects.	References.	
	Old Testament.	The Acts.
I. Our Lord—*continued.*		
(f) *His Kingdom and Triumph.* "God hath sworn to him with an oath, that of the fruit of his loins one should sit upon his throne."	Ps. cxxxi. 11–12.	ii. 30.
"I will give you the holy things of David faithful."	Isa. lv. 3.	xiii. 34.
"After these things I will return, and will rebuild the tabernacle of David, which is fallen down, and the ruins thereof I will rebuild, and I will set it up, that the residue of men may seek after the Lord, and all nations upon whom my name is invoked, saith the Lord, who doth these things."	Amos ix. 11–12.	xv. 16–17.
II. The Holy Ghost promised to the Church.		
"And it shall come to pass, in the last days (saith the Lord), I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And upon my servants indeed and upon my handmaids will I pour out in those days of my Spirit, and they shall prophesy. And I will shew wonders in the heaven above, and signs on the earth beneath, blood and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come. And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved."	Joel ii. 28–32. Isa. xliv. 3.	ii. 17–21.

Subjects.	References.	
	Old Testament.	The Acts.
III. Universality of Salvation.		
"And in thy seed shall all the kindreds of the earth be blessed."	Gen. xii. 3. „ xviii. 18. „ xxii. 18.	iii. 25.
"Heaven is my throne: and the earth my footstool. What house will you build me, saith the Lord, or what is the place of my resting? Hath not my hand made all these things?"	Isa. lxvi. 1–2.	vii. 49–50
"I have set thee to be the light of the Gentiles, that thou mayest be for salvation unto the utmost part of the earth."	„ xlix. 6.	xiii. 47.
IV. The Jewish People.		
Their Call. "Go forth out of thy country and from thy kindred, and come into the land which I shall shew thee."	Gen. xii. 1.	vii. 3.
"I am the God of thy fathers; the God of Abraham, the God of Isaac, and the God of Jacob."	Ex. iii. 6.	vii. 32.
"Loose the shoes from thy feet: for the place whereon thou standest is holy ground."	„ iii. 5.	vii. 33.
"Seeing I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, and I will send thee into Egypt."	„ iii. 7.	vii. 34.
Their Sins. "Go to this people, and say to them: With the ear you shall hear, and shall not understand, and seeing you shall see, and shall not perceive, for the heart of this people is grown gross, and with their ears have they heard heavily, and their eyes they have shut, lest perhaps they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."	Isa. vi. 9–10.	xxviii. 26–27

Subjects.	References.	
	Old Testament.	The Acts.
IV. The Jewish People—*contd.*		
"Make us gods to go before us, for as for this Moses, who brought us out of the land of Egypt, we know not what is become of him."	Ex. xxxii. 1.	vii. 40.
"Did you offer victims and sacrifices to me for forty years in the desert, O house of Israel? And you took unto you the tabernacle of Moloch, and the star of your god Rempham, figures which you made to adore them, And I will carry you away beyond Babylon."	Amos v. 25–27.	vii. 42–43.
Their punishment. "That his seed shall sojourn in a strange country, and that they should bring them under bondage, and treat them evil four hundred years. And the nation which they shall serve will I judge, saith the Lord, and after these things they shall go out, and shall serve me in this place."	Gen. xv. 13–14.	vii. 6–7.
"Behold, ye despisers, and wonder, and perish, for I work a work in your days, a work which you will not believe, if any man shall tell it you."	Habac. i. 5.	xiii. 41.
V. The Apostles and their Ministry.		
"Let their habitation become desolate, and let there be none to dwell therein."	Ps. lxviii. 26.	i. 20.
"His bishoprick let another take."	„ cviii. 8.	i. 20.
VI. Miscellaneous.		
"I have found David the son of Jesse, a man according to my own heart, who shall do all my wills."	„ lxxxviii. 21.	xiii. 22.
"Thou shalt not speak evil of the prince of thy people."	Ex. xxii. 28.	xxiii. 5.

NAVIGATION IN THE TIMES OF THE ANCIENT GREEKS AND ROMANS

We have numerous authorities on the agriculture, warfare, manners, and customs of the ancient Greeks and Romans, but, as far as we know, no treatise has been written by classical authors on ships and seamanship. Consequently, our knowledge of the methods of ancient navigation is very imperfect. From ancient coins we gather certain particulars concerning the form and rigging of ships in the time of the Empire. We learn something of the shape of the anchors and rudders that were employed, and we find designs of the figureheads that decorated the stem and stern. Old tapestries and mosaics furnish us with a few drawings of ships, and small models of ships in terra-cotta have been found in the ruins of Pompeii and elsewhere.

Tombs of naval heroes and Etruscan vases were occasionally ornamented with sea views, but the subjects more generally chosen were those connected with mythology. The classical historians and poets allude not infrequently, though casually, to incidents connected with navigation, and from these various sources we are enabled to form a fairly accurate notion of an ancient ship and of early methods of navigation.

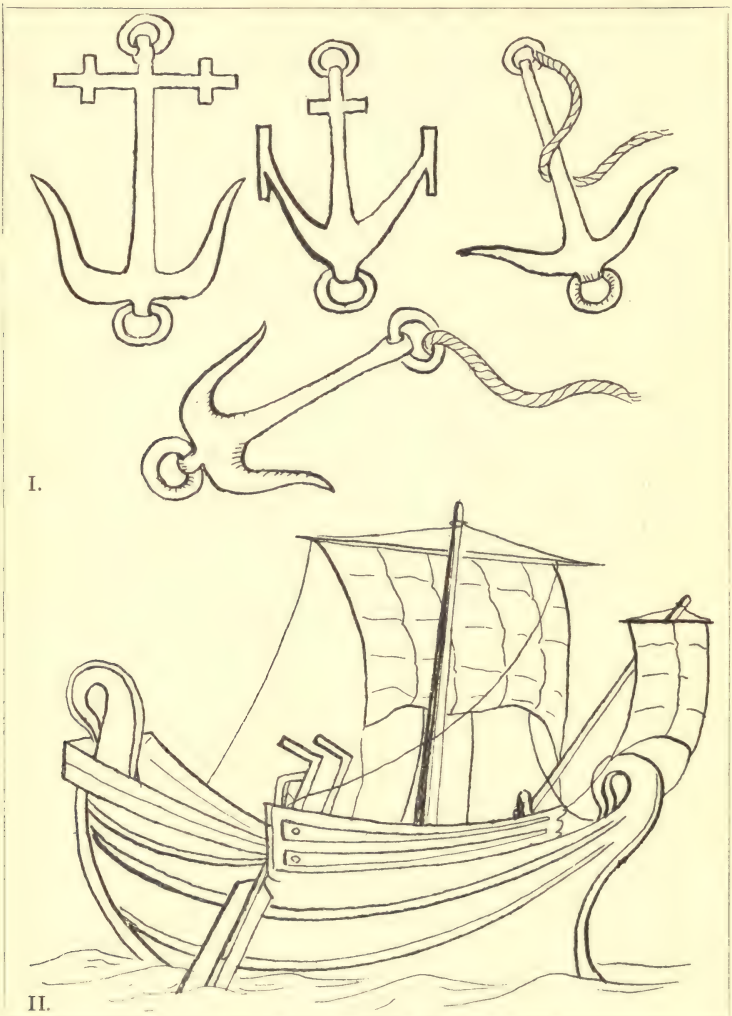
On this subject James Smith writes: "As all these authorities agree very well with each other, we can derive from them what we may consider a tolerably correct idea of a merchant ship of the period. The fore part of the hull below the upper works differed but little in form from that of the ships of modern times; and as both ends were alike, if we suppose a full built merchant ship of the present day cut in two, and the stern half replaced by one exactly the same as that of the bow, we shall have a pretty accurate notion of what these ships were. The sheer or contour of the top of the sides was nearly straight in the middle, but curving upwards at each end, the stem and stern posts rising to a considerable height, and terminated by ornaments which were very commonly the head and neck of a water-fowl bent backwards. This was called the cheniscus" (*The Voyage and Shipwreck of St Paul*).

This illustration is copied from a bronze figurehead of an ancient ship. It represents some ancient hero or pagan deity. The original, which was found on the scene of the battle of Actium, is preserved in the British Museum (Bronze Room: Cases 54, 55).

The bulwarks consisted of open railings. From both sides of the prow and stern, galleries projected, in which anchors, cables, and other tackling were kept when not in use. A ship was steered by means of two large oars or rudders, one on each side of the stern. The rudder port-holes were utilized for passing the cables which held the anchors, but when this was done the rudders were fastened up with

Illustration of an ancient ship, taken from an engraving in *Antichità di Ercolano* (tom. ii. pl. xiv.). The student will note that the paddle-rudders, projecting gallery, hawsers, cheniscus, and the roof of the cabin are clearly seen.

bands. This explains why St Luke uses the plural "rudder-bands." The hinged rudder only came into use in the Middle Ages, and it is interesting to note that we find on a golden noble of Edward III. a ship, having a rudder attached to the sternpost by a clamp and hooks, or, as a modern sailor would say, "by a gudgeon and pintles." The anchors could be cast out from either end of the ship. Frequently an eye was painted on each side of the prow, hence ancient mariners used the term "to eye the wind," *i.e.* to face it. The boats



I.

II.

I. Ancient anchors.

II. Ancient ships, from a marble tablet in the Borghese Collection at Rome. It shews the relative position of the mainsail and the foresail. (From Smith's *Voyage and Shipwreck of St Paul.*)

that ply between the Island of Malta and the other islands on the Mediterranean coasts still bear a painted eye on each side of the bow. Each ship had its "insigne" or "sign," which often coincided with the "tutela," *i.e.* the figurehead of the tutelary heathen deity. This was the case with "the Castors" in which St Paul sailed from Malta to Puteoli.

We know very little about the interior arrangements of these ships, but from the rough drawings we possess, we learn that there were cabins near the stern. Since these vessels carried passengers as well as cargo, there must have been sleeping accommodation and places for meals.

From a terra-cotta model in the British Museum (Bronze Room, No. 77).

The rigging was extremely simple. The sails consisted of one large square mainsail and a small foresail. Very large vessels carried a third sail. The sails were strengthened by means of bands of ropes attached vertically and horizontally. These bands are seen in the ships engraved on ancient coins.

In stormy weather, triangular sails were substituted for the mainsail. The spars and masts resembled those still in use in the coasting craft of Italy. As the mainmast occupied a central position, the strain upon the hull of the vessel was very great. To prevent leakages by the starting of the ship's timbers, ships were undergirded when a storm was anticipated. This operation consisted in passing strong cables around the hull, and attaching them to pulleys or

capstans on deck. This precaution either prevented leakages or lessened the danger if the vessel had sprung a leak.

With a favourable wind, an ancient ship could sail as rapidly as a modern merchantman. Thus Pliny speaks of a vessel sailing from the Straits of Messina to Alexandria in six days, which gives an average of seven miles an hour. The conditions for a quick passage were a favourable wind and the mainsail set at a right angle to the direction of the wind.

The sailors had no compass, and could only direct their course by studying the sun and stars. Consequently, when fogs and mists obscured the heavens, it was impossible to guide the ship to the desired haven, and vessels always wintered in harbour from November to March, when the seas were said to be closed.

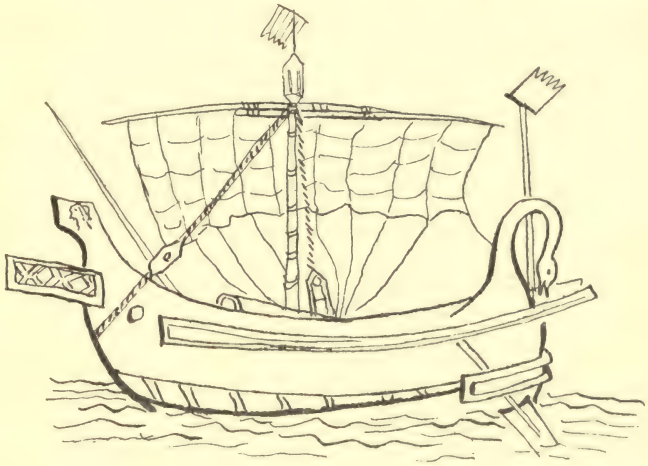
The compass is divided into thirty-two divisions, eight to each quarter, and these divisions are called "points" of the compass. In favourable weather, ancient ships could sail within seven or even six points of the wind, *i.e.* with the direction of the vessel's course, making, with the direction of the wind, an angle of $67\frac{1}{2}^\circ$ or $56\frac{1}{4}^\circ$. This angle varied with the kind of ship, the disposition of the sails, and the violence of the wind; the stronger the wind, the greater the angle. A ship could make headway N.W. by N. when the wind was N.N.E.

"We read of no periodical packets for the conveyance of passengers sailing between the great towns of the Mediterranean. Emperors themselves were usually compelled to take advantage of the same opportunities to which Jewish pilgrims and Christian apostles were limited. When Vespasian went to Rome, leaving Titus to prosecute the siege of Jerusalem, 'he went on board a merchant ship, and sailed from Alexandria to Rhodes,' and thence pursued his way through Greece to the Adriatic, and finally went to Rome through Italy by land. And when the Jewish war was ended, and when, suspicions having arisen concerning the allegiance of Titus to Vespasian, the son was anxious 'to rejoin his father,' he also left Alexandria in a 'merchant ship,' and 'hastened to Italy,' touching at the very places

at which St Paul touched, first at Rhegium (xxviii. 13), and then at Puteoli" (Conybeare and Howson, vol. ii., in h. l.).

These ancient ships were certainly as large as our modern merchant vessels. Josephus was wrecked in an Alexandrian corn-vessel which carried six hundred passengers as well as a large cargo of wheat. This vessel must have had a burden of at least one thousand tons.

Lucian has an interesting dialogue about an Alexandrian



From the tomb of Nævoleia Tyche at Pompeii.

corn-ship that had taken refuge from a gale in the port of Athens. One of the speakers exclaims: "But what a ship it was! The carpenter said it was 180 feet long and 45 wide, and from the deck down to the pump at the bottom of the hold 45½. And for the rest, what a mast it was! and what a yard it carried! and with what a cable was it sustained! and how gracefully the stern was rounded off, and was surmounted with a golden goose" (the sign of a corn-ship), "and at the other end how gallantly the prow sprang forward, carrying on either side the goddess after whom the ship was named; and all the rest of the ornament,

the painting, and the flaming pennants, and above all the anchors, and the capstans, and windlasses, and the cabin abaft the stern, all appeared to me perfectly marvellous. And the multitude of sailors one might compare to a little army, and it was said to carry corn enough to suffice for a year's consumption for all Attica, and this unwieldy bulk was all managed by that little shrivelled old gentleman with a bald pate, who sat at the helm twisting about with a bit of a handle those two monstrous paddles, one on each side, which serve as rudders." (Quoted from Lewin.)

This little article on the ancient methods of navigation will enable the student to understand more clearly St Luke's description of the shipwreck of St Paul. Further, it will bring into relief the accuracy of the historian in every detail.

As we read his graphic and concise narration, we feel that we have the description of an eye-witness who had shared in all the perils of the shipwreck.

ON THE HANDLING OF THE VESSEL IN WHICH ST PAUL VOYAGED

The vessel in which St Paul sailed from Myra to Malta was handled by skilful seamen, as James Smith points out in his *Voyage and Shipwreck of St Paul.* In support of this assertion he calls attention to the manœuvres mentioned below.

1. *They hoisted the boat.* In moderate weather and for short distances it was usual to keep the boat in tow, but in view of a storm it was necessary to hoist-in the boat.

2. *The sail yard or "gear" was let down.* To enable them to weather the storm it was necessary "to turn her head off shore, and to set such sail as the violence of the gale would permit her to carry. We know that the first of the alternatives was not adopted" (Smith).

"In a storm with a contrary wind or on a lee shore, a ship is obliged to lie under a very low sail; some sail is absolutely necessary to keep the ship steady, otherwise she would pitch about like a cork, and roll so deep as to strain and work herself to pieces" (*Encyc. Brit.*, art. "Seamanship," p. 72).

3. *The ship was laid-to.* Though this is not distinctly stated, it is implied in the narration. For had they scudded before the wind, they would have been carried direct on to the sandbanks of the Great Syrtis. Had they turned the head of the vessel to the left, they would have been wrecked on the coast of Libya. Hence the only alternative, and the one which they adopted, was to heave-to on the starboard tack, so that the head of the vessel was as near to the wind as possible, *i.e.* in a north-westerly direction.

From a portion of a funeral monument preserved in the British Museum (Semitic Room).

4. *They lightened the ship on three occasions.* This shews that the ship was greatly damaged, and that the leakages had increased in spite of the undergirding, hence the necessity for lightening the vessel by—

(*a*) Casting part of the freight overboard (ch. xxvii. 18).
(*b*) Casting the tackling overboard (verse 19).
(*c*) Casting out the remaining cargo (verse 38).
(*d*) Abandoning the anchors (verse 40).

5. *They prepared to run aground.* Consequently they anchored from the stern to prevent the vessel being cast on the beach, and when morning dawned they let the anchors fall off, set the foresail, and attempted to reach the shore. The tenacity of the mud prevented the anchors from dragging.

A SHIP ON THE WATERS AS THE SYMBOL OF THE CHURCH OF CHRIST

The Fathers of the Church frequently compare the Church of Christ to a vessel sailing on the ocean; and St Hippolytus, bishop of Portus, near Rome (third century), in developing this thought, has interesting references to ancient methods of seamanship which are in perfect harmony with what St Luke narrates of the vessel in which St Paul sailed from Myra to Malta, and in which he and his companions were shipwrecked. Thus, in the subjoined free translation from his work *de Antichristo* (§ 9), the reader will note the allusions to the practice of undergirding, of carrying a small boat, of employing two paddle rudders. Consequently, the passage throws a side-light on St Luke's description, and is an independent witness to his accuracy in every detail. It runs as follows: "The sea is the world, in which, like a ship on the ocean, the Church is buffeted but is not engulfed, because she has the experienced Pilot Christ with her. She bears uplifted like a mast, as a trophy over death, the cross of the Lord. Her prow is the sunrise, her stern the sunset, her hold the midday, and her rudders are the two Testaments. The cables which undergird her represent the Holy Eucharist of Christ, which strengthens the Church. She carries a small boat with her, which is the bath of regeneration that renews the faithful. In addition to these glorious privileges, there is, as it were, a zephyr from the heavens by which the faithful are sealed or consecrated to God. The iron anchors attached to her sides are the holy commandments of Christ, which are steadfast as iron. On her right and on her left she has the holy angels, through whom the Church is always governed and guarded. A ladder reaches to the summit, and the sail yard is an image of the marvellous Passion of Christ, well fitted to raise the hearts of the faithful to their eternal home. The topsails recall the order of prophets, martyrs, and apostles who inhabit the heavenly kingdom of Christ."

St John Chrysostom has a similar passage (tom. vi., p. cv): "However much, on account of the attacks of the enemy, the

Church toils in the storms of the world, however many temptations attack her, she cannot suffer shipwreck, because she has the Son of God for her Pilot. With faith at her stern, she sails prosperously through the sea of this world, having God for Pilot, angels for rowers, and she carries the choirs of all the saints. In her midst is set up the most salutary tree of the cross, from which hang the sails of evangelical faith; and with these sails, inflated by the Holy Spirit, she is driven to the harbour of Paradise, to the security of eternal rest."

ST PAUL'S JOURNEY FROM MALTA TO ROME

On leaving Malta, the direct route led to the port of Syracuse, a town famous in the time of the Punic Wars. It was an important commercial centre, where many Jews dwelt. From a local tradition which claims St Paul as the founder of the Christian Church at Syracuse, we may infer that, by the courtesy of Julius, he was allowed to land, and that he profited by it to preach the Gospel in Sicily. As the wind was not favourable, they kept close to the shore until they reached Rhegium. Here they only stayed one day, as a south wind sprang up. This was the most favourable one for their journey through the dangerous Straits of Messana, as Puteoli lies due north of Rhegium. Sailing at the rapid rate of seven miles an hour, the vessel reached Puteoli "the next day." As they came into the Bay of Naples a glorious panorama spread out before them. The Bay is over twenty-five miles across. On the south rose the promontory of Minerva, which was outflanked by the lovely Island of Capreae. Misenum, another lofty promontory, stood on the opposite side of the Bay of Naples, and here the imperial fleet, with its forests of masts, lay at anchor, close to the Islands of Ischia and Prochyte. Between these two horns of the bay the sunny coast of Campania stretched out. Vesuvius, nearly four thousand feet high, with its overhanging cloud, its vineclad slopes, and Pompeii nestling at its foot, formed a striking feature in the landscape. St Paul

landed at Puteoli a few years before the eruption took place. "Little did the apostle dream, when he looked from the vessel's deck across the bay to the right, that a ruin, like that of Sodom and Gomorrah, hung over the fair cities at the base of the mountain, and that the Jewish princess, who had so lately conversed with him in his prison at Cæsarea, would find her tomb in his prison at that ruin, with the child she had borne to Felix" (Conybeare and Howson, *Life and Epistles of St Paul*, vol. ii.).

Towards the north of the Bay of Naples was an inner bay, on the shores of which Puteoli stood. Vast crowds generally collected on the pier to watch the Alexandrian ships entering the harbour with all their sails hoisted. Opposite Puteoli lay Baiæ, the fashionable watering-place of the Roman aristocracy. After a short stay of one week in Puteoli, which St Paul and his companions spent with the Christian brethren of the city, Julius set out for Rome with his prisoners. The journey lay first along the cross road which led to Capua. Here they took the Appian Way, which is connected with so many scenes and persons famous in Roman and Grecian history. "The track of the road still remains. It was from thirteen to fifteen feet broad, and the foundation was a concrete, or cemented rubble-work, and the surface was laid with large polygonal blocks of the hardest stone, usually basaltic lava, irregular in form, but fitted together with the greatest nicety" (Lewin, *Life and Epistles of St Paul*, vol. ii.).

Tall milestones marked the distances, and every ten or twenty miles there were halting-places for the convenience of travellers who desired food, shelter, or fresh beasts of burden. Julius and his company passed on through Minturnæ, Formiae, and Tarracina. Here there was a choice of routes, as the Pontine Marshes were drained by a canal running fairly parallel with the Appian Way. It is not known which road Julius took, as both met at Appii Forum. Here a company of the Christian brethren from Rome met St Paul, and their coming gave him great joy and fresh courage. From Appii Forum they went on to Three Taverns, a distance of ten miles.

Thence the road lay through Aricia, through the Valley of Egeria, and then up the wooded slope that led to Porta Capena, near which was the quarter allotted to the Jews. "As they approached Rome, the suburbs were lined with the splendid villas of senators and knights and wealthy commoners and the tombs of the mighty dead. Just before reaching the gate of the city they passed under the Arch of Drusus, erected twenty years before in honour of Drusus, the father of the Emperor Claudius, who is celebrated by Horace as the conqueror of the Rhæti and Vindelici. The arch still remains, but the spectator gazes with the more interest as he remembers that under this venerable fabric passed, 1800 years ago, the footsteps of the great Apostle of the Gentiles. They now advanced into Rome itself by the Porta Capena or Capuan Gate, dripping from the leakage of the ancient aqueduct which was carried across it" (Lewin, *Life and Epistles of St Paul*, vol. ii. p. 226).

Julius led his prisoners past the triumphal arches, colonnades, and famous temples that stood between Porta Capena and the Forum, and there he handed them over to the Prefect of the Prætorian Guards, at the camp on the Palatine Hill.

THE PERSONAL APPEARANCE OF ST PAUL

On the personal appearance of St Paul we have the tradition of the early writers; and as their descriptions agree in the main, we are able to form some idea of the physiognomy and physique of the great Apostle of the Gentiles.

(*a*) In the *Philopatris*, a work ascribed to Lucian, St Paul is described as "bald, and with an aquiline nose."

(*b*) In the *Acts of Paul and Thecla* we read that he was little in stature, bald, crooked-legged, vigorous, with knitted brows, slightly aquiline nose, full of grace, appearing now as a man, now as an angel" (ch. i. 7).

(*c*) *Malala* (*i.e.* John of Antioch) writes: "Paul was short of stature, bald, greyish as to the hair of the head and the chin, of a good nose and light blue eyes, with the eyebrows knit together, of a fair and ruddy complexion, a graceful beard, of benevolent expression, of sound judgment, gentle, affable, and of pleasing manners, and glowing with the fervour of the Holy Spirit." (Quoted by Lewin, *Life and Epistles of St Paul*, vol. ii.)

These descriptions agree with the earliest portraits of St Paul, and particularly with one on a large medallion which was found in the cemetery of Domitilla, one of the Flavian family. On this medallion we have two heads in relief. On the right hand that of St Peter, on the left that of St Paul. The Flavian family counted many noble Christians and martyrs among its members. The medallion in question dates from the close of the first century or the beginning of the second.

STYLE AND CHARACTER OF ST PAUL

"Mighty Paul,
From Peter never parted in the light,
The Gentile world's untired Evangelist,
Bearing his children on his world-wide heart,
Hebrew of Hebrews, Saint of love once rapt
Up to the Throne of God, now rules with Him
And sees his Loved One always face to face."
(H. A. Rawes.)

"The style reveals the man," and of the great Apostle of the Gentiles this is absolutely true. As St John Chrysostom remarks: "Paul by his letters still lives in the mouths of men throughout the whole world. By them, not only those whom he converted, but also all the faithful even unto this day, yes, all saints who are as yet unborn, even until Christ's second Advent, both have been and shall be blessed" (*de Sacer.*, iv. 7). Then he goes on to compare St Paul's Epistles to a wall of adamant encircling and protecting the Church. On every page of the apostle's inspired writings we note the rugged, forcible expressions, apt comparisons, and mixed metaphors. His great dialectic powers and mental activity are seen in his logical chain of reasoning and his frequent digressions. His rapid, impassioned utterances reveal a soul full of the love of God, which overflowed in streams of zeal and tender sympathy for all men.

St Jerome writes: "Whenever I read St Paul's epistles, I seem to see him before me. I do not hear words, but thunder. They appear indeed words of a simple, upright,

uneducated peasant, who is unable to use or understand a stratagem, but whichever words thou regardest, they are thunderbolts. He keeps to the matter in hand, he grasps whatever he touches, he turns his back that he may overcome, he feigns flight that he may destroy" (*Ep. ad Pammach.* 68, 13). St Paul is essentially a subjective writer, and he could hardly be otherwise when we consider the circumstances under which he wrote. During his whole career as an apostle, he was the butt of his enemies; hence he was continually called upon to defend himself, to justify his line of action, and to protect his converts. He ever stood on the breach in his tender solicitude for the Churches he had founded. His health, too, was very delicate; and when we consider to what physical hardships and perils he was daily exposed, it is natural that reference to his personal difficulties should find a place in his Epistles. He wrote letters, not essays; in several cases they were addressed to individuals, in others, to the Churches he had himself planted; and, in all his writings, he treated of actualities. His letters were divinely inspired, and yet he retained his own individuality, for each sacred writer presents the truth in his own peculiar style and language.

Like all the saints of God who exercised a public ministry, St Paul led a twofold life—the inner life of union with God, and the exterior life of zeal for the good of his neighbours.

An intense absorbing love of God was the ruling principle of his life. He realized that the gift of tongues, of prophecy, of miracles, or of martyrdom were unprofitable, if not accompanied by charity. At times he broke forth into ardent expressions of the love of God, as when he exclaimed, "If any man love not our Lord Jesus Christ, let him be anathema maranatha" (1 *Cor.* xvi. 22). "Who then shall separate us from the love of Christ? shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? . . . But in all these things we overcome because of him that hath loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able

to separate us from the love of God, which is in Christ Jesus our Lord" (*Rom.* viii. 35, 37–39).

Constantly we find ascriptions of praise to God. The doxology was ever on St Paul's lips: "Grace be to you, and peace from God the Father, and from our Lord Jesus Christ. . . . . To whom is glory for ever. Amen" (*Gal.* i. 3–5). "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort" (2 *Cor.* i. 3).

His love was based on faith. Never for one moment did he doubt the truth of the revelations granted to him, nor his divine call to the apostleship. His epistles are full of expressions of faith and confidence in God. A few examples will suffice to prove this assertion: "For I know whom I have believed, and I am certain that he is able to keep that which I have committed unto him against that day" (2 *Tim.* i. 12). "The Lord hath delivered me from every evil work, and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen" (*ibid.* iv. 18).

How earnestly he exhorts his disciples "to keep the unity of the Spirit in the bond of peace" (*Eph.* iv. 3), and "to continue in the faith, grounded and settled" (*Col.* i. 23). For St Paul to live was Christ, to die gain; and his ardent longing to be united to Christ finds vent in these words: "But I am straitened between two; having a desire to be dissolved and to be with Christ, a thing by far the better. But to abide still in the flesh is needful for you" (*Phil.* i. 23–24). Here we see in conflict, as it were, the two characteristics of St Paul—love of God and zeal for souls—and to both of these we may trace his heroic fortitude. He himself gives us a brief outline of his life of perils and hardships in his second Epistle to the Corinthians (xi. 23–33), where he speaks of his labours, stripes, and imprisonments, of having been stoned, and of his shipwrecks. He refers to his long journeys, perils of robbers, of his nation, of Gentiles, and of false brethren. To these he adds "labour and painfulness," "many watchings," hunger, thirst, fastings, cold and nakedness, and finally, "the things without," and "the

solicitude of all the churches." But none of these physical or spiritual trials could daunt the brave spirit of St Paul. He who could even have wished himself "anathema from Christ" for his brethren, "his kinsmen according to the flesh" (*Rom.* ix. 3), never shrank from any labour or hardship which might benefit them, nor from any means of winning them to Christ. That he may save their souls, he rebukes fearlessly and warns them of danger. Now he bids them beware of "dogs and evil workers," *i.e.* of the judaizing party; now he excommunicates that men "may learn not to blaspheme" (1 *Tim.* i. 20). He apostrophizes the "senseless Galatians" for allowing themselves to be bewitched. Yet St Paul is unspeakably tender at times in his rebukes, and his solicitude resembles that of a mother for her firstborn, as the subjoined passages attest. "For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 *Cor.* xi. 2). "But I most gladly will spend and be spent myself for your souls; although, loving you more, I be loved less" (*ibid.* xii. 15). "My little children, of whom I am in labour again, until Christ be formed in you" (*Gal.* iv. 19).

Not only St Paul exhorts Timothy to "preach the word; be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine" (2 *Tim.* iv. 2), but he himself puts this counsel in practice, and, lest he should scandalize the brethren, he became as a little one in the midst of them, "as if a nurse should cherish her children" (see 1 *Thess.* ii. 7–9). He desired to impart unto them, not only the Gospel of God, but his own soul also, because they were dear to him. He laboured for his daily bread, lest he should be a burden on them; and he thus addresses the Thessalonian converts: "You are witnesses, and God *also*, how holily, and justly, and without blame, we have been to you, that have believed" (*ibid.*, verse 10).

As when present with his converts he spared no pains or peril, so when separated from them he is constantly mindful of them. Cf. "We give thanks to God always for you all; making a remembrance of you in our prayers without

ceasing" (1 *Thess.* i. 2). Again, to the Colossians he writes: "We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you" (i. 3). To the Philippian converts he dictates these words: "God is my witness, how I long after you all in the bowels of Jesus Christ" (*Phil.* i. 8). The sixteenth chapter of the Epistle to the Romans illustrates the loving remembrance of St Paul for his brethren. He mentions each one, and sends greetings to those with whom he had laboured in the cause of the Gospel, and he recalls the services they had rendered him. Note the tenderness of the following greetings: "Salute Rufus, elect in the Lord, and his mother and mine"—"Epenetus, my beloved"—"Urbanus, our helper." His tender, sensitive nature had need of affection and sympathy; hence his sincere gratitude for the devotedness and affection of his disciples, and his intense feeling of isolation when separated from them. He appreciated their services, he rejoiced when they were faithful to God. With the beloved apostle he could have exclaimed: "I have no greater grace than this, to hear that my children walk in truth" (*3 St John* i. 4). As we should expect, therefore, he grieved bitterly over those who denied Christ and gave up the Faith. Thus in the Epistle to the Philippians we read: "For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ" (iii. 18). To these characteristics of St Paul we must add his profound humility. He never forgot that he had been a persecutor, and that he had been instrumental in putting many of the saints to death. While he claims his right to the apostolic rank, exercises the authority and manifests the credentials of an apostle, he ever speaks humbly of himself as the least of the apostles. If he exalted the ministry, he abased the minister, and attributed all his gifts to the mercy of God. He exercised a marvellous influence over all with whom he came in contact, and with exquisite tact made himself "all things to all men." He knew how to address kings and peasants, wise men and illiterate, and all his personal talents and gifts were exercised in the one great cause—the spread of the Gospel. And when victory crowned his efforts, when

the glory of God in the salvation of souls was thus procured, the object of his life and labours was attained. Thus he writes to the Thessalonians: "For what is our hope, or joy, or crown of glory? Are not you, in the presence of our Lord Jesus Christ at his coming? For you are our glory and joy" (1 *Thess.* ii. 19–20).

LAST YEARS OF ST PAUL

With the account of St Paul's first captivity in Rome, St Luke closes the Acts of the Apostles. Commentators are not agreed as to the date, but 63 or early in 64 A.D. is very generally accepted, and this brings us to the tenth or eleventh year of Nero's reign. As the first part of this book (Chapters I. to XII.) deals chiefly with the work of St Peter in Palestine—"in Jerusalem and in all Judea and Samaria"—so the second part (XIII. to XXVIII.) treats of St Paul's work in the metropolis of the Roman empire, and the progress made by the Gospel in the queen of cities—the centre of government of "the uttermost parts" of the known world. We have no record of St Paul's trial, but St Luke gives us to understand that it was over when he penned the last words of the Acts, since he gives two years as the duration of the apostle's captivity. Various causes may have contributed to delay the hearing of the case. Jewish influence in Rome was probably antagonistic, or the witnesses from Jerusalem deferred their journey to the capital. Or the delay may have been the result of indifference on the part of the Roman authorities, or want of time, on account of urgent judicial matters then in hand.

During the two years St Paul was not idle. From Rome he wrote four epistles, viz. to the Philippians, the Ephesians, the Colossians, and to Philemon. From these letters we gather certain details touching his life in Rome, and the companions who ministered to him. St Luke, Aristarchus, and possibly Timothy had travelled with him from Cesarea; in any case, the latter was with him later in Rome, for the

Epistle to the Philippians begins with these words: "Paul and Timothy, the servants of Jesus Christ; to all the saints in Christ Jesus, who are at Philippi, with the bishops and deacons" (i. 1). St Mark, the cousin of Barnabas, also joined him in Rome. Tychicus, his faithful messenger, was also with St Paul, and by him the apostle probably sent three epistles, written during his first captivity. Onesimus, a Gentile slave, who had deserted his master, Philemon, was received by St Paul, and sent back with a letter, in which the apostle begged Philemon to treat his slave kindly (see Epist. to Philemon). Many of the Asiatic Christians were in Rome before St Paul arrived in the city. Thus we find him, when writing from Corinth to the Romans, sending greetings to "Epenetus, the first-fruits of Asia for Christ"; to Phebe, who had been "in the ministry of the Church in Cenchre," and who had greatly assisted the apostle, and "many others." To Aquila and Priscilla, "his helpers in Christ Jesus," and who for his sake imperilled their lives, he also sends greetings. Many others are mentioned, of whom we know nothing beyond their names, except where St Paul adds a special tender epithet. Thus we find references to Andronicus and Junias, his "kinsmen and fellow-prisoners," who were "in Christ" before him, to Stachys and Ampliatus, his "most beloved in the Lord"; to Urbanus, "his helper in Christ Jesus"; to Apelles, "approved in Christ"; to the households of Aristobulus and Narcissus. He greets his kinsman Herodian, and also Tryphena, Tryphosa, and Persis, all of whom were "labourers in the Lord." Tenderly he calls to mind Rufus, "elect in the Lord," and his mother, whom he claims as his own, "his mother and mine," and the brethren that dwelt with them. He ends his list of affectionate greetings by saluting "Philologus and Julia, Nereus and his sister, and Olympias, and all the saints that are with them" (see *Rom.* xvi. 1–15). Linus (67 A.D.), Cletus and Clement (92 A.D.), who successively governed the Church after the death of St Peter, were members of the Church in Rome, and doubtless they were in that city during St Paul's first captivity, as well as during his last imprisonment (see 2 *Tim.* iv. 21).

The Church of Philippi ministered to St Paul's needs, and

sent their contributions by Epaphroditus. Throughout the two years of his imprisonment the apostle was in communication with the Churches he had founded in Asia Minor, in Macedonia, and in Greece. In his epistles to them he initiates them into his joys and sorrows. He rejoices that the Gospel has spread even in "the household of Cesar, in the court and in all other places," and that his bonds, far from discouraging the brethren, are a source of confidence, so that they were "much more bold to speak the word of God without fear" (*Phil.* i. 14). He refers also to his hope of speedy release (*Phil.* ii. 24).

Although in chains, and unable to visit his converts or to attend the public services of the church or synagogue, St Paul had the consolation of knowing that his bonds were no obstacle to the progress of the Gospel. These two years were a time of rest and peace, for he seems to have had no doubt as to the issue of his trial. It may be that from the revelation which he had in Jerusalem concerning his visit to Rome he had learned that he should be released. The moment came when the chain was taken off his arm. We know nothing of his trial, beyond that it resulted in his acquittal. He was now free to resume his missionary journeys. About this period of his life we glean some information from the epistles and from the writings of the Fathers. From his Epistle to the Romans (xv. 28) we learn that he had long desired to visit Spain, and, according to the traditions of the Fathers, he now executed this project. Thus St Clement of Rome, St Paul's fellow-labourer, writes: "Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the East and West, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the West, and suffered martyrdom under the prefects. Thus was he removed from the world, and went into the Holy Place, having proved himself a striking example of patience" (*Epist. ad Cor.*, v.). In the Muratorian Canon (*circa* A.D. 170) there is a reference to "Paul's setting forth from the city on his way to Spain." St Jerome speaks

of St Paul "being carried to Spain by foreign ships" (*in.*, Isa. xi.); and again he writes: "Paul was dismissed by Nero that he might also preach the Gospel of Christ *in the regions of the West*" (*Catal. Script.*). St John Chrysostom records the same tradition: "After he had been in Rome, he again went into Spain, but we do not know whether he returned thence to these regions" (*i.e.* the East). In a brief account of the work of the Apostles, St Hippolytus thus speaks of St Paul: "And when Paul entered into the apostleship a year after the assumption of Christ, beginning at Jerusalem, he advanced as far as Illyricum, and Italy, and Spain, preaching the Gospel for five-and-thirty years; in the time of Nero he was beheaded at Rome, and was buried there." There was, therefore, a well-established ancient tradition that St Paul did visit Spain, as the citations given above prove, but it is not possible to decide whether St Paul visited Spain immediately after his first captivity or just before his second. The author of the Muratorian fragment evidently held the former opinion.

Taking for granted this ancient tradition that St Paul did go to Spain, it is probable that he visited Corduba, the modern Cordova, after which he returned to the East and visited the places mentioned below. It is, however, impossible to give the exact order, as the epistles simply furnish us with incidental references, and it is almost certain that he visited other cities and districts where he had previously evangelized.

Places Visited.	References in the Epistles.
Miletus.	"Trophimus I left sick at Miletus" (2 Tim. iv. 20).
Colossae.	"But withal prepare me also a lodging. For I hope that through your prayers, I shall be given unto you" (Philem. 22. Philemon lived at Colossae).
Ephesus.	"Till I come, attend unto reading, to exhortation, and to doctrine" (1 Tim. iv. 13).
	"The Lord grant unto him to find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus, thou very well knowest" (2 Tim. i. 18).

Places Visited.	References in the Epistles.
Troas.	"The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, especially the parchments" (2 Tim. iv. 13).
Crete.	"For this cause I left thee in Crete," etc. (Titus i. 5).
Macedonia.	"I desired thee to remain at Ephesus when I went into Macedonia, that thou mightest charge some not to teach otherwise" (1 Tim. i. 3).
Corinth.	"Erastus remained at Corinth" (2 Tim. iv. 20).
Nicopolis.	"When I shall send to thee Artemus or Tychicus, make haste to come unto me to Nicopolis. For there I have determined to winter" (Titus iii. 12).
Rome.	"I have fought a good fight, I have finished my course, I have kept the faith . . . . . Take Mark and bring him with thee . . . . . Make haste to come to me before winter" (2 Tim. iv. 7, 11, 21. Written from Rome).

St Paul is said to have been arrested in Nicopolis and conducted as a state prisoner to Rome, where he passed some months before his execution in 67 A.D. When he wrote his second Epistle to Timothy he was a prisoner in the dungeons of the Mamertine prison, into which the accused were let down through a hole in the ceiling. Here he describes himself as labouring "even unto bands as an evil doer," but his brave spirit is not depressed, and he continues exultantly, "but the word of God is not bound" (2 *Tim.* ii. 9).

In important trials before a Roman court it was customary to secure the services of the procurator or of some patron on behalf of the accused, and even the friends and relatives were allowed to plead in his favour, and by their prayers and tears a severe sentence was often mitigated or an acquittal obtained. But St Paul had no intercessors. He stood alone and undefended before his judge, upheld by his Divine Master alone. From his words we gather that he spoke in his own defence before a numerous assembly, since he writes: "But the Lord stood by me, and strengthened me, that by me the preaching may be accomplished, and that all the Gentiles may hear: and I was delivered out of the

mouth of the lion" (2 *Tim.* iv. 17). When he penned these words, St Paul knew that his end was near, for he tells his beloved Timothy that he is "even now ready to be sacrificed," and that the time of his dissolution "is at hand." And fearing lest he should be executed before Timothy's arrival, and yearning to see his beloved son once more, he reiterates his entreaties: "Make haste to come to me quickly—make haste to come to me before winter." St Luke, the beloved physician and the faithful historian, stood by his master, but we do not know if St Timothy arrived in Rome before St Paul gave his life for Jesus Christ.

The trial probably took place in one of the immense basilicas situated in the Forum. "From specimens which still exist, as well as from the descriptions of Vitruvius, we have an accurate knowledge of the character of these halls of justice. They were rectangular buildings, consisting of a central nave and two aisles, separated from the nave by rows of columns. At one end of the nave was the tribune, in the centre of which was placed the magistrate's curule chair of ivory, elevated on a platform called the tribunal. Here also sat the Council of Assessors, who advised the prefect upon the law, though they had no voice in the judgment. On the sides of the tribune were seats for distinguished persons, as well as for parties engaged in the proceedings. Fronting the presiding magistrate stood the prisoner, with his accusers and his advocates. The public was admitted into the remainder of the nave and aisles (which was railed off from the portion devoted to the judicial proceedings); and there were also galleries along the whole length of the aisles, one for men, the other for women. The aisles were roofed over, as was the tribune. The nave was originally left open to the sky. The basilicas were buildings of great size, so that a vast multitude of spectators was always present at any trial which excited public interest. Before such an audience it was that Paul was now called to speak in his defence" (Conybeare and Howson, vol. ii.).

After this first hearing he was delivered for a time "from the mouth of the lion," by which, as St Jerome understands, Nero, who was called a lion on account of his cruelty

(Manifeste leonem propter crudelitatem Neronem significavit, —*de Vir. illus.*, v.). There was probably a delay of some few months before he was again arraigned, and as he asks St Timothy to bring him the cloak which he had left at Troas, and to come to him before winter, it looks as though St Paul expected to pass the winter months in his dreary, cold dungeon. But his courage did not fail, and he spoke confidently of the hour of his death. Thus he wrote: "For I am even now ready to be sacrificed, and the time of my dissolution is at hand. I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day: and not only to me, but to them also that love his coming" (2 *Tim.* iv. 6–8). A few faithful disciples visited him. St Luke was his truest friend. Of Onesiphorus the apostle writes: "He hath often refreshed me, and hath not been ashamed of my chain. But when he was come to Rome, he carefully sought me, and found me" (2 *Tim.* i. 16–17). Eubulus, Pudens, Linus, and Claudia also had intercourse with him in his prison. Thus the apostle bravely waited for the supreme hour when he should be eternally united to Christ. The second hearing of the case was announced, and St Paul stood for the last time before an earthly tribunal. "In the presence of some dense, curious, hostile crowd of Jews and pagans, he must have been heard once more in his second defence, or on the second account of the indictment against him; and on this occasion the majority of the assessors must have dropped the tablet C—the tablet of condemnation —into the voting urn, and the presiding judge must have pronounced sentence of decapitation on one who, though condemned of holding a dangerous and illegal superstition, was still a Roman citizen" (Farrar, *Life and Work of St Paul*, pp. 685–6).

According to an ancient tradition, St Peter was crucified on the same day that St Paul was beheaded.

Eusebius thus describes their martyrdom: "Thus Nero publicly announcing himself as the chief enemy of God, was led on in his fury to slaughter the apostles. Paul is therefore

said to have been beheaded at Rome, and Peter to have been crucified under him. And this account is confirmed by the fact that the names of Peter and Paul still remain in the cemeteries of that city even to this day. But likewise, a certain ecclesiastical writer, Caius by name, who was born about the time of Zephyrinus, bishop of Rome, disputing with Proclus, the leader of the Phrygian sect, gives the following statement respecting the places where the earthly tabernacles of the aforesaid apostles are laid. "But I can shew," said he, "the trophies of the apostles; for if you will go to the Vatican, or to the Ostian Road, you will find the trophies of those who have laid the foundation of this church, and that both suffered martyrdom about the same time" (bk. ii. ch. xxv.).

The cross of St Peter is said to have been erected on the Hill of the Janiculum, and a chapel enclosing this site was erected by the faithful. The spot where St Paul was beheaded is called the Tre Fontane, because, according to an ancient legend, the head of St Paul, when it was struck off, bounded up three times from the ground, and at each place where it touched the earth a spring of water gushed forth. The first sepulchre of the two apostles was in the catacombs on the Via Appia. On the supposition that St Paul was born in 1 A.D., he must have been sixty-seven years of age when he was put to death, after having served his Divine Master for more than thirty years in "labours, in prisons more frequently, in stripes above measure, in deaths often" (see 2 *Cor.* xi. 23 *et seq.*). Some years after, St Peter's body was transferred to the Vatican, where it now lies deep down in the earth, under the Altar of Confession. St Paul's body was removed to the Basilica of San Paolo fuori le Mure (*i.e.* St Paul without-the-walls) on the Via Ostia, which was built in A.D. 388 by Theodosius and Valentinian. There his relics are still venerated by the faithful. St Peter and St Paul laid the foundations of the Church, and the work which they began still exists. He who called these two valiant athletes to their reward still watches over His Church on earth. Be it ours, each in our sphere of labour, to fight the good fight, to finish our course, and to keep the faith. If

we strive to imitate in our feeble measure these great heroes of the Catholic Church, if we love our faith and strive to spread it by our words and examples, then we can, with all confidence of being heard, utter the beautiful prayer of the Church, "Aeterna fac cum sanctis tuis in gloria numerari."

BIOGRAPHICAL NOTES ON THE PRINCIPAL PERSONS MENTIONED IN THE ACTS OF THE APOSTLES

Ananias.—A Jewish convert whom our Lord, in a vision, ordered to visit Saul, and to declare to him his mission as the Apostle of the Gentiles. Ananias baptized Saul, and when he laid his hands on him, Saul's sight was restored (ix. 10–18). According to an ancient tradition, Ananias was the first bishop of Damascus, his native town, and he sealed his testimony to the Gospel with his blood. St Paul, in his speech from the castle stairs, describes Ananias as "a man according to the law, having testimony of all the Jews who dwelt there" (xxii. 12).

Ananias.—This high-priest was probably a Sadducee. He held office from A.D. 48 until A.D. 59, which, in those troubled times of faction and intrigue, was a very long period of office. Not long before St Paul was arraigned before him, Ananias had been sent to Rome to answer certain charges preferred against him by the Samaritans. He gained his cause and resumed his duties. The prophetic words of St Paul (see xxiii. 3) were realized when Eleazar, the son of Ananias, having raised a sedition, Manahen, the son of Judas of Galilee, led the Sicarii against Jerusalem, and, after committing many depredations, they murdered Ananias and his brother Hezekiah (see *Bell. Jud.*, ii., xvii. 9).

Apollo.—This labourer in the Gospel was an Alexandrian Jew, a learned and eloquent man, who had studied the Scriptures deeply. Either from St John the Baptist himself or from his disciples, Apollo had learned certain truths about Jesus of Nazareth, and these he preached zealously.

The chief references in the Acts and the Epistles are as follow:—

(*a*) He came to Ephesus while Priscilla and Aquila were there, and was preaching boldly in the synagogues (xviii. 26).

(*b*) They instructed him further, and afterwards he evangelized in Achaia, particularly in Corinth, where Apollo "watered" what Paul had "planted" (1 *Cor.* iii. 6).

(*c*) He appears to have had a striking personality, which attracted the Corinthian disciples so that there was a strong party feeling in the Church of Corinth in favour of Apollo, and against St Paul. The apostle rebukes this sectarian spirit in his first Epistle to the Corinthians (i. 10–16). Apollo did not encourage this party feeling, and he appears not to have wished to return to Corinth. *Cf.* "And touching our brother Apollo, I give you to understand that I much entreated him to come unto you with the brethren: and indeed it was not his will at all to come at this time. But he will come when he shall have leisure" (1 *Cor.* xvi. 12).

(*d*) Apollo was evangelizing in Crete in company with Titus, to whom St Paul wrote: "Send forward Zenas the lawyer, and Apollo, with care, that nothing be wanting to them" (*Titus* iii. 13).

Aquila and Priscilla (his wife).—Aquila was a native of Pontus, who for a time dwelt in Rome, whence he was banished by an edict of Claudius, by which the Jews were ordered to leave Rome (xviii. 2).

Notices in the Acts and Epistles:—

1. St Paul lived with them in Corinth during his second missionary journey, and as Aquila was a tent-maker like St Paul, they worked together at this trade.

2. Aquila and Priscilla accompanied St Paul to Ephesus, where he left them and went on to Jerusalem (xviii. 19).

3. Aquila and Priscilla instructed Apollo in the truths of the Gospel (xviii. 26).

4. Aquila and Priscilla sent greetings to the Corinthians when St Paul wrote his first Epistle to the Church in Corinth (1 Cor. xvi. 19).

5. They returned to Rome, and their house became a place of assembly for the Christian Church. St Paul thus speaks of them: "Salute Prisca and Aquila, my helpers in Christ Jesus, (who have for my life laid down their own necks; to whom not I only give thanks, but also all the churches of the gentiles,) and the church which is in their house" (*Rom.* xvi. 3–5).

Barnabas (son of consolation) was a Levite, a native of Cyprus. His sister Mary lived in Jerusalem with her son John Mark, who was consequently nephew to Barnabas.

References in the Acts:—

(*a*) He sold a field and gave the price to the apostles (iv. 37).

(*b*) He introduced Saul of Tarsus to the apostles in Jerusalem, which points to some previous acquaintanceship (ix. 27).

(*c*) He was sent from Jerusalem to Antioch by the apostles, to organize the newly-founded Christian church in that city (xi. 22–24).

(*d*) He went from Antioch to Tarsus to fetch Saul (xi. 25–26).

(*e*) When Agabus had prophesied that there would be a famine in Judea, Barnabas and St Paul were deputed by the Church of Antioch to take the alms collected there to the apostles in Jerusalem" (xi. 20–30).

(*f*) From Antioch, Paul and Barnabas were sent forth on their first missionary journey to Cyprus and Asia Minor. The only special incident related of Barnabas is that the people of Lycaonia called him "Jupiter," while they named St Paul "Mercury," taking them for gods in human form (xiii., xiv.).

(*g*) St Paul and Barnabas went to Jerusalem to confer with the Church concerning the circumcision of the Gentiles (xv. 1–34).

(*h*) Barnabas having returned to Antioch with St Paul, a "dissension" arose because the former wished John Mark to accompany them on a second missionary journey, with the result that "they departed one from another; and Barnabas indeed taking Mark, sailed to Cyprus" (xv. 36–39).

Bernice.—This princess was the eldest daughter of Agrippa I. and the sister of Agrippa II. and Drusilla. Bernice is the Macedonian for Pherinike, of which Veronica is another form. Bernice was remarkable for her beauty. She married her uncle Herod, prince of Chalcis. After his death she dwelt with her brother, where her conduct was not above suspicion. Her second husband was Polemo, king of Cilicia, who became a proselyte to the Jewish faith in order to wed her. She deserted him and returned to her brother, whom she accompanied on his various journeys. Vespasian and Titus were in turn attracted by her beauty. She accompanied Titus to Rome, and he proposed to make her his wife, but the Romans were so hostile to the project that he reluctantly renounced the idea and dismissed her. Although her private character was stained with vice, she was a devout Jewess and a true patriot. Josephus testifies to the interest she took in her nation, for whom she even exposed herself to danger, as the subjoined passage proves. The incident occurred at the time when some of the Jews had revolted against the tyranny of Gessius Florus.

"Bernice was come to Jerusalem and saw the wicked practices of the soldiers; she was sorely affected at it, and frequently sent the masters of her horse and her guards to Florus, and begged of him to leave off these slaughters; but he would not comply with her request, nor have any regard either to the multitude or those already slain, or to the nobility of her that interceded, but only to the advantage he should make by this plundering; nay, this violence of the soldiers broke out to such a degree of madness that it spent itself on the queen herself; for they did not only torment and destroy those whom they caught under her very eyes, but indeed had killed herself also, unless she had prevented them by flying to the palace, and had staid there all night with her guards, which she had about her for fear of an insult from the soldiers. Now she dwelt then at Jerusalem in order to perform a vow which she had made to God; for it is usual with those that had been either afflicted with a distemper, or with any other distresses, to make vows; and for thirty days before they are to offer their sacrifices, to abstain from wine, and to shave the hair of their head. Which things Bernice was now performing, and stood barefoot before Florus's tribunal, and besought him (to spare the Jews). Yet could she neither have reverence paid to her, nor could she escape without some danger of being slain herself" (*Bell. Jud.*, ii., xv. 1, vol. ii. p. 226).

The name of Bernice only occurs once in the Acts (ch. xxv.–xxvi.), like that of her brother, Agrippa II.

Dionysius.—He was converted to Christianity by St Paul's sermon in the Areopagus. One of the Breviary lessons for October 9th runs thus:—

"After being baptized by St Paul, Dionysius was set over the Church at Athens. Subsequently he visited Rome, and Pope Clement sent him to preach the Gospel in Gaul. Rusticus and Eleutherius accompanied him to Paris, where he was scourged and finally put to death by Fescennius the prætor." Hence Dionysius is invoked as the patron Saint of France, under the name of St Denis.

Drusilla.—She was the daughter of Herod Antipas, and therefore sister to Agrippa II. and Bernice. Her father died when she was about six years old. When Drusilla was quite a child, Antipas had promised her in marriage to Epiphanes, the son of Antiochus, on condition of his embracing the Jewish faith. On his refusal to keep his promise, Antipas being now dead, her brother Agrippa II. espoused her to Azizus, king of Emesa. Owing to the influence of a Cypriot named Simon, a magician, Drusilla left her husband and married Felix, who was smitten by her beauty. At the time of St Paul's imprisonment in Cesarea, Drusilla was still very young. She had a son by Felix, whom they named Agrippa. Drusilla and her son Agrippa perished in the eruption of Mount Vesuvius in A.D. 79. It is clear that Drusilla was not much attached to the religion of her fathers, otherwise she would not have married a Gentile. Josephus gives as a reason for Drusilla's abandoning Azizus that Bernice was jealous of her sister's great beauty and ill-treated her (see *Antiq.*, xx., vii. 1–2).

Felix, Procurator of Judea.—Felix and his brother Pallas were originally slaves in the house of Antonia, the mother of the Emperor Claudius. The emperor gave them their freedom and made Pallas his chief minister. Pallas procured for his brother Felix the office of procurator of Judea, A.D. 52. In this appointment he became notorious for his cruelty, base conduct, and licentiousness, and Josephus refers to him as one of the most corrupt and unprincipled men who ever ruled Judea in the name of Rome. Trusting to the influence of Pallas with the emperor, Felix continued his evil career with impunity, and his ill-advised dealings kindled strife around him. Suetonius speaks of Felix as "the husband of three queens." Of these, only two are known to us by name, namely, (1) Drusilla, the daughter of the king of Mauritania, and the granddaughter of Antony and Cleopatra; (2) Drusilla, the daughter of Herod Agrippa I., who left her first husband, Azizus, king of Emesa, to marry Felix. The Jews having accused Felix of misgovernment and cruelty, he was recalled by Nero in A.D. 63, the year in which Pallas, having fallen into disgrace, was put to death. Josephus speaks at some length of Felix (*Ant. Jud.*, xx., vii. 1, 2, and viii. 5–7), and of his evil and rapacious deeds.

Festus.—Porcius Festus succeeded Felix as procurator of Judea, probably in the autumn of 60 A.D. "A few weeks after Festus reached his province he heard the cause of St Paul, who had been left a prisoner by Felix, in the presence of Herod Agrippa II. and Bernice his sister. Not finding anything in the apostle worthy of death or of bonds, and being confirmed in this view by his guests, he would have set him free, had it not been that Paul had himself previously (*Acts* xxv. 11, 12) appealed to Cesar. In consequence, Festus sent him to Rome. Judea was in the same disturbed state during the procuratorship of Festus which had prevailed through that of his predecessor. Sicarii, robbers, and magicians were put down with a strong hand (*Ant.*, xx. 8, § 10). Festus had a difference with the Jews at Jerusalem about a high wall which they had built to prevent Agrippa seeing from his palace into the court of the Temple. As this also hid the view of the Temple from the Roman

guard appointed to watch it during the festivals, the procurator took strongly the side of Agrippa, but permitted the Jews to send to Rome for the decision of the emperor. He being influenced by Poppæa, who was a proselyte, decided in favour of the Jews. Festus died probably in the summer of 62 A.D., having ruled the province less than two years" (Smith, *Bib. Dict.*, art. "Festus").

Gamaliel. — Rabban Gamaliel was St Paul's master (see *Acts* xxii. 3), and he was generally spoken of as "Rabban Gamaliel the elder," in order to distinguish him from one of his grandsons, "Gamaliel the younger." That he was *respected by all the people* is proved by the popular saying concerning him: "Since Rabban Gamaliel the elder died, there has been no more reverence for the Law, and purity and abstinence died out at the same time." "As Aquinas, among the schoolmen, was called *Doctor Angelicus*, and Bonaventura *Doctor Seraphicus*, so Gamaliel was called the 'Beauty of the Law'; and it is a saying of the Talmud, that 'since Rabban Gamaliel died the glory of the Law has ceased.' He was a Pharisee; but anecdotes are told of him which shew that he was not trammelled by the narrow bigotry of the sect. He had no antipathy to the Greek learning; he rose above the prejudices of his party. Our impulse is to class him with the best of the Pharisees, like Nicodemus and Joseph of Arimathæa. Candour and wisdom seem to have been features of his character, and this agrees with what we read of him in the Acts of the Apostles" (Conybeare and Howson, *Life and Epistles of St Paul*).

To Rabban Gamaliel the Jews ascribe a prayer against heretics, *i.e.* Christians: "Let there be no hope to them who apostatize from the true religion; and let heretics, how many soever they be, all perish as in a moment. And let the kingdom of pride be speedily rooted out and broken in our days. Blessed art Thou, O Lord our God, who destroyest the wicked, and bringest down the proud" (*ibid.*).

An ancient tradition found in the *Clementine Recognitions* (i. 65), and mentioned by St Augustine, states that Gamaliel ultimately embraced Christianity. This is not improbable, since he must have known something of the life and teaching of our Lord, and was doubtless present on most of the occasions when Jesus came in contact with the members of the Council and the doctors of the Law; *e.g.* when, at the age

of twelve, Jesus conversed with the doctors in the Temple, when He preached in Holy Week in the cloisters of the Temple, and when He was tried and condemned by the Sanhedrin. We may therefore infer that Gamaliel's tolerant views inclined him to listen more favourably than his fellow-councillors, and that he was included among those chief men to whom St John refers. Cf. "*However, many of the chief men also believed in him, but because of the Pharisees they did not confess him, that they might not be cast out of the synagogue*" (*St John* xii. 42). There was also much in our Lord's teaching which must have appealed to Gamaliel, since he was a disciple of Hillel, whose precepts, in many cases, anticipated those of Christ, *e.g.* "Do nothing to another that thou wouldst not that he should do to thee"; on the other hand, modern writers hold that Gamaliel lived and died a Jew, and that, on his decease, Onkelos, one of his most celebrated pupils, and the author of the famous targum which bears his name, raised a funeral pile to his memory, worthy of a king.

Herod Agrippa I.—This prince was the son of Aristobulus and Bernice, and the grandson of Herod the Great. His youth was spent at the imperial court of Claudius and Drusus. On account of some indiscreet words in favour of Caius Caligula, Tiberius imprisoned Agrippa, who remained in chains until the accession of Caligula, A.D. 37. The emperor then heaped favours upon Agrippa, who received the title of king and the lands which Philip and Lysanias had previously governed. These marks of imperial favour shown to Agrippa aroused the jealousy of Herod Antipas, and still more of his wife Herodias, whose husband had not the title of king. Consequently they proceeded to Rome in order to undermine Agrippa's popularity. The latter, however, accused his half-brother of plotting with the Parthians against Caligula, and, in consequence of this charge, Antipas was banished to Gaul in A.D. 39, and his dominions, the tetrarchies of Galilee and Peræa, were added to those of Agrippa I., who finally ruled over all the domains which his grandfather had held. Although not of pure Jewish descent, he was deeply attached to the Jewish Law, and observed it faithfully; and it seems as though his zeal for its observance,

rather than tyranny or cruelty, led him to execute St James the Great and to imprison St Peter.

In the fourth year of his reign, A.D. 44, when presiding over some public games at Cesarea in honour of the emperor, the people flatteringly acclaimed him as a god, but in the midst of this ovation he was seized with excruciating pains, which, after five days of intense suffering, proved fatal.

Herod Agrippa II.—This prince of the Herodian family was the son of Herod Agrippa whose terrible death at Cesarea is related in *Acts* xii. 20–23. His mother was Cypros, a grandniece of Herod the Great. Like his father, he was brought up in the imperial palace of Rome, where he was still living when his father died (A.D. 44). At this time Agrippa II. was only seventeen years of age, and Claudius would have given him his father's kingdom to govern but for the remonstrances of his freedmen and favourites, who objected that he was too young as yet to succeed his father as king. Consequently the sceptre of Judea passed from the family of the Herods, and, instead of another king being appointed, Cuspius Fadus was sent to Judea as procurator.

Four years later the principality of Chalcis, vacant by his uncle's death, was bestowed on Agrippa, together with the superintendence of the Temple and its treasury, and the charge of appointment of the high-priest. In 52 A.D. the tetrarchies of Philip and Lysanias (see *St Luke* iii. 1) were added to his dominions, which included Iturea and the country of Trachonitis and Abiline. Nero also favoured Agrippa II., and gave him certain cities and villages of Galilee (55 A.D.). All these territories Agrippa held as a vassal of Rome, with the complimentary title of king. When the Jews revolted against Rome in 66 A.D., Herod and Bernice his sister did their utmost to pacify their countrymen. Josephus relates how Agrippa "called the multitude together into a large gallery, and placed his sister Bernice in the house of the Asmoneans that she might be seen by them (which house was over the gallery at the passage to the upper house, where the bridge joined the Temple to the gallery)." The king then addressed the people, and the speech is valuable and remarkable as an authentic account

of the extent and strength of the Roman empire at the commencement of the Jewish wars.

Agrippa appears to have been a prudent ruler and to have had the interests of his compatriots at heart, but his private life was immoral. Having failed to suppress the rebellion of the Jews, he sided with Rome. He outlived the destruction of Jerusalem in 72 A.D., and died in 100 A.D. at the age of seventy-three. His last years were spent in Rome.

As a ruler, Agrippa II. compares favourably with his ancestors; his name is free from the odium of persecuting the disciples of Christ. Agrippa is only mentioned once in the Acts—in connection with St Paul, who pleaded his cause before King Agrippa and Festus, the procurator of Cesarea. (See *Acts* xxv. and xxvi.)

"Of all these Herods, Agrippa II. comes out the best. The Lord would not open his lips before Antipas, nor would Paul give an exposition of his faith before Drusilla. But before Agrippa II. the apostle makes his most elaborate "apologia pro vita sua"; he bears witness to the king's Jewish faith; he has even hopes of winning him to Christianity. It is true that Agrippa somewhat cynically warded off St Paul's advances; but had he been as morally worthless as the other Herods, we feel sure that the apostle would have adopted a different tone" (Rackham, *Acts of the Apostles*, p. 458).

St James the Great.—An apostle, son of Zebedee and Salome, brother of the apostle St John. His home was at Bethsaida, where he worked as a fisherman with his father and brother.

He seems to have been very ardent and ambitious before his call to the apostleship, and, in common with his brother, to have had extremely false notions concerning the nature of Christ's kingdom. He was the first apostle to give his blood for the testimony of the Gospel. *Cf.* "Herod the king stretched forth his hands to afflict some of the church. And he killed James the brother of John with the sword" (*Acts* xii. 1, 2).

St James the Less.—One of the Twelve, son of Alphæus (or Cleophas) and Mary. He is called "the brother" of our Lord, *i.e.* His cousin.

His name in the gospels only occurs in the list of the apostles. From the Acts we learn that he was present at the first Assembly of Jerusalem, where he delivered a discourse to the effect that the yoke of circumcision was not to be put on the Gentiles. *Cf.* "And after they had held their peace, James answered, saying: Men brethren, hear me" (*Acts* xv. 13).

St John the Baptist.—Son of Zachary the priest and St Elizabeth. He was the precursor of our Lord, and being sanctified in his mother's womb, was therefore born without original sin. His miraculous birth and greatness were announced to his father when ministering in the Temple. Zachary was incredulous, and as a punishment was struck dumb until the birth of the child. St John led a most austere life of penance in the solitude of the desert of Judea.

He began his ministry about six months before our Lord, and continued to baptize for some months after Jesus had commenced His ministry.

Though the greatest of the prophets, "John did no sign." He was executed by order of Herod, at the instigation of Herodias.

References in the Acts :—

1. In the account of the Ascension : "For John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence" (i. 5).
2. Apollo, a Jew of Alexandria, "taught diligently the things that are of Jesus, knowing only the baptism of John" (xviii. 25).
3. At Ephesus, St Paul baptized and confirmed three disciples of St John the Baptist (xix. 1–7).

St John the Apostle and Evangelist.—Son of Zebedee and Salome, brother of James the Great, a fisherman by trade, called to the apostleship with Peter, Andrew, and James, when fishing on the Sea of Galilee. It was to his care that Jesus, when dying, commended His Blessed Mother. He survived all the other apostles. A tradition asserts that after his exile in Patmos, where he wrote the Apocalypse, he returned to Ephesus, and died there in extreme old age (*circa* A.D. 101).

St Irenæus states that he was alive in A.D. 98, and St Jerome says that "the beloved apostle" lived sixty-eight years after the Crucifixion.

St John does not mention himself by name, but speaks of himself as "the disciple whom Jesus loved." Our Lord gave St John special proofs of affection, and allowed him to lean on His bosom at the Paschal Supper.

References in the Acts:—He is associated with St Peter in the following incidents:—

1. The healing of the lame man at the Beautiful Gate of the Temple (iii. 1–8).
2. In the first arraignment before the Sanhedrin (iv. 5–12).
3. In confirming the Samaritans (viii. 14–17).

St Peter.—"Prince of the Apostles." He is first mentioned as Simon Bar-jona. He was a fisherman, and a native of Bethsaida, though his home was at Capharnaum.

He suffered martyrdom at Rome under Nero, A.D. 68. His energetic and ardent character are clearly revealed by the following facts:—

(1) He invariably took the lead of the apostolic band.
(2) He asked to be allowed to walk on the water.
(3) He dared to rebuke our Lord, and tried to persuade Him not to suffer.
(4) He was the first to profess Christ's Divinity.
(5) He made most earnest protestations of fidelity to Christ.
(6) He drew the sword in defence of Jesus and wounded Malchus.
(7) He followed Jesus "afar off" when the other disciples fled.
(8) In his eagerness to be near Christ he "cast himself into the sea" when Jesus appeared to the disciples on the shores of the lake.

It was this natural energy of character and resolute will which fitted him to be the Head of the Church. After our Lord's Ascension we find him taking the government of the Church, and regarded by the other apostles as their lawful superior. As in the apostolic times there was but one Head appointed by Jesus Christ, so, throughout the ages, the Catholic Church has been governed by one Head—the Bishop of Rome, and successor of St Peter.

References in the Acts:—

1. He proposed the election which resulted in St Matthias being chosen to fill the place left vacant by the death of Judas (i. 15–26).
2. He preached and converted many on the day of Pentecost (ii. 14–41).
3. He healed the lame man at the Beautiful Gate of the Temple (iii. 1–8).

4. He was arraigned before the Sanhedrin with St John (iv. 5–12).
5. In his presence, Ananias and Saphira were struck dead (v. 1–10).
6. His shadow healed the sick (v. 15).
7. He was spokesman for the Twelve before the Sanhedrin (v. 29–32).
8. St Peter and St John confirmed the Samaritan converts (viii. 14–17).
9. He rebuked Simon the Magician (viii. 18–23).
10. He healed Eneas at Lydda (ix. 33–34).
11. He raised Dorcas to life at Joppe (x. 40–41).
12. He received Cornelius the centurion into the Church (x.).
13. Having been imprisoned by Agrippa I., God sent an angel to deliver him (xii. 3–11).
14. He was present in the first Christian Assembly in Jerusalem (xv. 7–11).

St Philip the Evangelist.—One of the seven deacons who were appointed to distribute the alms of the faithful to the poorer brethren.

References in the Acts :—

1. He was appointed to the office of deacon (vi. 5).
2. He preached and worked miracles in Samaria, where he had gone on account of the persecution which arose after the death of St Stephen (viii. 5–9).
3. He instructed and baptized the Ethiopian, whom he was directed by an angel to meet in the desert (viii. 26–39).
4. He evangelized in the towns on the coast between Azotus and Cesarea, and finally he appears to have settled in the latter city (viii. 40).
5. St Paul, on his last journey to Jerusalem, was hospitably received by St Philip, in whose house Agabus prophesied the apostle's bonds (xxi. 8–11).
6. St Philip had four daughters, endowed with the gift of prophecy (xxi. 9).

Silas.—The Latin form of this name is "Silvanus," from "silva," a wood. He is first mentioned in the Acts in connection with the Jerusalem Assembly, when he was sent to Antioch as one of the delegates.

Other references in the Acts :—

1. St Paul chose Silas to accompany him on his second missionary journey (xv. 40).
2. He was imprisoned at Philippi with St Paul, where both claimed the rights of Roman citizens (xvi. 37).
3. When St Paul left Berea for Athens, Silas remained behind with Timothy (xviii. 5).

According to an ancient tradition, Silas was the first bishop

of Corinth, and this is borne out by the epistles of St Paul, who speaks of Silas as being at Corinth, and mentions his being one of the authorities there. "For the Son of God, Jesus Christ, who was preached among you by us, by me, and Sylvanus, and Timothy" (2 Cor. i. 19). Again, when writing from Corinth to the Thessalonians, he sends greetings from "Paul and Sylvanus and Timothy" (1 Thess. i. 1). The same greeting is found in the second Epistle to the Thessalonians (i. 1).

Simon the magician.—The only reference to him which we find in the New Testament is the account of his being baptized by Philip, and of his offering money to the apostles that he might obtain the power of giving the Holy Ghost by the laying on of hands. St Peter's words to him read almost like a prophecy, which Simon's subsequent career confirms. We find a prominent place assigned to him as "the father of all heresies" in the writings of St Justin Martyr (*Apologia*, i. 26), St Irenæus (*contra Hær.*, i. 23), and of Hippolytus. He is also mentioned in the pseudo-Clementine Homilies and Recognitions, but these writings have no great authority, and the Fathers mentioned above do not quote from them. From these different sources we gather the following details.

Simon was a native of Gittom, a small village of Samaria, and, for a time, a disciple of St John the Baptist. He was educated at Alexandria, where he became a disciple of Dositheus, a Gnostic. He is said to have murdered a boy in order to obtain through his victim's spirit revelations from the unseen world concerning the future. He went about accompanied by a very beautiful woman named Luna or Helena, whom he asserted to be an incarnation of the thought or wisdom of God, and endowed with creative power. He did not scruple to assert that he was the Blessed Trinity, and that he appeared as the Son to the Jews, as the Father to the Samaritans, and as the Paraclete to the Gentiles. He also professed to have the power of changing men into beasts, and of animating any statue. He led a life of regal state and luxury. Having heard that St Peter was at Cesarea, he followed him there

in order to dispute publicly with him. Simon then went to Rome, where he was worshipped by his followers. St Justin Martyr speaks of an altar having been found bearing the inscription "Simoni, Deo Sancto" (To Simon, the holy god). St Peter met him again in Rome, and Simon then offered to fly as a proof of his divinity. But St Peter, by his prayers, obtained that Simon's magical powers failed him. The arch-impostor fell, and having injured himself, he committed suicide. According to another tradition, he requested to be buried alive, promising that he would rise from the dead on the third day. His request was complied with, and he died of suffocation.

Some commentators have questioned the statement concerning the altar dedicated to Simon in Rome, on the ground that the Sabine divinity was named Semo Sancus, and that the altar referred to by St Justin was dedicated to this god (Semoni Sanco Deo Fidio sacrum: Sacred to Semo Sancus, the god of faith). St Justin may have mistaken an inscription to Semo Sancus for one referring to Simon the magician, but there is nothing unreasonable in supposing that as Simon the magician was held in such great esteem, he was actually worshipped in a city where even the emperors were deified. Hence Simon Magus may have had altars dedicated to him as well as Semo Sancus. A cippus dedicated to the Sabine deity was found on the Island of St Bartholomew, in the Tiber, in the year 1574, and several others are preserved in the Vatican Museum.

Note.—In Josephus, *Antiq.*, xxvii. 2, we find a reference to a magician named Simon, who bewitched Drusilla, the wife of Azizus, into leaving her husband, to marry Felix, the procurator of Judea, and some writers identify this man with Simon Magus. There is, however, a difficulty on this point, since Josephus states that the magician referred to was a Cypriot, whereas the traditions concerning Simon Magus all assert that he was a native of Gittom in Samaria. Those who identify this magician with Simon Magus do so on the assumption that St Justin mistook the word Gittom or Githon for Citium in Cyprus. It is, however, possible to reconcile the two statements by supposing that

his family were Cypriots, who had settled in Gittom. There is no anachronism involved in the supposition that Simon was still living and practising sorcery in the year 52 A.D. or thereabouts. All that Josephus relates concerning this celebrated magician harmonizes perfectly with the character and pretensions of Simon Magus.

St Stephen was one of the seven deacons, and the first Christian martyr. The inspired writer describes him as "full of faith and of the Holy Ghost," of grace and of fortitude, and doing great wonders among the people. He is the first disciple mentioned as a worker of miracles, though the apostles were all endowed with miraculous powers. He reasoned with the Jews of the Dispersion in the synagogues of the Libertines, Cyrenians, and Alexandrians, and they were "not able to resist the wisdom and the spirit that spoke." Those whom he had thus conquered by his powerful arguments suborned false witnesses to accuse him of blasphemy. He was brought before the Sanhedrin, where he ably defended the Christian Faith. During his defence he had a vision of "the glory of God, and Jesus standing on the right hand of God." No formal verdict was pronounced, but St Stephen was dragged forth without the walls of Jerusalem and there stoned. Saul the persecutor was one of those who consented to his death. St Stephen's last words were, "Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord" (vii. 59). The sixth and seventh chapters of the Acts contain all that is known of the first martyr of the Christian Church.

Timothy.—St Timothy was the son of a Jewess named Eunice; his father was a Gentile. St Paul appears to have converted this family on his first visit to Lystra, for Timothy was undoubtedly a native or an inhabitant of this city. This we infer from the subjoined considerations:—

(*a*) In the passage where it is said St Paul came "to Derbe and Lystra . . . . " and there found a certain disciple, the adverb of place evidently refers to Lystra.

(*b*) We read (in ch. xx. 4) that, when sailing from Greece to Syria, St Paul was accompanied by Sopater of Berea, Aristarchus, and Secundus of Thessaly, Gaius of Derbe, and Timothy, whence it is clear that Timothy was not at Derbe, or his name would have been coupled with that of Gaius.

(*c*) St Paul (2 Tim. iii. 10-11) appeals to Timothy's knowledge of his sufferings at Antioch, Iconium, and Lystra, but makes no mention of Derbe.

(*d*) The brethren in Lystra and Iconium gave good testimony to Timothy, but nothing is said of those of Derbe,—an inexplicable omission if this was Timothy's native city.
(*e*) In the Syriac version, ch. xv. 1, we read: "Timothy, who was of Lystra."

St Paul circumcised Timothy in order not to give scandal to the Jewish converts, and afterwards he chose him as a companion on his second missionary journey, when, in company with Silas, they evangelized in Phrygia and Galatia, and afterwards passed over to Greece. But before taking Timothy as his companion and attendant, St Paul ordained him. St Luke does not mention this incident; we gather our information concerning it from various passages in the Epistles of St Paul to Timothy; *e.g.*—

(*a*) "Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood" (1 *Tim.* iv. 14).
(*b*) "For which cause I admonish thee, that thou stir up the grace of God which is in thee, by the imposition of my hands" (2 *Tim.* i. 6).
(*c*) "This precept I commend to thee, O son Timothy; according to the prophecies going before on thee, that thou war in them a good warfare" (1 *Tim.* i. 18).

From this last text we may infer that some special prophetic intimation of Timothy's future mission had been revealed by the Spirit to the Church. Details of Timothy's life and work are given both in the Acts and the Epistles. The principal are the following:—

1. He accompanied St Paul on his second missionary journey from Lystra to Berea, where he remained for a short time with Silas, while St Paul went on to Athens. There they rejoined him afterwards.
2. He was sent by St Paul to Athens to carry the first Epistle to the Thessalonians to the Christian Church of Thessaly (1 Thess. iii. 2).
3. From Thessaly he returned to Corinth to rejoin St Paul.
4. In company with Erastus, Timothy was sent to Macedonia, while St Paul "remained for a time in Asia" (xix. 22).
5. Timothy and several others of St Paul's "company" were with St Paul in Macedonia on his third journey, but he came on before with those companions and waited for St Paul at Troas (xx. 4–5).
6. He evidently followed St Paul to Rome, as he was with the apostle in that city, since, when writing his Epistles to the Philippians, Colossians, and to Philemon, St Paul speaks of Timothy's presence in Rome.
7. When St Paul was released after his first imprisonment in Rome, Timothy returned with him to Asia and remained at Ephesus while St Paul visited Macedonia (1 Tim. i. 3).

According to an ancient tradition, Timothy was the first bishop of Ephesus, where he was massacred in a popular tumult against the Christians.

Trophimus.—This faithful companion of St Paul was a Gentile convert of Ephesus. He accompanied the apostle on his last journey to Jerusalem (xx. 4), when his presence in the Temple led to a tumult, in which St Paul was apprehended. During St Paul's last captivity in Rome we find that Trophimus was left at Miletus on account of his bad health (*cf.* "Trophimus I left sick at Miletus," 2 *Tim.* iv. 20), but he was with the apostle during his first imprisonment. After the death of St Paul, Trophimus is said to have evangelized the Gauls, probably in company with Crescens, who, according to Eusebius, was sent there by St Paul himself. This tradition is handed down by the Roman martyrology, which thus speaks of St Trophimus: "He resided at Arles, where he preached the Gospel so zealously, and cultivated so assiduously the field assigned to him, that thence, as from an abundant source, streams of faith spread throughout France." This tradition is is recorded by St Zosimus (A.D. 417) in his first Epistle, and by St Gregory of Tours in his History of France, which was written in the sixth century.

Tychicus was a disciple who accompanied St Paul from Greece to Asia when the apostle returned to Jerusalem after his third missionary journey (xx. 4). He was a native "of Asia," *i.e.* of the Roman province so called. It is probable that, like Trophimus, he was an Ephesian.

References in the Epistles:—

1. St Paul left Tychicus in Asia, possibly at Miletus (xx. 15).
2. He was with St Paul during his first captivity in Rome, and was sent by him to deliver the Epistle to the Colossians (Col. iv. 7–8).
3. He was also with St Paul during his last imprisonment in Rome, and was sent by the apostle to Ephesus (2 Tim. iv. 12).
4. It is also probable that Tychicus accompanied Trophimus and Titus, who were charged to deliver the second Epistle of St Paul to the Corinthians (2 Cor. viii. 16–24).

GEOGRAPHICAL NOTES ON PLACES MENTIONED IN THE ACTS OF THE APOSTLES

Achaia.—This word in the New Testament designates the Roman province of Achaia, which included the Peloponnesus, as well as the greater part of Hellas Proper, with the adjacent isles. Macedonia and Achaia are spoken of in the New Testament as embracing the whole of Greece. (See Acts xviii. 12, xix. 21; 1 Cor. xvi. 15, etc.) Achaia, originally a narrow slip of land on the northern coast of the Peloponnesus, was famous on account of the League made by the confederated cities in order to resist the invasions of the Macedonians. As this League became very powerful and was joined by other states, the name "Achaia" was gradually applied to the Peloponnesus and the south of Greece. Corinth was the capital of Achaia. Under Augustus (B.C. 27) this district was a senatorial province governed by a proconsul. In A.D. 16 Tiberius made it an imperial province under a procurator. Claudius, however, restored it to the Senate.

References in the Acts:—

1. St Paul visited Achaia on his second missionary journey. The Jews attacked him, but Gallio refused to listen to their complaints (xviii. 12).
2. Apollo visited Achaia and evangelized in Corinth (xviii. 27, xix. 1).
3. St Paul visited Achaia on his third missionary journey (xix. 21).

Adrumetum.—This seaport on the coast of Mysia was a busy commercial centre in St Paul's time. The modern village is called Endramit. Shipbuilding is still one of the industries of the Gulf of Adramyti. Adrumetum was originally an Athenian colony and an assize town. As this seaport lay on the Roman road leading through Assos, Troas, and Pergamos, there was a constant interchange of goods between Adrumetum and the towns on this highway.

Reference in the Acts:—

Julius the centurion embarked his prisoners in a ship of Adrumetum which was bound for Italy (xxvii. 2).

Alexandria.—This city, the capital of Egypt under the Ptolemies, was founded by Alexander the Great in B.C. 332. It is situated on the Delta of the Nile, between Lake Mareotis and the Mediterranean, opposite the Isle of Pharos. The city was built on a regular plan. Bruchium, the royal quarter, was situated at the eastern extremity. There were two main thoroughfares which intersected it, and a vast cemetery lay on the west, outside the city walls. On account of its excellent position and prosperity, Alexandria soon rose to the rank of the finest and wealthiest city in the world. It was also a great seat of learning and possessed a magnificent library, which was destroyed in A.D. 651. The corn cultivated in the valley of the Nile was shipped off from Alexandria to the different ports of the Mediterranean, particularly to Rome. When Egypt became a Roman province, Alexandria was chosen as the seat of government, and consequently the Roman prefect had his residence there. It was also famous for its flourishing Christian Church, and as the birthplace or home of many saints and martyrs. Ruins of monuments and aqueducts now mark the site of the beautiful old city. Two obelisks of red syenite adorned the gateway of the royal palace. They were brought from Heliopolis to Alexandria in B.C. 14, and one of these, known as Cleopatra's Needle, stands on the Thames Embankment since 1878.

References in the Acts:—

1. Jews from the Synagogue of the Alexandrians disputed with St Stephen (vi. 9).
2. Apollo was a Jew of Alexandria (xviii. 24).
3. St Paul sailed in a ship of Alexandria from Myra to Melita (xxvii. 6).
4. He also sailed in an Alexandrian ship from Malta to Puteoli (xxviii. 13).

Antioch in Pisidia.—In thus defining this city, St Luke agrees with Pliny (*Nat. Hist.*, v. 24) and Ptolemy (v. 5. 4). According to Strabo, however, it was included in the "greater Phrygia" (*μεγάλη Φρυγία*, xii. 8), and the correct definition therefore would be "Antioch by (or bordering on) Pisidia," as given by Strabo (*Ἀντιόχεια ἡ πρὸς τῇ Πισιδίᾳ*).

The city lay on the southern slope of the Sultan Dagh, a range which separated the southern portion of Phrygia from the rest of the province. This region was known as Galatian Phrygia, and formed part of the province of Galatia. The old city, founded originally by the Magnetians, was rebuilt, *circa* B.C. 300, by Seleucus Nicator, and named after his father Antiochus. Strabo thus describes the city: "The Paroreia contains a certain mountainous ridge; at the foot of it, on each side, extends a great plain, and near the ridge on the north lies the city of Philomelium, and on the other side Antioch, called Antioch on Pisidia, the former standing in the plain, and the latter upon an eminence, having a colony of the Romans; but the Magnetians on the Meander founded it, and the Romans made it a free city when they gave the rest of Asia to Eumenes; and there was also in it a certain priesthood of Mèn Arcacus (the Moon), having a multitude of votaries and sacred ground, but it was abolished after the death of Amyntas (B.C. 25) by those who were sent into his place" (Strabo, xii. 8).

Under Augustus, Antioch in Pisidia became a Roman "colonia," when it received the additional name of Cesarea. The veteran soldiers who dwelt there preserved their Latin language and their Roman customs. They enjoyed the "Ius Italicum," which included freedom from certain public taxes, local self-government, and various other advantages. The city had also a Greek population, consequently the characteristics of Rome and Greek life existed side by side—the Roman amphitheatre and the Greek stadium. Some of the Jews who inhabited Antioch were the descendants of the two thousand families transplanted into Asia Minor by Antiochus the Great, while others had voluntarily settled there in view of commerce. The Jewish colonists of Antioch held an important position in the time of St Paul, as they had sufficient influence with "the religious and honourable women and the chief men of the city" (xiii. 50) to stir up a persecution against St Paul and St Barnabas, and to procure their ejection from the city. The same remark applies to the Jews of Iconium, where also they "incensed the minds of the Gentiles against the brethren" (xiv. 2).

The modern city is known as Yalabatz. It was identified in 1833 with "Antioch on Pisidia" by Arundell (*Asia Minor*, xi, xii, xiv), and he found a great many ruins, including those of synagogues and churches. Until this discovery the old city was supposed to be that known as Ak-sher, which is now proved to be the site of the city of Philomelium, mentioned by Strabo. Antioch in Pisidia is only mentioned in the Acts in connection with St Paul's first journey. The chief incidents recorded are—

(*a*) The opposition of the Jews.	xiii. 45.
(*b*) The numerous conversions among the Gentiles.	„ 48.
(*c*) The expulsion of St Paul and Barnabas from the city.	„ 50.

Antioch in Syria.—The capital of the Greek kings of Syria, and afterwards the residence of the Roman governors of the province which bore the same name. This metropolis was situated where the chain of Lebanon, running northwards, and the chain of Taurus, running eastwards, meet abruptly. "Here the Orontes breaks through the mountains, and Antioch stood at a bend of the river, partly on an island, partly on the level, which forms the left bank, and partly on the steep and craggy ascent of Mount Silpius, which rose abruptly on the south. In the immediate neighbourhood was Daphne, the celebrated sanctuary of Apollo (2 *Macc.* iv. 33), whence the city was sometimes called 'Antioch by Daphne,' to distinguish it from other cities of the same name" (Smith, *Bib. Dict.*, art. "Antioch"). The city, admirably situated both for military and commercial purposes, was founded by Seleucus Nicator in 300 B.C. Jews formed a large portion of the population, and they were allowed all the privileges of Greek citizens. Antiochus Epiphanes added a wide street, ornamented with colonnades, and extending the whole length of the city. Antioch was the centre of the persecution against the Jews in the time of the Machabees. In the first ages of Christianity Antioch was under the Romans. Pompey made it a free city; different emperors in succession beautified it with theatres, baths, and aqueducts, and Herod the Great built a magnificent highway. The citizens of Antioch were noted for their sarcasm and for giving nicknames. The modern city, called Antakia, is in ruins owing to

frequent earthquakes. An old gateway, now crumbling to dust, still bears the name of Saint Paul, "Bab Boulous." Its present population is variously given as between 4,000 to 10,000, of whom some are Christians. The modern city is much smaller than the ancient one, which was about five miles long from east to west. Remains of the massive walls, which were fifty feet high and fifteen broad, are still standing.

References in the Acts :—

1. Nicholas, one of the seven deacons, was a proselyte of Antioch (vi. 5).
2. A flourishing Gentile Church was founded at Antioch by the disciples who were dispersed on account of the persecution (xi. 20–21).
3. In this city Agabus prophesied the famine, and the faithful of Antioch sent relief to the poor disciples of Jerusalem (xi. 28–29).
4. At Antioch, the name of Christian was first given to the disciples (xi. 26.)
5. The judaizers troubled the peace of the Church of Antioch, and the question of the circumcision of the Gentiles was referred to the first general Assembly of the Church in Jerusalem (xv. 1–21).
6. Antioch was the centre and base of St Paul's missionary work, *e.g.*—
   (*a*) He and Barnabas started from Antioch on their first missionary journey (xiii. 1–3).
   (*b*) They again started from Antioch for their second journey, and returned there again afterwards (xiv. 25, xviii. 22).
   (*c*) St Paul left Antioch for his third journey (xviii. 23).

Amphipolis.—This city was built on a tongue of land formed by a bend in the river Strymon, which surrounded it on three sides—south, east, and west. The north of the city was protected by a strong wall which crossed the isthmus of the miniature peninsula. As nine roads formerly converged on this city, its original name was Ennea Hodoi, *i.e.* the nine ways.

The Athenians took the city in B.C. 437, and they changed its name to Amphipolis, *i.e.* "around about town," a reference to the river boundary. Philip of Macedon gained possession of the city in 358 B.C., and when the Romans subjugated this country it became the capital of the first of the four districts into which they divided it.

At present a small village stands on the site of Amphipolis, and this is called "Jeni Kene" by the Turks, and "Neochorion"

by the Greeks. Both names have the same meaning—"new town or place."

Reference in the Acts:—

St Paul and Silas passed through Amphipolis when journeying from Philippi to Thessalonica (xvii. 1).

Appii Forum.—This is a well-known halting-place on the great Appian Way, situated about forty-three miles from Rome. Here travellers procured beasts of burden, lodging and food. The canal route through the Pontine Marshes and the Appian Way met at Appii Forum, consequently the place was much frequented by bargemen. Horace describes the place as "full of sailors and scoundrel publicans." This halting-place was named after Appius Claudius, who constructed this portion of the highway. A few ruins near Treponti mark the site, and the forty-third milestone is still standing.

Reference in the Acts:—

The brethren from Rome went out to meet St Paul, who was on his first journey to the capital (xxviii. 15).

Asia Minor, at the time of St Paul's visit.—Asia Minor offered a great contrast to Cyprus: the latter was a peaceful province under one governor—Sergius Paulus—while Asia Minor was broken up into various petty states or kingdoms, which varied in language, customs, and faith. All the inhabitants except the Jewish population were idolaters, and the chief deity worshipped was the moon. Thus, in Ephesus the moon was honoured under the form of a female and known as Diana, whereas at Antioch of Pisidia the people preferred to worship it under the male form of Mèn, Mensis, or Lunus. Other forms of idolatry, chiefly Oriental in their origin, had gradually become assimilated with the worship of the Greek and Roman deities. The apostles landed in Pamphylia, the land of "all the tribes," as the name signifies. In this country the Pamphylian tongue was spoken, in other parts the Solymian, Carian, Phrygian, Pontine, and Cappadocian languages were current. In Proconsular Asia, the extreme western strip of Asia Minor, Greek was generally spoken, and it was known, more or less, all over the peninsula. As

regards the political divisions, Lewin (from whose interesting article this paragraph is summarized) writes: "In the time of the apostles' visit (A.D. 46), Perga, through which they passed, was subject to the proprætor of Pamphylia; Antioch of Pisidia was under the government of the proprætor of Galatia; Iconium was held by an independent tetrarch, not named; and Lystra and Derbe were within the jurisdiction of Antiochus, king of Commagene; so that the apostles, at each remove, transferred themselves into a new jurisdiction, and so beyond the reach of their persecutors" (vol. i. p. 132). Jews were numerous in Asia Minor, especially in the large, wealthy cities, in which they had their synagogues. This favoured the preaching of the Gospel, as the apostles there found a place of meeting and an audience. The peninsula presented great difficulties to travellers, as there were few roads, and those which existed were extremely rugged; also being of a very mountainous character, the whole district, especially in the south, was infested with bandits. Although Pompey had waged war against them about a hundred years before, yet as the mountain caves in which they took refuge were so numerous, it was impossible to uproot the evil completely. The rivers were also a danger to travellers, as after heavy rains the tiny mountain streams became torrents which flooded the land, carrying disaster and ruin in their passage. Add to these "the drenching rains, the glaring heats, the terrible fatigues, the incessant publicity, the stings of insects, the blinding storms of dust, the trying changes of season, and the scarcity and badness of provisions. But to Paul all these trivial burdens, which often, nevertheless, require more heroism for their patient endurance than those more serious perils which summon up all our fortitude for their conquest or resistance, were as nothing" (Farrar, *Life and Work of St Paul*, p. 204). From the coast of Pamphylia to Antioch of Pisidia is about one hundred miles. The exact limits of Pamphylia are unknown.

On the exquisite scenery of Asia Minor, Farrar writes: "The few modern travellers who have visited these parts of Asia Minor have furnished us with minute and picturesque descriptions of the abrupt stone-paved ascents; the sarcophagi

and sculptured tombs among the projecting rocks; the narrowing valleys through which the rivers descend, and over which frown precipices perforated with many caves; the sudden bursts of magnificent prospect in which you gaze 'from the rocky steps of the throne of winter upon the rich and verdant plain of summer, with the blue sea in the distance'; the constant changes of climate; the zones of vegetation through which the traveller ascends; the gleam of numberless cascades caught here and there amid the dark pine groves that clothe the lower slopes; the thickets of pomegranate and oleander that mantle the river beds; the wild flowers that enamel the grass with their rich inlay; the countless flocks of cattle grazing over pastures whose interminable expanses are only broken by the goats'-hair huts of the shepherd, made to this day of the same material as that by the manufacture of which St Paul earned his daily bread. And when the travellers have emerged on the vast central plateau of Asia Minor, they describe the enchanting beauty of the fresh and the salt water lakes by which the road often runs for miles; the tortoises that sun themselves in the shallow pools; the flights of wild swans which now fill the air with rushing wings, and now 'ruffle their pure cold plumes' upon the waters; the storks that stand for hours patiently fishing in the swampy pools. Such must have been the sights which everywhere greeted the eyes of Paul and Barnabas as they made their way from Perga to the Pisidian Antioch" (Farrar, *ibid.*, pp. 202–3).

Assos.—This seaport of Mysia lay opposite Lesbos and south of Troas on the northern shore of the Gulf of Adramyti. Pliny calls this town Apollonia. The journey from Troas to Assos by land was about twenty-four Roman miles, but it was at least thirty-six by sea, as the vessel had to double the promontory of Lectum. Both these cities lay on the Roman military road. In the modern city, now called Beahrahm, many Greek ruins may be seen, and the gateway by which St Paul entered is still standing.

St Paul touched at Assos on his third journey. "The city (now in a ruinous state, but then populous and splendid, as the remains of it amply testify) was perched upon a high

rock, which somewhat resembled the Acropolis at Athens. There was a sharp descent down to the sea, where was the port, protected by an excellent pier, but the slope from the town to the beach, more than a mile long, was so steep that it was a common proverb, 'Go to Assos and break your neck'" (Lewin, *Life and Epistles of St Paul*, vol. ii. p. 81).

Athens.—This city, the capital of Attica in the golden days of Greece, stands on a declivity which slopes down from the base of Hymettus to the sea. About five miles inland there rises abruptly a jagged mass of rock, with a craggy peak 150 feet high on the north, and three lesser elevations on the south, east, and west. On this peak the Acropolis or citadel of Athens stood. The Areopagus or public court of justice was excavated out of the hill which lay due west of the Acropolis. The hill which lay south-west was known as the Pnyx; here the citizens held their assemblies. The third elevation, Mouseion Hill, lay east of the Acropolis. This rugged mass formed the centre of the city. The Agora, where St Paul disputed daily, lay between the Acropolis and the Pnyx, with the Areopagus due north of it. The student will find an excellent description of Athens and its works of art in Lewin's *Life and Epistles of St Paul*, and in Conybeare and Howson's *Life and Epistles of St Paul*. A detailed description of ancient Athens would exceed the scope of this little work.

There is only one recorded visit of St Paul to Athens (*Acts* xvii.), and one incidental reference to the city in 1 *Thess.* iii. 1.

Berea.—This was a walled town of Macedonia Tertia, situated on the eastern slope of Mount Bermius, a peak of the Olympic range. It lies about twenty miles south of the Egnatian Way. The city still exists, and the inhabitants are mostly occupied in quarrying red marble from the mountain range. Numerous streams and canals intersect within the city area, all of which are connected with the river Haliacmon.

Cenchre.—The eastern harbour of Corinth, on the Saronic Gulf, and the great emporium for all commerce with the Asiatic ports. This harbour is about nine miles from

Corinth, and, according to Pausanias (ii. 3), the road between the city and the harbour was a cemetery, having tombs and cypresses each side of the way. Ancient coins represent the port with a temple at the extremity of each mole, a statue of Neptune on a large rock in the centre, and some ships in the harbour.

St Paul made a Nazarite vow at Cenchre, and he sailed from this port when returning to Syria after his second missionary journey (xviii. 18).

Cesarea.—This town lay on the eastern shores of the Mediterranean, about seventy miles from Jerusalem. It was known as Cesarea Sebaste in honour of Augustus Cesar (Sebastos being the Greek form of the Latin, Augustus). Before Herod the Great rebuilt the city it was merely a fishing-station. This king, however, on account of its advantageous position, determined to make it the commercial capital of Palestine. In order to curry favour with Augustus, Herod erected in this newly-built city a magnificent marble temple of Cesar, in which was a splendid statue of the emperor. He also enlarged the harbour and had a new quay constructed. After Herod's death the town was the centre of government. The Roman governors dwelt there, and only went up to Jerusalem for some special occasion. When the Jewish war began, there were 20,000 residents in Cesarea. Vespasian raised the city to the dignity of a colony. At the present time a few fishermen's huts mark the site of the ancient capital of Palestine.

References in the Acts :—

1. Philip leaving Azotus, journeyed to Cesarea, preaching on his road thither (viii. 40).
2. The first Gentile convert was baptized at Cesarea by St Peter (x. 1).
3. Herod Agrippa I. was "eaten up by worms," and died at Cesarea (xii. 23).
4. St Paul visited Cesarea when on his journey to Jerusalem, after his second missionary voyage (xviii. 22).
5. St Paul again visited Cesarea after his third mission, and remained for a time under the roof of Philip the Evangelist, in whose house Agabus prophesied St Paul's imprisonment (ch. xxi.).
6. St Paul was sent from Jerusalem to Cesarea by Claudius Lysias in order to be tried before Felix the governor (ch. xxiii.).
7. St Paul was imprisoned for two years in Cesarea. He was there

tried by Felix, Festus, and King Agrippa II. Thence he was sent to Rome, as he had appealed to Cesar (xxiii.–xxvi.).

Chios.—This beautiful island is now known as Scio. It lies off the coast of Lydia, about five miles from the mainland at its nearest point. The island is thirty miles long by ten wide, and is celebrated for its wines. It was here that the Turks massacred a number of Greeks in 1822.

St Paul anchored one night at Chios when returning from his third missionary journey.

Cilicia.—This is a maritime province in the south-east of Asia Minor. It is bounded by Lycaonia and Cappadocia on the north, Syria on the east, and Pamphylia lies due west of it. St Paul was a native of Tarsus, the capital of Cilicia.

References in the Acts :—

1. St Paul visited Cilicia shortly after his conversion (*Acts* ix. 30. See also *Gal.* i. 21).
2. He went there during his second missionary journey (xv. 41).

Coos.—An island known as "the garden of the Aegean." It was formerly celebrated for its perfumes, wines, and textile fabrics. It lies opposite Halicarnassus, and, when St Paul and his companions touched there, was renowned for the temple of Æsculapius and its school of medicine.

Corinth.—This city, known in older times as "Corinth of the Two Seas" (Corinth Bimaris, Hor., *Odes*, i. 7), stood on the Isthmus of Corinth, which connected Megaris with Argolis. The city had three harbours, two on the east connected with the Aegean Sea—the commodious port of Cenchre and the smaller port of Schœnus at the narrowest part of the isthmus. On the west was the port of Lechæum, connected with the Ionian Sea. The Acrocorinthus or citadel rose abruptly from the plain to the height of two thousand feet above sea-level. From this citadel, the Acropolis of Athens, forty-five miles distant, could be seen on a clear day.

The importance and wealth of Corinth were largely due to its excellent position. In B.C. 146, Mummius destroyed the city and carried off its treasures of art and wealth to Rome. For some ninety years it lay waste, until restored by Julius Cesar. The city was made a Roman colony, and, under its duumviri, soon ranked as the second city in Europe. It was

inhabited by Romans and freedmen; among the latter were many Jews. Corinth, the head of Achaia and the glory of Greece ("Achaiæ caput, Græciæ decus"), was more a centre of Greek life than Athens. The proconsul of Achaia dwelt in this Roman colonia. Corinth became as famous for its wealth and commerce as it was notorious for its profligacy. The temple of Aphrodite Pandemos, on the Acrocorinthus, had its thousand courtesans, and immorality was connected with the worship of this goddess. Although Corinth was not an intellectual centre like Athens, yet it had its rhetoricians and philosophers. The Corinthians were skilled artists in working metals, and "Corinthian brass" was far famed. Every fourth year the Isthmian games attracted crowds of visitors to the Posidonium, or sanctuary of Neptune. The population was cosmopolitan to a certain extent, but Greeks and Romans were most numerous. Much of the Levant trade passed through Corinth, and this was a great source of wealth.

In spite of the profligacy and the idolatry of the Corinthians, the seed of the Gospel flourished there; and although the planting of this Church gave great anxiety and labour to St Paul, he nevertheless had the satisfaction of seeing the Church of Corinth recruited by numerous converts, and conspicuous for the steadfastness and generosity of its members. The wealth, profligacy, and cosmopolitan character of Corinth are "indirectly illustrated by passages in the two Epistles to the Corinthians, which were written (probably A.D. 57), the first from Ephesus, the second from Macedonia, shortly before the second visit to Corinth, which is briefly stated (*Acts* xx. 3) to have lasted three months. During this visit (probably A.D. 58) the Epistle to the Romans was written. From the three epistles last mentioned, compared with *Acts* xxiv. 17, we gather that St Paul was much occupied at this time with a collection for the poor Christians at Jerusalem. . . . It has been well observed that the great number of Latin names of persons mentioned in the Epistle to the Romans is in harmony with what we know of the colonial origin of a large part of the population of Corinth. From *Acts* xviii. we may conclude that there were many Jewish converts in the Corinthian Church, though

it would appear (1 *Cor.* xii. 2) that the Gentiles predominated. On the other hand, it is evident from the whole tenor of both epistles that the judaizing element was very strong at Corinth. Party spirit also was extremely prevalent, the names of Paul, Peter, and Apollo being used as the watch-words of restless factions. Among the eminent Christians who lived at Corinth were Stephanus (1 *Cor.* i. 16, xvi. 15; 17); Crispus (*Acts* xviii. 8; 1 *Cor.* i. 14); Caius (*Rom.* xvi. 23; 1 *Cor.* i. 14); and Erastus (*Rom.* xvi. 23; 2 *Tim.* iv. 20).

"The Epistles of Clement to the Corinthians are among the most interesting of the post-apostolic writings. Corinth is still an episcopal see. The cathedral church of St Nicholas, 'a very mean place for such an ecclesiastical dignity,' used in Turkish times to be in the Acrocorinthus. The city has now shrunk to a wretched village on the old site, and bearing the old name, which, however, is often corrupted into Gortho" (Smith, *Bib. Dict.*, art. "Corinth," vol. i.).

St Paul visited Corinth in his second journey, and Apollo evangelized there with great success.

Of the magnificent city of Corinth nothing but ruins are to be seen, and some famous columns are the only architectural remains of the apostolic times.

Crete.—This is the island now known as Candia, which closes in the Archipelago on the south; it is one hundred and forty miles long. In the interval between the death of Alexander the Great and the destruction of Jerusalem there were a great many Jews in Crete, especially in the town of Gortyna, which is mentioned in 1 *Mach.* x. 23 as a Jewish colony.

References in the Acts:—

1. On the day of Pentecost, there were Cretans in Jerusalem celebrating the feast (ii. 11).
2. St Paul on his journey to Rome sailed under the lee of Crete to Good-havens (xxvii. 8-15).

From *Titus* i. 5 we learn that St Paul and Titus visited Crete at some later period, probably between St Paul's first and second captivity in Rome.

Cyprus.—This fertile island of the Mediterranean is situated about forty-one miles west of Seleucia. The greatest length

is a hundred and thirty miles, while its breadth varies between thirty and sixty miles. The long eastern peninsula which stretches out for a distance of forty miles is much narrower, not exceeding five miles in breadth. The island is famous for its corn, wines, oil, fruits, and copper mines. The fertility of the soil is renowned. "Lamartine states that this island would form the finest colony of Asia Minor, ... since it might support and enrich millions. Everywhere cultivable and fruitful, well wooded and watered, with roadsteads and natural harbours on all its coasts, situated between Syria Caramania, the Archipelago, Egypt, and the coasts of Europe, it might be the garden of the world" (Ransom, *Biblical Topography*, p. 349).

Cyprus has had a chequered history, having been conquered in turn by Persia, Egypt, and Rome. In the ninth century it was taken by the Turks, but was restored to Europe, under the control of Venice, in the thirteenth century. The Turks regained possession of it in the sixteenth century, and are still the owners of the island, but, by a treaty between England and the Porte, the administration is in the hands of the English, as long as Russia has the control of Batum and Kars. In 1901 the population numbered nearly 240,000, of whom one-fifth were Mohammedans and the rest members of the Greek Church. When St Paul and Barnabas visited the island there was a large Jewish population, many of whom were employed in the large copper mines which Augustus had farmed out to Herod the Great. Barnabas had many kinsmen and friends there. The Jews were so numerous in Trajan's reign (A.D. 116) that, led by a certain Artemio, they rose against the native inhabitants and slew 240,000. Hadrian repressed the revolt, and no Jew was henceforth allowed to land on the island.

According to an ancient tradition, Barnabas suffered martyrdom under Nero and was buried in Salamis, where a church and an adjacent grotto bear his name.

References to Cyprus in the Acts:—

(*a*) Barnabas was a native of Cyprus (iv. 36).

(*b*) Men of Cyprus and Cyrene founded the Christian Church of Antioch (xi. 20).

(*c*) St Paul and Barnabas, on their first missionary journey, preached the Gospel at Paphos, where the proconsul, Sergius Paulus, was converted, and Elymas the sorcerer was struck blind (xiii. 4–12).

(*d*) Barnabas again visited Cyprus, this time in company with St Mark (xv. 39).

Derbe.—The exact position of this town is unknown, but it was certainly situated on the eastern part of the plain of Lycaonia, which stretches out eastwards from Iconium along the northern side of the Taurus range. It was quite close to the Cicilian Gates, a celebrated pass between the low plain of Cilicia and the uplands of the interior.

"Three sites have been assigned to Derbe. (1) By Col. Leake (*Asia Minor*, 101), it was supposed to be at Bin-bir-Kilissah, at the foot of the Karadagh, a remarkable volcanic mountain which rises from the Lycaonian plain; but this is almost certainly the site of Lystra. (2) In Kiepert's map, Derbe is marked farther to the east, at a spot where there are ruins, and which is on the line of a Roman road. (3) Hamilton (*Researches in Asia Minor*, ii. 313) and Texier (*Asie Mineure*, ii. 129, 130) are disposed to place it at Divle, a little to the south-west of the last position, and nearer to the roots of Taurus" (Smith, *Bib. Dict.*).

St Paul, with Silas, passed through Derbe twice on his second missionary journey (xv. 41, xvi. 1).

Ephesus.—This famous city, the ancient capital of Ionia, was situated on the coast of Proconsular Asia, between Smyrna and Miletus, at the entrance to the valley of the river Meander, along the course of which lay the trade routes to the interior of the peninsula. Ephesus was even richer and more populous than Corinth, and this opulence was due to its excellent position in one of the richest Roman provinces, its delightful climate, and its fertile soil. Since the harbour of the old city of Miletus had fallen into decay, Ephesus had risen to the rank of the chief city. Like all the districts of the peninsula, Ephesus had often changed hands. It was one of the earliest of the Greek colonies. Alyattes, king of Lydia, held it for some time, then it fell under the sway of the Persians. The Athenians, however, came

to the rescue and delivered the city, which regained its independence. When Asia was taken by the Romans in B.C. 130, Ephesus reached its climax of prosperity, although, to a certain extent, it suffered from the exactions of its conquerors. They left the city its freedom, and made it the commercial centre of Asia and the seat of government of the proconsul of Asia. In St Paul's days, the city was in its zenith. Greek and Roman civilization met in Ephesus. As Rackham remarks: "There was one special characteristic of Ephesus which struck the observer, and that was power and magnificence or greatness. There was the power of Rome fully represented in the proconsular court; the power of the great goddess in her temple and its hierarchy; the power of Greek art and civilization in the splendour of the temple, which was a wonder of the world; and, lastly, the power of the spiritual 'powers of darkness' in all the curious arts of Ephesian science. In this respect, almost more than its cosmopolitan character, Ephesus was a copy of Rome" (*Acts of the Apostles*, p. 339). The Goths sacked Ephesus in 263 A.D., and the city never regained its former position.

In this busy commercial centre, St John, the beloved apostle, lived and laboured, and it was in Ephesus that he wrote his gospel. In his house our Blessed Lady dwelt for many years. Here, too, according to one tradition, she died, and the site of her tomb is shewn to this day, though the grave did not hold her long. The third general Council of the Church, which condemned Nestorius, was held in Ephesus, and many of the Fathers of the Church were connected with this city, notably SS. Polycarp, Irenæus, Papias, and Polycrates. As regards religion, the Ephesians clung to the worship of Artemis or Diana. Her splendid temple, one of the "Seven Wonders" of the world, was a great place of pilgrimage, and thousands of pilgrims visited Ephesus yearly.

Greek mythology assumed an Oriental character in Ephesus, and Ephesians were deeply versed in mystic arts and charms; superstition characterized their worship. Hundreds of priests and priestesses ministered at the

shrines of this goddess, but there does not appear to have been such open profligacy as at Corinth.

The Ephesians were renowned for their sculptures and paintings, which were unrivalled. Of all this opulency, science, and art, nothing but a few ruins remains. The gradual silting up of the harbour caused the city to decay. Now it is an utter desolation. "So completely has 'the candlestick been removed out of its place,' that not a living soul resides within the walls. The beasts of the field and the birds of the air haunt the spot where living myriads rent the skies with their acclamations, "Great is Diana of the Ephesians" (Lewin, *The Life and Epistles of St Paul*, vol. i. p. 329).

References to Ephesus in the Acts:—

1. St Paul visited this city at the close of his second missionary journey (xviii. 19).
2. Aquila and Priscilla dwelt there for a time.
3. Apollo evangelized in Ephesus.
4. St Paul stayed there for three years during his third missionary journey (xix.).

During this period—

(*a*) Twelve former disciples of St John the Baptist received Christian baptism.
(*b*) St Paul wrought extraordinary miracles.
(*c*) The sons of Sceva tried to exorcise by the name of Jesus.
(*d*) The Christian converts burnt their books of magic publicly.
(*e*) Demetrius instigated a great tumult.
(*f*) On his return from Greece at the close of his third journey St Paul sent from Miletus for the ancients of Ephesus that he might bid them farewell.

Galatia.—A Roman province situated in the centre of the peninsula of Asia Minor. It is impossible to define its limits, as the boundaries changed in the course of ages. At one time it undoubtedly included Pisidia and Lycaonia, and, consequently, St Paul was evangelizing in Galatia when he preached in Antioch in Pisidia, Iconium, Lystra, and Derbe. Galatia, however, extended much farther north, and the name was probably often used of a district inhabited by Galatians rather than of a definite geographical area. The name "Galatians" is connected with Gallia, and this recalls the great Celtic invasion in the third century before Christ.

St Paul visited Galatia on his first and second missionary journeys (xvi. 6, xviii. 23).

Gnidus.—This is more generally known as Cnidus. It was an important city, built on a promontory of Caria in Asia Minor, between the Islands of Coos and Rhodes. This promontory, now known as Cape Crio, is really an island, which has been joined to the mainland by a narrow causeway (thus forming two excellent harbours), of which the ruins may still be seen. St Paul passed by Gnidus when sailing from Myra to Crete (xxvii. 7).

Iconium.—This was probably a city of Lycaonia, though Xenophon (*Anab.*, i., ii, 19) places it in Phrygia, and others locate it in Pisidia. The town lies some sixty miles south-east of Antioch of Pisidia. The Roman roads which connected Ephesus with Tarsus and Antioch of Syria intersected at Iconium. This city was more important than Antioch in Pisidia, and in the Middle Ages it was the capital of the Seljukian Sultans. The visitor is reminded of this conquest by the numerous remains of Mahommedan architecture. "The city wall is said to have been erected by the Seljukian Sultans; it seems to have been built from the ruins of more ancient buildings, as broken columns, capitals, pedestals, bas-reliefs, and other pieces of sculpture contribute towards its construction. It has eighty gates, of a square form, each known by a separate name, and, as well as most of the towers, embellished with Arabic inscriptions. . . . I observed a few Greek characters on the walls, but they were in so elevated a situation that I could not decipher them" (Capt. Kinneir, quoted in Conybeare and Howson, *Life and Epistles of St Paul*, p. 146).

In St Paul's time the city with the surrounding district was governed by a tetrarch. The tetrarchy included fourteen towns. The town of Iconium, now known as Konich, is, like Damascus, an oasis in a barren plain. The district is well watered, and consequently fertile. "Five or six miles north of the city, mountains covered with snow rise on every side, excepting towards the east, where a plain, as flat as the desert of Arabia, extends far beyond the reach of the eye. . . . In the middle of the town is a small eminence,

about three-quarters of a mile in circuit, which appears to have been fortified, and where probably the old Castle of Iconium once stood. . . . The population is reported to amount to nearly 30,000 souls" (Kinneir's *Asia Minor*). Conybeare and Howson write: — "The elements of its population would be as follows: a large number of trifling and frivolous Greeks, whose principal places of resort would be the theatre and the market-place; some remains of a still older population, coming in occasionally from the country, or residing in a separate quarter of the town; some few Roman officials, civil or military, holding themselves proudly aloof from the inhabitants of the subjugated province; and an old-established colony of Jews, who exercised their trade during the week, and met on the Sabbath to read the Law in the synagogue" (ch. vi.).

References in the Acts:—

(*a*) St Paul preached and worked miracles in Iconium (*Acts* xiv. 1–5).

(*b*) The Jews and Gentiles of Iconium, with their rulers, tried to stone St Paul and his companions.

(*c*) St Paul visited Iconium when returning from his first missionary journey.

(*d*) St Paul visited Iconium, in company with Silas, on his second journey (see *Acts* xvi. 1–2).

(*e*) St Paul probably returned there during his third journey, since he "went through the country of Galatia and Phrygia, in order, confirming the disciples" (*Acts* xviii. 23).

There is an ancient tradition embodied in the "Acta Pauli et Theclæ," which states that Thecla was converted at Iconium by St Paul.

Lycaonia—(literally, wolf-land).—The name in the New Testament signifies an ethnological division rather than a definite geographical area. It was a dreary, barren plain north of Cilicia and east of Phrygia and Pamphylia. The inhabitants were rude country people, who spoke either a Syrian dialect or a corrupt form of Greek. From the fact that they took the ministers of Christ for Hermes and Zeus, it is evident that they knew something of Greek mythology. Iconium was the capital of Lycaonia. St Paul preached the Gospel in this district on his first missionary journey.

Lystra.—This city was undoubtedly in the eastern part of the great plain of Lycaonia; and there are very strong reasons for identifying its site with the ruins called *Bin-bir-Kilisseh*, at the base of a conical mountain of volcanic structure, named the Karadagh (Hamilton, *Res. in A.M.*, ii. 313). Here are the remains of a great number of churches; and it should be noticed that Lystra has its post-apostolic Christian history, the names of its bishops appearing in the records of early councils" (Smith, *Bib. Dict.*).

References in the Acts:—

1. St Paul having healed a cripple there on his first apostolic journey, the people desired to offer sacrifice to him and to Barnabas, whom they imagined to be Jupiter and Mercury in human form (xiv. 8–18).
2. The Jews of Antioch and Iconium persuaded the people of Lystra to stone St Paul, but the apostle was miraculously saved from death (xiv. 18–20).
3. St Paul, on his second apostolic journey, visited Lystra, and took Timothy, a native of that city, as his companion and fellow-labourer (xvi. 1–3).

Macedonia.—The Romans divided the region between the basin of the Danube and Cape Matapan into three provinces—Illyricum, Achaia, and Macedonia. The last named lay due north-east of the other two. The Macedonians were a simple, hardy, and brave people, and under Philip (B.C. 360–336) they subdued the Greeks. Their next conquest, under the leadership of Alexander the Great, Philip's son (B.C. 336–323), was that of the Persian empire. They bravely resisted the invasions of Rome, but were conquered in the three great battles which were fought between B.C. 215–168. In B.C. 147 the Romans made Macedonia a province, their first beyond the Adriatic, and, in order to weaken the independent spirit of the warlike Macedonians, the Romans divided their country into four districts or regions, each under a different governor. Rackham, speaking of this people, remarks:—"In the cities of Macedonia we find the people the important factor. With the more simple faith of a hardy rustic race—very different from the *blasé* indifference of an Athens or a Corinth—they are hard to win, and easily prejudiced against a new religion, and from each city St Paul is driven away by

a popular tumult. But, on the other side, when won, their national sturdiness displays itself in their intense fidelity and affectionateness. To none of his converts was St Paul bound with closer bonds than to the disciples of Thessalonica and Philippi. Macedonian independence also asserted itself in the comparative freedom allowed to their women. So in each city, at Philippi, Thessalonica, and Berœa, we find mention in the Acts of the God-fearing women; and certainly in the Church at Philippi the women—Lydia, Evodia, and Syntyche—stand in a very prominent position" (*Acts*, in h.l.).

The Macedonian towns mentioned in the Acts are Neapolis, Philippi, Amphipolis, Apollonia, Thessalonica, and Berea. The whole region was intersected by Roman roads, notably by the Via Egnatia, which traversed Macedonia from east to west and united the chief cities of the four districts, viz. Philippi, Thessalonica, Pella, and Heraclea, whence it led down to the seaport town of Neapolis. On his second journey St Paul visited three of the Macedonian districts, and on his third journey he reached the fourth, which lay due west. On this occasion he returned by Macedonia, in order to evade the hostile Jews who were waiting for him in Corinth, expecting he would embark there for Syria (ch. xx. 3). Consequently there are three recorded visits of St Paul to Macedonia, as he passed through it once on his first journey and both going and returning on his third journey.

Miletus.—This seaport town, the ancient capital of Ionia, was formerly a thriving commercial and maritime city until Ephesus gradually superseded it. Miletus lay on the coast of Caria, and was famous for its dyes and woollen fabrics. In St Paul's days the city lay on the sea coast, but as the Meander gradually silted up the Gulf of Latmos with its alluvial deposit, the town became more inland, and now it stands eight miles from the sea.

St Paul stayed for a short time at Miletus, on his way home from his third missionary journey, to bid farewell to the ancients of the Church of Ephesus, whom he summoned to meet him.

Mitylene.—This city lay on the eastern coast of Lesbos, on a peninsula which projected due east. There were two

excellent harbours: one, the more spacious, sheltered by a breakwater on the north of the city; the other, less deep, on the south. An ancient author thus describes this city: "The town of Mitylene is beautifully and elegantly built, but the situation is not well chosen. When the south wind blows the inhabitants sicken, when the wind is south-east they cough, with the north wind they regain their health, but they cannot then remain in the narrow street or open spaces on account of the excessive cold." Horace speaks of the city as "fair Mitylene" (*pulchra Mitylene*). Mitylene was the birthplace of two poets, Alcæus, and Sappho, and of Pittacus, one of the seven wise men of Greece. This town gave its name to the Island of Lesbos, which is now known as Mitilini.

St Paul touched at Mitylene on his road from Assos to Jerusalem at the close of his third missionary journey.

Myra.—A city of Lycia, lying about two miles inland from its port, Andriace. It stands at the opening of a magnificent gorge which leads through the mountainous region of the interior down to the sea. The town is now in a heap of ruins, but the vast remains of an immense theatre and of magnificent rock tombs prove that Myra was once a town of considerable importance. From an ancient inscription we learn that the city was a storehouse for the corn brought from Egypt. In the Middle Ages, Andriace was the port of the Adriatic. "In the seclusion of the deep gorge of Dembra is a magnificent Byzantine church, probably the cathedral of the diocese when Myra was the ecclesiastical and political metropolis of Lycia. Another building, hardly less conspicuous, is a granary erected by Trajan near the mouth of the little river Andraki. This is the ancient Andriace, which Pliny mentions as the port of Myra, and which is described to us by Appian in his narrative of the Civil Wars of Rome, as closed and protected by a chain" (Conybeare and Howson, vol. ii.).

The traveller still looks with wonder "at the vast theatre excavated from the mountain on the west, and surveys with interest the silent tombs of generations passed away, and the broken arches of the aqueduct that once conveyed the pure mountain stream to a dense multitude, of whom even

the bones have long since crumbled to dust" (Lewin, vol. ii. p. 187).

Pamphylia.—This maritime district lay in the south of Asia Minor, between Cilicia on the east and Lycia on the west. It was not a rich or populous region. Its chief seaport was Attalia, whence St Paul and Barnabas sailed for Antioch on their return from their first apostolic journey (xiv. 25).

Patara.—The port of Xanthus, on the left bank of the river Xanthus. The ruins which remain prove that it was formerly a beautiful city. Traces of the city walls and of the castle which overlooked the harbour can be seen, but the place is now covered with sand dunes.

Perge.—This was a very ancient and important city of Pamphylia. It stood near the mouth of the river Cestius, and was celebrated for the worship of Diana, whose shrine and temple stood outside the town on a hill. As the Cestius was navigable as far as Perge, it is probable that St Paul, when on his first journey, sailed up to this city in the vessel that had brought him from Paphos (xiii. 13). He also visited Perge, and evangelized there when returning to Syria (xiv. 24).

Philippi.—This city stands on the banks of the Gangites, a tributary of the Strymon. It was fortified and enlarged by Alexander the Great, who named it Philippi in honour of his father. The old city was known as Krenides (*i.e.* wells or fountains). As Philippi was a Roman colony, the inhabitants prided themselves on being Roman citizens. There were valuable gold and silver mines in the neighbourhood of the city. These were situated about one mile to the north of Philippi, in the region of Mount Pangæus. The modern village of Filibi occupies the site of the ancient Philippi. Philippi is celebrated in history as the scene of the two famous battles of Philippi, in which the Republican party in Rome was finally defeated, when Antony and Octavius overthrew Brutus and Cassius (B.C. 42).

References in the Acts:—

(*a*) On his second missionary journey, St Paul baptized Lydia and her household (xvi. 14–15).

(*b*) He cast a pythonical spirit out of a girl. Her masters having raised a tumult, St Paul and Silas were apprehended and beaten with rods. An earthquake shook the prison in which they were incarcerated, and this led to the conversion of the jailer. St Paul and Silas, having claimed their rights as Roman citizens, were released.

(*c*) St Luke having remained at Philippi (xvi. 40), St Paul rejoined him there when returning through Greece to Asia on his third journey (xx. 6).

Phrygia.—The region cannot be determined, as the name connotes an ethnological division rather than a political one. The name was probably given popularly to the western portion of the central region of Asia Minor.

References in the Acts:—

1. Jews from Phrygia were present in Jerusalem at the Feast of Pentecost.
2. St Paul commenced his third apostolic journey by going "through the country of Galatia and Phrygia, in order, confirming all the disciples" (xviii. 23).

Puteoli.—This seaport, now known as Puzzuoli, is a seaport of Campania. It is situated to the north of the beautiful Bay of Naples, in a sheltered recess known as the Bay of Puteoli. The town was founded by the Greeks in 521 B.C., and was then known as Dicæarchia. The Romans gained possession of the town in the second Punic War; they fortified the harbour with a mole built on twenty-five arches, of which seventeen, more or less complete, may still be counted. The Romans colonized the town in 194 B.C. It was ravaged in the fifth century by Alaric and Genseric. Although speedily rebuilt, its ancient splendour had passed away. Extensive ruins are still to be seen, including remains of the aqueduct, reservoirs, the immense amphitheatre, and the temple of Serapis.

Rhegium.—This town lay on the coast of Italy, at the entrance of the Straits of Messina. Its patron divinities were the Dioscuri—Castor and Pollux. Josephus, referring to Caligula, says: "For any great or royal work that he ever did, which might be for the present and for future ages, nobody can name any such, but only the haven that he made about Rhegium and Sicily, for the reception of the ships

that brought corn from Egypt; which was indeed a work without dispute very great in itself, and of very great advantage to the navigation. Yet was not this work brought to perfection by him, but was the one half of it left imperfect by reason of his want of application to it" (*Antiq.*, xix., ii. 5).

Rhegium "was originally a Greek colony; it was miserably destroyed by Dionysius of Syracuse; from Augustus it received advantages which combined with its geographical position in making it important throughout the duration of the Roman empire. It was prominently associated in the Middle Ages with the varied fortunes of the Greek emperors, the Saracens, and the Romans; and still the modern *Reggio* is a town of 10,000 inhabitants. The distance across the straits from Messina is only about six miles, and it is well seen from the telegraph station above that Silician town" (Smith's *Bib. Dict.*, p. 1040).

Rhodes.—This celebrated island, which is about forty-five miles long, lies opposite the high, rugged headlands of Caria and Lycia, the south-west districts of Asia Minor. Its excellent situation has contributed to its fame. As early as 400 B.C. the city of Rhodes, the capital of the island, was built on the north-east of it. The island was celebrated for a magnificent temple dedicated to Apollo, the sun god, and for the immense statue of this deity known as the Colossus, which was one of the Seven Wonders of the world. It occupied a central position in the harbour, and could be seen far out at sea. This statue was brought to the ground in 224 B.C. by an earthquake. Rhodes was also famous for its roses, as the name reminds us (*ῥοδα*, a rose). The ancient coins of Rhodes bear a representation of Apollo on the reverse, and a rose on the obverse. After Alexander's death the island attained its greatest prosperity, and under the Romans it enjoyed certain privileges. It was the last place where the Christians of the East held out against the advancing Saracens, and subsequently it was once more famous as the home and fortress of the Knights of St John. The most prominent remains of the city and the harbour are memorials of these knights.

St Paul touched at Rhodes when returning to Syria after his third missionary journey (xxi. 1).

Salamina.—This city was built on the eastern end of the Island of Cyprus. It is now known as Famagousta. St Paul and Barnabas touched at Salamina on their first missionary journey. There was a road which connected this city with Paphos.

Samos.—This city was the capital of the island which bears the same name. The modern name of the port is Tigani, and it "had the same relation to the town of Samos (which lay chiefly inland on the site of the modern Chora) that the Piræus had to Athens. There was also another resemblance between Samos and Athens, viz. that, as there was a sacred way from Athens to Eleusis, so there was a sacred way (which can still be traced) from Samos to the Heræum, or temple of Juno, the great goddess of the island, which lay about two miles to the west, on the headland now called Cape Colonna, from the single column of the temple which still remains" (Lewin, *Life and Epistles of St Paul*, pp. 87–9).

St Paul touched at this island when returning from his third journey.

Seleucia.—Seleucia, the nearest seaport to Antioch, was situated about sixteen miles from this city by the land route. It could also be reached by water, but as the Orontes winds considerably, the distance is much greater by water. Seleucia was built on the western slope of Mount Coryphæus, which rises precipitously above the town, and was utilized as a place of sepulture, in accordance with the Oriental custom of burying the dead in rock-hewn sepulchres. The most remarkable feature of the city was a deep channel, which can still be seen, extending from east to west, and running outside the city wall and parallel to it. The eastern end of this culvert communicated with a large reservoir; the western opening poured its waters into the harbour, which consisted of two basins, the inner one close to the western wall of the city, the outer projecting into the sea. The latter was flanked by two moles, the extremities of which overlapped, and vessels entered the harbour between these moles. The masonry is still in good condition, but the

basins are choked up with mud and sand. The city itself was surrounded by a strong wall; it was bounded on the north by a great culvert, and on the west by the inner basin. The ruins of the beautiful gate of Antioch are still to be seen at the south-eastern angle of the boundary-wall. It was adorned with pilasters, and lofty towers stood on both sides. The whole district is now scattered with ruins. From Pliny (*Nat. Hist.*, v. 18) we learn that Seleucia was raised by Pompey to the dignity of a free city, hence it was exempt from tribute to Rome and had the right of self-government. The inhabitants had an evil reputation, and Juvenal speaks bitterly of the Orontes emptying itself into the Tiber (*Sat.*, iii. 6), since the scum of the population of Antioch embarked from Seleucia for Rome.

Sidon.—A very ancient seaport of Phœnicia. When the Israelites entered into possession of the Holy Land, Sidon fell to the portion of the tribe of Aser, but the Jews never succeeded in conquering the heathen inhabitants (see *Judges* i. 31). The Sidonians were a commercial people, skilled in the manufacture of glass, linen, and wrought-silver. Sidon gave its name to the narrow strip of land that lies between Mount Lebanon and the Mediterranean. The city was ruled in turn by the Assyrians, Chaldeans, Persians, Egyptians, and finally by the Romans. The modern port, which lies west of Sidon, is known as Saida. Since "they who had been dispersed by the persecution that arose on occasion of Stephen went about as far as Phenice" (ch. ix. 19), it is probable that these brethren founded the Christian Church in Sidon, of which some of the "friends" who ministered to St Paul were members.

Syracuse.—This was a celebrated town on the eastern coast of Sicily. It was a convenient harbour for the Alexandrian ships on their way to Puteoli, and excellent water from the fountain Arethusa was to be had. Syracuse was one of the five Roman colonies in Sicily. The vessel in which St Paul sailed touched there (*Acts* xxviii. 12).

Thessalonica.—This was the capital of Macedonia Secunda, and had, at different times, been known as Emathia, Halia, and Therma. The city stood on the north-eastern slope of

the Gulf of Thermæ, and the neighbourhood was famous for its hot salt-springs. It frequently changed hands, having been conquered in turn by the Saracens 904 A.D., the Crusaders 1184, and the Turks in 1483. The latter still hold it. When St Paul visited Thessalonica it was a most populous and important city, ruled by politarchs appointed by the people. The Romans allowed the city its freedom in return for the services rendered by the citizens in the final struggle between the Senate and the Republican party in Rome. They took the side of Augustus and Antony against Brutus and Cassius. The city, therefore, was not garrisoned by Roman soldiers, nor were Roman ensigns seen there. As Thessalonica was a metropolis, public games were celebrated there at stated intervals. It boasted of its altar and temple to Rome and the emperor, and of its vestal priestesses. There was a large Jewish population; thus St Paul found synagogues in which to begin his ministry by preaching the glad tidings first to the Jews, as was his custom.

On this city Lewin writes: "Thessalonica had also considerable mercantile importance, and to its trade and constant communication with all parts of the globe we must ascribe the rapidity with which the intelligence of the success of the Gospel was there disseminated. Only a short time after Paul had left it he writes from Corinth to his new converts: 'From you hath sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad, so that we need not to speak anything.' Thessalonica—now, by a slight change, Salonica—still carries on an extensive trade, and is a place of consequence. The walls are five miles round and, as you sail up the Bay of Thermæ, have a very striking appearance, being whitewashed and painted, and rising up the hill in a theatrical form. Thessalonica, from its commercial character, had always a large proportion of Jews." At the present day one-half of the population is Jewish.

Three Taverns.—This was a station on the Appian Road, about seventeen miles from Rome and ten from Appii Forum. As it was situated near the modern Cisterna, where the road from Antium intersected the Appian Road, it was a

general meeting-place for travellers. The Christian brethren came from Rome as far as Three Taverns to meet St Paul on his first visit to the metropolis. Josephus records that when Herod Alexander, the pretender, landed at Puteoli, "the report went about him that he was coming to Rome, the whole multitude of the Jews that were there went out to meet him, ascribing it to Divine Providence that he had so unexpectedly escaped" (*Antiq.*, xvii. 12. 1).

Troas.—A seaport on the coast of Mysia, opposite the south-eastern end of the Island of Tenedos. The city was known as Alexandreia Troas, or by either of these names, and was one of the most important towns of the Roman province of Asia. The modern name is Eski-Stamboul, *i.e.* Old Constantinople. The ruins are still considerable. "The walls, which may represent the extent of the city in the apostle's time, enclose a rectangular space extending above a mile from east to west, and nearly a mile from north to south. That which possesses most interest for us is the harbour, which is still distinctly traceable in a basin about four hundred feet long and two hundred broad" (Smith, *Bib. Dict.*).

References in the Acts:—

1. St Paul had a vision at Troas of a man of Macedonia invoking his aid (xvi. 8, 11).
2. On St Paul's last journey from Europe to Jerusalem, he stayed seven days at Troas.
3. In this city St Paul raised Eutychus to life (xx. 9–12).

THE JEWISH CALENDAR*

	Year.	Month.	Days.	Eng. Month. (nearly).	Festivals.	Seasons.	Productions.
I.	7.	Nisan.	30.	April.	14. Pasch. 16. First-fruits of Barley offered.	Spring rains. Floods.	Figs blossom. Wheat partly in the ear.
II.	8.	Zif, or Jyar.	29.	May.	14.†Second Pasch.	..	**Harvest.** Barley harvest general. Wheat ripens.
III.	9.	Sivan.	30.	June.	6. Pentecost. First-fruits of Wheat.	Summer begins, no rain from April to Sept.	Wheat harvest.
IV.	10.	Thammuz.	29.	July.	..	**Hot Season.** Streams dry up. Heat intense.	
V.	11.	Abh.	30.	August.	..	..	Ripe figs. Vintage (early).
VI.	12.	Elul.	29.	September.	..	..	Vintage (general).
VII.	1.	Tishri.	30.	October.	1. Feast of Trumpets. 10. Day of Atonement. 15. Feast of Tabernacles. First-fruits of Wine and Oil.	Early rains.	**Seed Time.** Ploughing and sowing begin.
VIII.	2.	Bul, or Marchesh-van.	29.	November.	..	Rain continues.	Wheat and barley sown. Vintage (late).
IX.	3.	Chisleu.	30.	December.	25. Feast of the Dedication.	**Winter** begins. Snow on mountains.	
X.	4.	Tebheth.	29.	January.	..	Coldest month. Hail and snow.	
XI.	5.	Shebat.	30.	February.	..	Weather milder.	Winter fig.
XII.	6.	Adar.	29.	March.	14, 15. Feast of Purim.	Thunder and hail.	Almond - tree blossoms.

* Abridged from *Helps to the Study of the Bible.*
† For those who were unable to keep it on the 14th of Nisan.

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